A

PARAPHRASE

WITH

NOTES

ON THE

EPISTLE

TO THE

ROMANS.

To which is prefixed

A KEY to the APOSTOLIC WRITINGS,

OR

An ESSAY to explain the GOSPEL-SCHEME, and the Principal WORDS and PHRASES the APOSTLES have uſed in deſcribing it.

By JOHN TAYLOR,

Miniſter of the GOSPEL in NORWICH.

PSALM xcii. 4, 5. *Thou,* LORD, *haſt made me glad through thy Work: I will triumph in the Works of thy Hands. O* LORD, *how great are thy Works and thy Thoughts are very deep.*

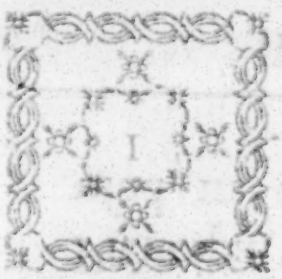
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MDCCLXIX.

BELONGED



T is my Honour and Pleasure, as well as Duty,
to serve you in the Gospel of our Lord Jesus
Christ: And your kind Acceptance and quick Im-
provement of my poorest and well intended La-
bours is the greatest Encouragement I desire.
Your Affections and Ii[illegible] my Regards are in Effect the
whole World to me: A[illegible] it is my Ambition to practise
them, only by such worthy Actions and honourable Dif-
charge of Duty, as deserve a full and joint Esteem.
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MVSEVM
BRITANNICVM

CITY of NORWICH,

IN THE

SOCIETY of CHRISTIANS

TO THE

TO THE

SOCIETY of CHRISTIANS

IN THE

CITY of NORWICH,

Whom I ſerve in the Goſpel of our Lord *JESUS CHRIST*, Grace, Mercy, and Peace from GOD, our FATHER, and from the LORD *JESUS CHRIST*.

BELOVED,

IT is my Honour and Pleaſure, as well as Duty, to ſerve you in the Goſpel of our Lord *Jeſus Chriſt*: And your kind Acceptance, and due Improvement of my honeſt and well intended Labours is the greateſt Encouragement I deſire. Your Affections and friendly Regards are, in Effect, the whole World to me: And it is my Ambition to purchaſe them, only by ſuch worthy Actions, and honourable Diſcharge of Duty, as deſerve a juſt and ſolid Eſteem.

TOO many, I fear, have but imperfect uncertain Notions of Chriſtianity: But I would gladly give you ſuch a View of the Goſpel Scheme, as may eſtabliſh you in the Faith of *Jeſus Chriſt* upon the moſt juſt and ſolid Grounds; and

ſuch a deep Senſe of the Love of God in Him, as may form and fix every good Principle in the Mind, productive of all Righteouſneſs in the Converſation.

WITH this only View, the Book before you was written; and it was originally deſigned for your Service alone. For which Reaſon, and as it is the Work of One, whoſe Character and Converſation you are well acquainted with; who ardently deſires your ſpiritual Improvement, in order to your eternal Felicity; and who, for a conſiderable Time, has laboured among you for your common Good, it is my very earneſt and particular Requeſt, that you would, and my Hope that you will, read and ſtudy it carefully.

WE may not indulge our own Conceits in Matters of Revelation. Every Point, advanced as Chriſtian Doctrine, ought to be found in Scripture, and explained by Scripture, ſtrictly regarding the Principles there taught, and the eſtabliſhed Senſe of Phraſes there uſed. And it is the Deſign of this Eſſay, ſetting aſide all human Schemes, and my own Imagination, to give you the true Scheme of Chriſtianity, collected immediately from that pure Fountain, carefully comparing one Part with another; that your Faith, Hope, and Joy may ſtand, not upon the Wiſdom of Man, but upon the firm and immoveable Foundation of the Word of God.

I CAN truly ſay, I have taken great Care to go every where upon good and ſure Grounds. I have not affected Novelty, nor inſerted any one ſingle Sentiment, merely becauſe new and plauſible; but becauſe I am perſuaded it is the true and real, or the moſt probable Senſe, of Revelation.

AND

DEDICATION.

AND yet I think it my Duty to adviſe you, to read what I have writ with proper Caution; for after all the Care and Pains I have taken to ſee and ſhew the Truth, I dare not pretend to be free from all Miſtakes. The Apoſtles were inſpired, and infallible Writers, but we are none of us either inſpired, or infallible Interpreters. Nor is it neceſſary we ſhould. In the Works of Creation, God has ſo clearly ſhewn his eternal Godhead, Wiſdom, Goodneſs, and Power, that they, who do not ſee and acknowledge them, are inexcuſable; and many able and ingenious Hands, have been well and ſucceſsfully employed in ſearching into, and explaining the various Appearances and Productions in the Natural World. But who ever pretended to penetrate into all the Receſſes of Nature, or to give a perfect unerring Account of all her Appearances? Even ſo, the Holy Scriptures do give us ſuch a true, clear, and full Account of the Divine Diſpenſations, and of the Way to eternal Life, that every one, who is willing to underſtand, may very clearly and certainly ſee what is ſufficient to guide him to Salvation. And it is the Duty of ſuch as have Knowledge and Learning, to dig in thoſe ſacred Mines; and to endeavour, as they are able, to bring into clearer Light the rich Treaſures, which may have been hidden through the Ignorance, Error, and Superſtition of foregoing Ages. And ſeveral worthy and learned Pens have been happily employed in this uſeful and neceſſary Work. But who will preſume to ſay, he has in *every* Inſtance brought forth the pure and precious Metal, without any Mixture of Droſs? The Pretences of the Church of *Rome* to Infallibility, are proved by their own different Sects and Sentiments, and by many of their Tenets, which are either without any Ground in Scripture, or directly contrary to it, to be manifeſtly falſe and arrogant. Nor is the Perfection of Knowledge, or Infallibility of Sentiment, need-

ful

ful to our Salvation. For while we every one of us ſeriouſly endeavour to find the Truth, and to be governed by it, whatever the Quantity of Knowledge, or Certainty of Perſuaſion be, to which we attain, we do all that is in our Power, and all that God requires of us; nor can we be deſtitute of that Faith, which is neceſſary to Salvation. So far as we *truly* follow the Scriptures, we are infallibly ſure we are in the Right: And ſo far as we *honeſtly* and *ſincerely* endeavour to follow them, we are infallibly ſure of God's Acceptance. But none of us have Dominion over the Faith of our Fellow-Chriſtians and Servants; nor muſt any one pretend to ſet up for Maſter in *Chriſt*'s School. *Chriſt* alone is our Maſter and Lord; and we ought not, as indeed, juſtly, we cannot, ſubſtitute any ſuppoſed infallible Guide in his Place.

I ONLY profeſs, to point at the Light ſhining in Revelation. It is to that Light, and not to me, you are to turn your Eyes. Indeed I am perſuaded, that in the principal Parts and general Scheme of the Goſpel, I am not miſtaken. However, it is incumbent upon you, not implicity to ſwallow every Thing I advance; but to examine carefully, whether it be well grounded upon the Word of God.

I HAVE endeavoured to make every Thing eaſy and intelligible. But he, who has been much in peruſing the Apoſtolic Writings, is beſt prepared to apprehend what is here advanced. And when a Perſon has digeſted, and made familiar, the Phraſes and Sentiments here explained, he will reap but little Fruit, if he doth not immediately apply himſelf to reading the *Acts* and *Epiſtles*. To give a clear Underſtanding of them, in particular, is the Deſign of what is here offered; and therefore the careful Reading of them,

ſhould

ſhould ſucceed the Peruſal of this. And if both were read alternately, firſt the one, and then the other, I am perſuaded ſuch an Exerciſe would turn to good Account. But a Perſon little verſed in the Apoſtolic Writings, can be no competent Judge of what I have done; and he, who doth not apply what he here learns, to his Aſſiſtance in ſtudying them, will receive leſs Benefit from it.

ABOVE all, we ſhould remember; that a vain, worldly, ſenſual Mind is in no Condition to ſee, or reliſh the Truth as it is in *Jeſus*: Nor can any Explications force Knowledge upon thoſe that are not willing to underſtand. The Love of Truth, Purity of Mind, and patient Application, are neceſſary on your Part; and I am perſuaded will render the principal Things plain, and give you the Pleaſure of ſeeing the Truth clearly in ſeveral Points, hitherto reckoned very dark and abſtruſe.

YOU will not, indeed, be able to form a complete Judgment upon ſome of the Criticiſms. Yet you ſhould not therefore forbear to read them; becauſe you will meet with ſeveral uſeful Obſervations, which lie within the Reach of ſuch as are not acquainted with the learned Languages.

IT ſhould never be forgot, that to ſpend one's Time even in commenting and ſpeculating upon the Sacred Writings, if we do not imbibe the Principles they teach, lay them to Heart, and reducet hem to Practice, amounts to no more, than diverting one's ſelf with any common Amuſement. St. *Paul* was raviſhed with the Charms of the Goſpel; he felt its Power and Efficacy upon his own Heart; it raiſed him, in the brighteſt Views of Glory, Honour, and Immortality, far above all earthly Things. And we then under-

ſtand the Goſpel to Purpoſe, when in the ſame Manner it works upon every Spring of Action within us.

IT is your Honour and Happineſs that you have always been a peaceable People. You ſcorn to practiſe the unchriſtian Methods of ſome, who, to ſupport a favourite Sentiment, foment Heats, Animoſities, and Diviſions, and diſcourage Men of Probity and Learning. You allow your Miniſters to read the Bible, and to ſpeak what they find there. You profeſs univerſal Charity and Good-will to all your Brethren in *Chriſt*, and to all Mankind. Theſe are noble Principles; and I hope you will never relinquiſh them. Give your Catholiciſm its proper Worth, by improving in ſound Knowledge; and guard it with Reſolution. Reject all ſlaviſh, narrow Principles with Diſdain. Neither liſt yourſelves, nor be preſt into the Service of any Sect or Party whatſoever. Be only *Chriſtians*; and follow only God and Truth.

YOU know, your Congregation ſtands upon no other Ground, but that Catholic One, which the Apoſtle, in his Epiſtle to the *Romans*, aſſerts, and demonſtrates, to be the only, and the ſufficient Foundation of a Right to a Place in the Church and Kingdom of God, FAITH IN *JESUS CHRIST*. You may reſt fully ſatisfied that you are a true Church, built upon the Foundation of the Apoſtles and Prophets, whereof *Chriſt Jeſus* is the chief Corner-ſtone. And you have, therefore the beſt Reaſon in the World for adhering ſteadily to the Cauſe you have eſpouſed, the Cauſe of Chriſtian Liberty, which at once ſettles your Profeſſion upon an infallible Bottom, rejects all human Impoſitions, and at the ſame Time, comprehends, and cordially receives, all who are of the Faith of the Son of God.

I HOPE

DEDICATION.

I HOPE I need not warn you againſt Popery, that monſtrous, and moſt audacious Corruption of the pureſt and brighteſt Diſpenſation of Religion. *Romiſh* Agents are buſy amongſt us, deluding, *with all Deceivableneſs of Unrighteouſneſs*, the Weak and Ignorant, who do not ſee the Falſhood of their Aſſertions, preſumptuouſly backed with the Terror of eternal Damnation. This aſtoniſhing Apoſtacy is plainly foretold, 2 *Theſ.* ii. 1—12. 1 *Tim.* iv. 1—5. alſo in the Prophet *Daniel*, and at large in the *Revelation*. And this Idolatrous Church, the Mother of Harlots, we know, ſhall be *conſumed by the Spirit of the Mouth of the Lord, and deſtroyed by the Brightneſs of His Coming*. And his Voice to us, in the mean time, is, *Come out of her, my People, that ye be not Partakers of her Sins, and that ye receive not of her Plagues*, Rev. xviii. 4.

BUT you are not without Danger from another Quarter. Some, and not a few, in our Land, with unnatural Eagerneſs and Pleaſure, ſet themſelves openly to diſparage and diſprove the *Chriſtian* Revelation. But where ſhall we find eternal Life, but in that Revelation? Will it be ſaid, that the Light of Nature diſcovers it? That Light doth diſcover, indeed, to thoſe that attend to it, a future World: But doth it diſcover Immortality, or eternal Life? By no means. Doth it ſhew how we ſhall reach Immortality? It may be ſaid, in the Practice of Virtue. But who can ſay, he hath performed a Virtue, that, in the Eſtimate of his own Reaſon, will entitle him to it? Who can pretend to have ſo behaved, as to deſerve any one Bleſſing from God's Hands? Is it not evident, that the beſt Virtue, any Man performs, needs the Relief of Grace and Mercy? And where is that Grace and Mercy revealed, but in the Goſpel? The Goſpel alone diſcovers and enſures Immortality; or re-

veals the Grace which expreſsly gives it, the Ground upon which this Grace ſtands, the End for which it is given, and the Means by which we may obtain it. And can the full Perſwaſion and View of immortal Honour and Glory be eſteemed a Trifle? A little light Duſt, to be blown away with every Blaſt of ignorant and profane Breath? The Goſpel is good News from Heaven; Pardon and eternal Life promiſed to a ſinful World. And can any be ſo infatuated as to wiſh its heavenly Light and Hopes at once extinguiſhed, and the Darkneſs of *Paganiſm* reſtored among the Nations? Doth not *Nature* itſelf teach us to be thankful for ſuperior Bleſſings, and to turn our Eyes to the brighteſt Views and cleareſt Proſpects of Happineſs? If the Univerſal Father is pleaſed to beſtow upon us ſingular Favours, is it not moſt unnatural and wicked to deſpiſe and reject them? Such is the Glory and Excellence, ſuch the delightful Proſpects of the Goſpel, that, inſtead of cavilling and oppoſing, methinks the proper and only Concern of every Mind ſhould be to ſeek out Evidence, and all poſſible Means to eſtabliſh its Truth.

VALUE the Word of God as your richeſt Treaſure, and the only Fund of true and perfect religious Knowledge, Comfort, and Joy. Read it over diligently, and treaſure it up in your Minds, as a Rule of Life; then you will experience its Power and Excellency. Forſake not the Aſſembling of yourſelves together; with Readineſs of Mind embrace any Opportunity of joining a Society which worſhips God in Spirit and Truth, as Part of his Family, as the Heirs of the Grace of Life, in Hope of being joined in a little Time to the bleſſed Society of the Angels above. Live in Love and Goodneſs to all Men, and eſpecially to one another. Be inſtant, and fervent in Prayer; make Conſcience of Family and Cloſet Devotion. Keep your Hearts

DEDICATION.

Hearts and Views above this World; daily look, and prepare for, the Coming of our Lord. And *that your Love may abound yet more and more, in Knowledge and in all Judgment; that ye may approve thoſe Things which are excellent; that ye may be ſincere and without Offence till the Day of Chriſt, being filled with the Fruits of Righteouſneſs, which are by Jeſus Chriſt, unto the Glory and Praiſe of God,* is the unfeigned Wiſh of your faithful Servant for the Sake of *Jeſus*.

JOHN TAYLOR.

DEDICATION.

A

KEY

TO THE

APOSTOLIC WRITINGS;

OR, AN

ESSAY to explain the GOSPEL SCHEME,

AND THE

Principal *Words* and *Phraſes* the *Apoſtles* have uſed in deſcribing it.

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A KEY, &c.

CHAP. I.

The Original and Nature of the Jewiſh *Conſtitution of Religion.*

1. GOD, the *FATHER* of the Univerſe, who has exerciſed his boundleſs Wiſdom, Power, and Goodneſs in producing various Beings of different Capacities; who created the Earth, and appointed divers Climates, Soils, and Situations in it, hath, from the Beginning of the World, introduced ſeveral Schemes and Diſpenſations, for promoting the Virtue and Happineſs of his rational Creatures, for curing their Corruption, and preſerving among them the Knowledge and Worſhip of himſelf, the true God, the Poſſeſſor of all Being, and the Fountain of all Good *.

CHAP. I.

2. In Purſuance of this grand and gracious Deſign, when, about four hundred Years after the Flood, (which ſeems in a good Meaſure to have removed the Violence and Rapine that had raged among the Antediluvians,) the Generality of Mankind were fallen into Idolatry, (a Vice which in thoſe Times made its firſt Appearance in the World,) and ſerved *other Gods*, thereby renouncing Allegiance to the One God, the Maker and Governor of Heaven and Earth, He, to counteract this new and prevailing Corruption, was pleaſed in his infinite Wiſdom, to ſelect one Family of the Earth, to be a Repoſitory of true Knowledge, and the Pattern of Obedience and Reward among the

* We do not know how God can exerciſe his Perfections towards his Creatures, when he has brought them into Being, otherwiſe than in placing them in various Relations and Subordinations to each other, in deviſing and conducting proper Diſpenſations, according to different and changing Circumſtances, in order to excite and increaſe the Virtue of moral Agents, and in providing ſuitable Happineſs for the Worthy, and Puniſhments for the Wicked.

Nations.

CHAP. I.

Nations. That as Mankind were propagated, and Idolatry took its Riſe, and was diſperſed from one Part of the World into various Countries, ſo alſo the Knowledge, Worſhip, and Obedience of the true *GOD* might be propagated and ſpread from nearly the ſame Quarter; or however from thoſe Parts, which then were moſt famous and diſtinguiſhed. To this Family he particularly revealed himſelf, viſited them with ſeveral public and remarkable Diſpenſations of Providence; and at laſt formed them into a Nation, under his ſpecial Protection, and governed them by Laws delivered from himſelf, placing them in the open View of the World, firſt in *Egypt*, and afterwards in the Land of *Canaan*.

2. THE Head, or Root of this Family, was *Abraham*, the Son of *Terah*; who lived in *Ur* of the *Chaldees*, beyond *Euphrates*. His Family was infected with the common Contagion of Idolatry; as appears from *Joſhua* xxiv. 2, 3. *And Joſhua ſaid unto all the People, Thus ſaith the Lord God of Iſrael, Your Fathers dwelt on the other Side of the Flood* [or River *Euphrates*] *in old Time, even Terah the Father of Abraham, and the Father of Nachor: And they ſerved other Gods. And I took your Father Abraham from the other Side of the Flood*, &c. Here *Maimonides*, the learned *Jew**, owns it is implied, that *Abraham*, the Son of an idolatrous Father, was bred up in Idolatry. For having Occaſion to mention theſe Words of *Joſhua*, he makes this pathetic Reflection upon them: "How great is the "Benefit we receive from theſe Precepts, which have freed us from ſuch a "grand Error, in which our Father was educated; and converted us to the "true Belief of God; by teaching us that he created all Things; and that he "is to be worſhipped, and loved, and feared, and he only," *&c.* And the Apoſtle *Paul* intimates as much, *Rom.* iv. 3, 4, 5. *For what ſaith the Scripture? ABRAHAM believed God, and it was counted unto him for Righteouſneſs. Now to him that worketh, is the Reward not reckoned of Grace, but of Debt. But to him that worketh not, but believeth on him that juſtifieth the UNGODLY, his Faith is counted for Righteouſneſs.* *Abraham* is the Perſon he is diſcourſing about, and he plainly hints, though he did not care to ſpeak out, that even *Abraham* was chargeable with not paying due Reverence and Worſhip to God; as the Word ΑΣΕΒΗΣ, which we render *Ungodly*, properly imports.

4. BUT, though *Abraham* had been an Idolater, God was pleaſed, in his infinite Wiſdom and Goodneſs, to ſingle him out to be the Head, or Root, of that Family and Nation, which he intended to ſeparate to himſelf from the reſt of Mankind, for the forementioned Purpoſes. Accordingly he appeared to him in his Native Country, and ordered him to leave it, and his idolatrous Kindred, and to remove into a diſtant Land, to which he would direct and conduct him; declaring at the ſame time his Covenant, or Grant of Mercy, to him, in theſe Words, *Gen.* xii. 1, 2, 3. *I will make of thee a great Nation, and I will bleſs thee, and make thy Name great; and thou ſhalt be a Bleſſing. And I will bleſs them that bleſs thee, and curſe him that curſeth thee: And in thee ſhall all Families of the Earth be bleſſed.* So certainly did God make himſelf known to *Abraham*, that he was ſatisfied this was a Revelation from the one true God, and that it was his Duty to pay an implicit Obedience to it. Accordingly, upon the Foot of this Faith he went out, though he did not know whither he was to go. The ſame Covenant, or Promiſe of Bleſſings, God afterwards, at ſundry Times, repeated: Particularly, *Gen.* xv. 5. *And the Lord brought him forth abroad, and*

* *Patrick's* Commentary upon *Joſh.* xxiv. 3.

ſaid,

CHAP. I.

ſaid, Look now towards Heaven, and tell the Stars, if thou be able to number them: And he ſaid unto him, So ſhall thy Seed be. Here again, *he believed in the* LORD; *and he counted it to him for* RIGHTEOUSNESS. Alſo *Gen.* xvii. 1,—8, he repeats and eſtabliſheth the ſame Covenant *for an everlaſting Covenant, to be a God unto* him *and* his *Seed after him*; promiſing them *the Land of* Canaan *for an everlaſting Poſſeſſion*; and appointing Circumciſion, as a perpetual Token of the Certainty and Perpetuity of this Covenant. Thus *Abraham* was taken into God's Covenant, and became intitled to the Bleſſings it conveyed; not becauſe he was not chargeable before God with Impiety, Irreligion and Idolatry; but becauſe God, on his Part, freely forgave his prior Tranſgreſſions, and becauſe *Abraham*, on his Part, believed in the Power and Goodneſs of God: Without which Belief, or Perſuaſion, that God was both true, and able to perform what he had promiſed, he could have paid no Regard to the Divine Manifeſtations; and conſequently, muſt have been rejected, as a Perſon altogether improper to be the Head of that Family, which God intended to ſet apart to himſelf.

5. AND as *Abraham*, ſo likewiſe his Seed, or Poſterity, were at the ſame Time, and before they had a Being, taken into God's Covenant, and intitled to the Bleſſings of it. (*Gen.* xvii. 7, *I will eſtabliſh my Covenant between me and thee, and thy Seed after thee*, &c.) Not all his Poſterity, but only thoſe whom God intended in the Promiſe; namely, firſt the Nation of the *Jews*, who hereby became particularly related to God, and inveſted in ſundry invaluable Privileges; and after them the believing *Gentiles*, who were reckoned the Children of *Abraham*, as they ſhould believe in God as *Abraham* did. But more of this hereafter.

6. FOR about 215 Years, from the Time God ordered *Abraham* to leave his native Country, he and his Son *Iſaac*, and Grand-ſon *Jacob*, ſojourned in the Land of *Canaan*, under the ſpecial Protection of Heaven, till infinite Wiſdom thought fit to ſend the Family into *Egypt*, the then Head-Quarters of Idolatry, with a Deſign they ſhould there increaſe into a Nation; and there, notwithſtanding the cruel Oppreſſion they long groaned under, they multiplied to a ſurprizing number. At length God delivered them from the Servitude of *Egypt*, by the moſt dreadful Diſplays of his Almighty Power; whereby he demonſtrated himſelf to be the One true God, in a ſignal and compleat Triumph over Idols, even in their Metropolis, and in a Country of Fame and Eminence among all the Nations round about. Thus freed from the vileſt Bondage, God formed them into a Kingdom, of which he himſelf was King; gave them a Revelation of his Nature and Will; inſtituted ſundry Ordinances of Worſhip; taught them the Way of Truth and Life; ſet before them various Motives to Duty, promiſing ſingular Bleſſings to their Obedience and Fidelity, and threatning Diſobedience and Apoſtacy, or Revolt from his Government, with very heavy Judgments; eſpecially that of being expelled from the Land of *Canaan*, and *ſcattered among all People, from the one End of the Earth unto the other*, in a wretched, perſecuted State, *Deut.* xxviii. 63,—68. *Lev.* xxvi. 3, 4, *&c.* 33. Having ſettled their Conſtitution, he led them thro' the Wilderneſs, where he diſciplined them for forty Years together; made all Oppoſition fall before them; and at laſt brought them to the promiſed Land.

7. HERE I may obſerve, that God did not chooſe the *Iſraelites* out of any partial Regard to that Nation; nor becauſe they were better than other People, (*Deut.* ix. 4, 5.) and would always obſerve his Laws. It is plain he knew

CHAP. I.

the contrary. (*Deut.* xxxi. 29. xxxii. 5, 6, 15.) It was, indeed, with great Propriety, that, among other Advantages, he gave them alſo that of being deſcended from Progenitors illuſtrious for Piety and Virtue; and that he grounded the extraordinary Favours they enjoyed upon *Abraham*'s Faith and Obedience, *Gen.* xxii. 16, 17, 18. But it was not out of Regard to the moral Character of the *Jewiſh* Nation that God choſe them [57*], any other Nation would have ſerved as well on that Account; but as he thought fit to ſelect one Nation of the World, he ſelected *them* out of Reſpect to the Piety and Virtue of their Anceſtors. *Exod.* iii. 15. vi. 3, 4, 5. *Deut.* iv. 37.

8. IT ſhould alſo be carefully obſerved, that God ſelected the *Iſraelitiſh* Nation, and manifeſted himſelf to them by various Diſplays of his Power and Goodneſs, not principally for their own Sakes, to make them a happy and flouriſhing People; but to be ſubſervient to his own high and great Deſigns with Regard to all Mankind. And we ſhall entertain a very wrong, low, and narrow Idea of this ſelect Nation, and of the Diſpenſations of God towards it, if we do not conſider it as a Beacon, or a Light ſet upon a Hill; as raiſed up to be a public Voucher of the Being and Providence of God, and of the Truth of the Revelation delivered to them, in all Ages, and in all Parts of the World: And, conſequently, that the Divine Scheme, in Relation to the *Jewiſh* Polity, had Reference to other People, and even to us at this Day, as well as to the *Jews* themſelves [75]. And the Situation of this Nation, lying upon the Borders of *Aſia*, *Europe*, and *Africa*, was very convenient for ſuch a general Purpoſe.

9. IT is further obſervable, that this Scheme was wiſely calculated to anſwer great Ends under all Events. If this Nation continued *obedient*, their viſible Proſperity, under the Guardianſhip of an extraordinary Providence, would be a very proper and extenſive Inſtruction to the Nations of the Earth. And, no doubt, ſo far as they were obedient, and favoured with the ſignal Interpoſals of the Divine Power, their Caſe was very uſeful to their Neighbours. On the other hand; if they were *diſobedient*, then their Calamities, and eſpecially their Diſperſions, would nearly anſwer the ſame Purpoſe; by ſpreading the Knowledge of the true God, and of Revelation, in the Countries, where before they were not known. And ſo wiſely was this Scheme laid at firſt, with Regard to the Laws of the Nation, both Civil and Religious, and ſo carefully has it all along been conducted by the Divine Providence, that it ſtill holds good, even at this Day, full 3600 Years from the Time when it firſt took Place, and is ſtill of public Uſe, for confirming the Truth of Revelation. I mean, not only as the Chriſtian Profeſſion, ſpread over a great Part of the World, has grown out of this Scheme, but as the *Jews* themſelves, in Virtue thereof, after a Diſperſion of about 1700 Years, over all the Face of the Earth, every where in a State of Ignominy and Contempt, have, notwithſtanding, ſubſiſted in great Numbers, DISTINCT and SEPARATE from all other Nations. This ſeems to me a ſtanding Miracle: Nor can I aſſign it to any other Cauſe but the Will and extraordinary Interpoſal of Heaven, when I conſider, that, of all the famous Nations of the World, who might have been diſtinguiſhed from others with great Advantage, and the moſt illuſtrious Marks of Honour and Renown; as the *Aſſyrians*, *Perſians*, *Macedonians*, *Romans*, who all, in their Turns, held the

* Wherever any Number is included in Brackets, thus [57], it refers to the Paragraph marked with the ſame Number in this *KEY*: and to no other Part of the Book.

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Empire of the World, and were, with great Ambition, the Lords of Mankind, yet *theſe*, even in their own Countries, the Seat of their ancient Glory, are quite diſſolved, and ſunk into the Body of Mankind: Nor is there a Perſon upon Earth can boaſt he is deſcended from thoſe renowned, and imperial Anceſtors. Whereas a ſmall Nation, generally deſpiſed, and which was, both by *Pagans* and pretended *Chriſtians*, for many Ages, harraſſed, perſecuted, butchered and diſtreſſed, as the moſt deteſtable of all People upon the Face of the Earth *; and which, therefore, one would imagine, every Soul that belonged to it, ſhould have gladly diſowned, and have been willing the odious Name ſhould be entirely extinguiſhed; yet, I ſay, this hated Nation has continued in a Body quite *diſtinct* and *ſeparate* from all other People, even in a State of Diſperſion, and grievous Perſecution, for about 1700 Years; agreeably to the Prediction, *Iſai.* xlvi. 28, *I will make a full End of all the Nations whither I have driven thee, but I will not make a full End of thee.* This demonſtrates, that the Wiſdom, which ſo formed them into a peculiar Body, and the Providence, which has ſo preſerved them, that they have, almoſt ever ſince the *Deluge*, ſubſiſted in a State divided from the reſt of Mankind, and are ſtill likely to do ſo, is not *Human*, but *Divine*. For no Human Wiſdom or Power could form, or however could execute, ſuch a vaſt, extenſive Deſign. Thus the very Being of the *Jews*, in their preſent Circumſtances, is a ſtanding, public Proof of the Truth of Revelation; at leaſt as far as the Call of *Abraham*: And alſo is a fair and manifeſt Pledge of the great Event foretold in the Prophetic Writings; when *Babylon* ſhall fall, *the Fulneſs of the Gentiles come*, and all *Iſrael* be ſaved, and, I ſuppoſe, return to their own Land again. For their being ſo wonderfully preſerved, in a diſtinct Body, I make no Queſtion, points to their Reſtoration predicted particularly by St. *Paul*, *Rom.* xi. 12, 15, 25, to 33 †. But to return.

* According to the Prophecy of *Moſes*, *Deut.* xxviii. 63, *&c.* See Dr. *Patrick*'s Commentary upon that Place.

† Since I wrote this, there has been publiſhed Three Diſcourſes, under the Title of *The Circumſtances of the Jewiſh People an Argument for the Truth of the Chriſtian Religion*, by the Learned and Judicious Dr. *N. Lardner*, which I think well worth peruſing.

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The particular Honours and Privileges of the Jewiſh *Nation, while they were the peculiar People of God, and the Terms ſignifying thoſe Honours,* &c. *explained.*

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10. THE Nature and Dignity of the foregoing Scheme, and the State and Privileges of the *Jewiſh* Nation, will be better underſtood, if we carefully obſerve the particular Phraſes by which their Relation to God, and his Favours to them, are expreſſed in Scripture. And,

11. I. As God, in his infinite Wiſdom and Goodneſs, was pleaſed to prefer them before any other Nation, and to ſingle them out for the Purpoſes of Revelation, and preſerving the Knowledge, Worſhip and Obedience of the true God, God is ſaid to *CHOOSE* them, and they are repreſented as his *CHOSEN*, or *ELECT* People: Deut. iv. 37. vii. 6. x. 15, *The Lord had a Delight in thy Fathers,—and he* CHOSE *their Seed after them, even you above all People.* 1 Kings iii. 8, *Thy Servant is in the Midſt of thy People which thou haſt* CHOSEN, *a great People that cannot be numbered.* 1 Chron. xvi. 13, *O ye Seed of Iſrael his Servant, ye Children of Jacob his* CHOSEN *Ones.* Pſal. cv. 6. xxxiii. 12, *Bleſſed is the* Nation, *whoſe God is the Lord: And the* People *whom he hath* CHOSEN *for his own Inheritance.* cv. 43. cvi. 5, *That I may ſee the Good of thy* CHOSEN, *or* ELECT, *that I may rejoice in the Gladneſs of thy Nation.* cxxxv. 4. Iſai. xli. 8, 9. xliii. 20. xliv. 1, 2. xlv. 4, *For Jacob my Servant's Sake, and Iſrael mine* ELECT, *I have even called thee by thy Name.* Ezek. xx. 5, *Thus ſaith the Lord, In the Day when I* CHOSE *Iſrael, and lifted my Hand unto the Seed of the Houſe of Jacob, and made myſelf known unto them in the Land of Egypt.*—Hence re-inſtating them in their former Privileges is expreſſed by *CHOOSING* them again. Iſai. xiv. 1, *For the Lord will have Mercy on Jacob, and will yet* CHOOSE *Iſrael, and ſet them in their own Land.* Zech. i. 17. ii. 12.

12. II. THE firſt ſtep he took, in Execution of his Purpoſe of ELECTION, was, to reſcue them from their wretched Situation in the Servitude and Idolatry of *Egypt*, and to carry them, through all Enemies and Dangers, to the Liberty and happy State, to which he intended to advance them. With Regard to which the Language of Scripture is, 1. that he *DELIVERED*, 2 *SAVED*, 3. *BOUGHT*, or *PURCHASED*, 4. *REDEEMED* them. Exod. iii. 8, *And I am come down to* DELIVER *them out of the Hand of the Egyptians, and to bring them unto a good Land.* So Exod. xviii. 8, 9, 10. Judg. vi. 8, 9.—Exod. vi. 6, *I am the Lord, and I will bring you from under the Burthens of the Egyptians, and I will rid* [DELIVER] *you out of their Bondage.* So Exod. v. 23. 1 Sam. x. 18.

13. EXOD. xiv. 30, *Thus the Lord* SAVED *Iſrael that Day, out of the Hand of the Egyptians.* Deut. xxxiii. 29, *Happy art thou, O Iſrael: Who is like unto thee, O People* SAVED *by the Lord?* 1 Sam. x. 19.——Thus God was their SAVIOUR and SALVATION.——Pſal. cvi. 21, *They,* [the *Iſraelites,*] *forgot God their* SAVIOUR, *which had done great Things in Egypt.* Iſai. xliii. 3, *I am the Lord thy God,*

God, the Holy One of Israel, thy SAVIOUR : *I gave Egypt for thy Ransom,* lxiii. 8. Exod. xv. 2, *The Lord is my Strength and Song, and he is become my* SALVATION. Deut. xxxii. 15.

14. EXOD. xv. 16, *Fear and Dread shall fall upon them — till thy People pass over, O Lord, till thy People pass over, which thou hast* PURCHASED. Deut. xxxii. 6, *Do ye thus requite the Lord, O foolish People and unwise? — Is he not thy Father, that has* BOUGHT *thee?* Psalm lxxiv. 2, *Remember thy Congregation which thou hast* purchased, *or* BOUGHT, *of old* *.

15. EXOD. vi. 6. xv. 13, *Thou in thy Mercy hast led forth thy People, which thou hast* REDEEMED. Deut. vii. 8, *Because the Lord loved you, — hath he brought you out with a mighty Hand, and* REDEEMED *you out of the House of Bondmen,* &c. ix. 26. xxiv. 18. 2 Sam. vii. 23, *And what one Nation in the Earth is like thy People, even like Israel, whom God went to* REDEEM *for a People to himself, and to make him a Name, and to do for you great Things and terrible for thy Land, before thy People, which thou* REDEEMEDST *TO THEE from Egypt, from the Nations and*

* In order to understand the Notion of *buying* and *purchasing*, as here applied, let it be observed; that BUYING is often used metaphorically in Scripture, where it is common to meet with buying without Money and without Price; or buying with a Price improperly so called. *Isai.* lv. 1, *Ho, every one that thirsteth,* that is desirous of Life and Salvation, *come ye to the Waters, and he that hath no Money, come ye; buy and eat, yea, come buy Wine and Milk without Money and without Price.* Which is explained, *Ver.* 3, *Incline your Ear and come unto me, hear,* be attentive to my Instructions, *and your Soul shall live.* In this Sense we *buy,* when we seriously apply our Minds to Study and receive the Precepts of Divine Wisdom, and the Promises of Divine Grace; and endeavour to have our Hearts and Lives conformed to them. Thus we BUY the *Truth, Prov.* xxiii. 23. iv. 5, 7, *Get* [buy] *Wisdom, get* [buy] *Understanding*; so *Chap.* xv. 32. xvi. 16. xvii. 16. xix. 8. In all these Places the Word we render, *get,* might have been translated, *buy,* and so it is rendered, *Deut.* xxviii. 68. 2 *Sam* xxiv. 21. 2 *Chron.* xxxiv. 11. *Jer.* xxxii. 7. *Amos* viii. 6. *Gen.* xlvii. 19. *Ruth* iv. 4, 8, and in several other Places. Thus we *buy of Christ Gold tried in the Fire, and white Raiment, (Rev.* iii. 18.) *viz.* the most valuable Endowments of Mind. Thus the wise Merchant Man (*Mat.* xiii. 45, 46.) having found *the Pearl of great Price,* the Virtue and Happiness of the Gospel, *went and sold all that he had,* and BOUGHT *it.* That is, straitway in his Heart he renounced all temporal Enjoyments, that he might dispose himself for eternal Light. And, in this Sense, we SELL, when, through Carelessness, we fall into a Course of Sin, or, through Obstinacy, continue in it. Thus we may SELL the *Truth* instead of BUYING it, *Prov.* xxiii. 23. Thus *Ahab* did SELL himself to work Wickedness, 1 *Kings* xxi. 25. And thus the *Jew,* in the Flesh, was *carnal and* SOLD *under Sin, Rom.* vii. 15. Thus *WE buy,* when we diligently use proper Means to gain Knowledge, and good Habits: *WE sell,* when we neglect and abandon ourselves to Ignorance and Vice.

And the most High *GOD* is also in Scripture said to *buy* and *sell,* with respect to his Creatures. He BUYETH a People when he interposes in their Favour, and employs all proper Means to free them from Suffering, or any Circumstances of Wretchedness, and to raise them to a happy and prosperous State. So he *purchased,* or *BOUGHT* the Children of *Israel,* by bringing them out of the Slavery of *Egypt,* to the Liberty and Privileges of *Canaan* by his mighty Power, Wisdom and Goodness; which may be considered as the Price, improperly so called, for which he *bought* them. On the other hand; he *SELLS* a People, when he withdraws his Favour and Blessing, suffers their enemies to prevail, or Calamity and Ruin to fall upon them. *Deut.* xxxii. 30, *How should One chase a Thousand, — had not their Rock* SOLD *them, and the Lord shut them up. Judg.* ii. 14, *The Anger of the Lord was hot against Israel, and he* SOLD *them into the Hands of their Enemies.* And this Notion of *Buying,* or *Purchasing,* is in the New Testament very properly applied to our Salvation by *Jesus Christ*; and therefore should be well considered and understood.

their

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their Gods? — Hence God is ſtiled their *REDEEMER.* Pſal. lxxviii. 35, *And they remembered that God was their Rock, and the high God their* REDEEMER. And in many other Places.

16. III. As God fetched them out of *Egypt*, invited them to the Honours and Happineſs of his People, and by many expreſs Declarations, and Acts of Mercy, engaged them to adhere to him, as their God, he is ſaid to CALL them, and they were his CALLED. Iſai. xli. 8, 9, *But thou Iſrael art my Servant,* — *thou whom I have taken from the Ends of the Earth, and* CALLED *thee from the chief Men thereof.* See Ver. 2. Chap. li. 2. Hoſ. xi. 1, *When Iſrael was a Child, then I loved him, and* CALLED *my Son out of Egypt.* Iſai. xlviii. 12, *Hearken unto me, O Jacob, and Iſrael my* CALLED.

17. IV. AND as he brought them out of the moſt abject Slavery, and advanced them to a new and happy State of Being, attended with diſtinguiſhing Privileges, Enjoyments, and Marks of Honour, he is ſaid, 1. To *CREATE, MAKE,* and *FORM* them, 2. To give them *LIFE,* 3. To have *BEGOTTEN* them. Iſai. xliii. 1, *But thus ſaith the Lord that* CREATED *thee, O Jacob, and he that* FORMED *thee, O Iſrael, Fear not:* Ver. 5, *Fear not, for I am with thee: I will bring thy Seed from the Eaſt, and gather thee from the Weſt.* Ver. 7, *Even every one that is called by my Name: For I have* CREATED *him for my Glory; I have* FORMED *him, yea, I have* MADE *him.* Ver. 15, *I am the Lord, your Holy One, the* CREATOR *of Iſrael, your King.* Deut. xxxii. 6, *Do ye thus requite the Lord, O fooliſh People? — Hath he not* MADE *thee and eſtabliſhed thee?* Ver. 15. Pſal. cxlix. 2. Iſai. xxvii. 11, — *It is a People of no Underſtanding: Therefore he that* MADE *them will have no Mercy on them, and he that* FORMED *them will ſhew them no Favour.* xliii. 21. xliv. 1, 2, *Yet hear now, O Jacob, my Servant, and Iſrael whom I have choſen, thus ſaith the Lord that* MADE *thee, and* FORMED *thee from the Womb.* Ver. 21, 24, *Thus ſaith the Lord thy* Redeemer, *and he that* FORMED *thee from the Womb,* &c.

18. EZEK. xvi. 3, *Thus ſaith the Lord unto Jeruſalem, Thy* Birth *and thy* Nativity *is of the Land of Canaan.* Ver. 6, *And when I paſſed by thee, and ſaw thee polluted in thy own Blood, I ſaid unto thee,* LIVE; *yea, I ſaid unto thee, when thou waſt in thy Blood,* LIVE. See Ezek. xxxvii. 1. to 15. Zech. x. 9.

19. DEUT. xxxii. 18, *Of the Rock that* BEGAT *thee, thou art unmindful, and haſt forgotten God that* formed *thee.* Num. xi. 12, *Have I* [Moſes] *conceived all this People? Have I* BEGOTTEN *them?* Meaning, not I, but thou, O Lord, haſt *begotten* them. Jer. ii. 26, 27, *As the Thief is aſhamed when he is found: So is the Houſe of Iſrael aſhamed,* — *ſaying to a Stock, Thou art my* Father; *and to a Stone, Thou haſt brought me forth,* or BEGOTTEN *me*; aſcribing to Idols the National Advantages which they received from God.

20. THUS, as God *created* the whole Body of the *Jews,* and made them to *live,* they received a Being or Exiſtence; Iſai. lxiii. 19, *We* ARE; *thou haſt never ruled over them* [the Heathen;] *they are not called by thy Name.* Or rather thus; *We* ARE *of old; thou haſt not ruled over them; thy Name hath not been called upon them.* It is in the *Hebrew,* היינו מעולם לא משלת בם, and are therefore called by the Apoſtle *Things that* ARE, in Oppoſition to the *Gentiles,* who, as they formerly were not *created* in the ſame Manner, were *the Things which* ARE NOT, 1 Cor. i. 28, *God has choſen Things which* ARE NOT, *to bring to nought Things that* ARE. Further,

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21. V. As He made them *live*, and *begat* them, (1.) He ſuſtains the Character of a *FATHER*, and (2.) They are his *CHILDREN*, his *SONS* and *DAUGHTERS*, which were *BORN* to him. Deut. xxxii. 6, *Do ye thus requite the Lord, O fooliſh People?—Is he not thy* FATHER, *that hath* bought *thee?* Iſai. lxiii. 16, *Doubtleſs thou art our* FATHER, *though Abraham be ignorant of us, and Iſrael acknowledge us not: Thou, O Lord, art our* FATHER, *our* Redeemer, *&c.* Jer. xxxi. 9,—*For I am a* FATHER *to Iſrael, and Ephraim is my* Firſt-born. Mal. ii. 10, *Have we not all one* FATHER? *hath not one God* created *us?* [17]

22. Deut. xiv. 1, *Ye are the* CHILDREN *of the Lord your God.* Iſai. i. 2, *Hear, O Heavens, and give Ear, O Earth; for the Lord hath ſpoken, I have nouriſhed and brought up* CHILDREN, *and they have rebelled againſt me.*

23. Exod. iv. 22, 23, *Thou ſhalt ſay unto Pharaoh, Thus ſaith the Lord, Iſrael is my* SON, *even my Firſt-born. And I ſay unto thee, Let my* SON *go*, &c. Hoſ. xi. 1. Deut. i. 31. viii. 5. xxxii. 19, *And when the Lord ſaw it, he abhorred them, becauſe of the provoking of his* SONS, *and of his* DAUGHTERS. Iſai. xliii. 6.

24. EZEK. xvi. 3, 4, 5, 6, *Thus ſaith the Lord God unto Jeruſalem, Thy* Birth *and thy* Nativity *is of the Land of Canaan,—as for thy* Nativity, *in the Day thou waſt* BORN, *thy Navel was not cut*, &c. *none Eye pitied thee,—but thou waſt caſt out in the open Field,—in the Day that thou waſt* BORN. Hoſ. ii. 2, 3, *Plead with your Mother*, (the Houſe of *Iſrael*, Chap. i. 6, 10, 11.) *plead,—Leſt I ſtrip her naked, and ſet her as in the Day that ſhe was* BORN, *and make her as a Wilderneſs*, &c.* Hence their Original is repreſented under the Notion of a *WOMB*. Iſai. xliv. 2, *The Lord—that formed thee from the* WOMB. Ver. 24. xlvi. 3.

25. VI. AND, as the whole Body of the *Jews* were the Children of one Father, even of God, this naturally eſtabliſhed among themſelves the mutual and endearing Relation of *BRETHREN* (including that of *SISTERS*); and they were obliged to conſider, and to deal with each other accordingly. Lev. xxv. 46. Deut. i. 16. iii. 8. xv. 7, *If there be among you a poor Man of one of thy* BRETHREN, *—thou ſhalt not harden thy Heart, nor ſhut thy Hand againſt thy poor* BROTHER, xvii. 15. xviii. 15. xix. 19. xxii. 1. xxiii. 19. xxiv. 14. Judg. xx. 13. 1 Kings xii. 24. [Acts xxiii. 1.] And in many other Places.

26. VII. AND the Relation of God, as a *Father*, to the *Jewiſh* Nation, as his *Children*, will lead our Thoughts to a clear Idea of their being, as they are frequently called, the *HOUSE* or *Family* of God. Num. xii. 7, *My Servant Moſes is not ſo, who is faithful in all my* HOUSE. 1 Chron. xvii. 14, *I will ſettle him in my* HOUSE, *and in my Kingdom for ever.* Jer. xii. 7, *I have forſaken my* HOUSE, *I have left my* Heritage. Hoſ. ix. 15, *For the Wickedneſs of their*

* In theſe Texts the whole Body of *Iſraelites* are manifeſtly ſpoken of; and God's forming them into a Nation or Society of People, inveſted in peculiar Privileges, and taken into a ſpecial Relation to himſelf, is evidently denoted by his *begetting* them, being their *Father*, and they his *Children*, *born*, by his Goodneſs and Power, out of Servitude and Miſery, to a new State of Honour and Enjoyment. For, obſerve well; The Scriptural Notion of a FATHER, in a figurative Senſe, is one that confers a happy State, or an exalted State of Exiſtence, in Oppoſition to one low or wretched; BEGETTING is conferring that State; being BORN is being raiſed to it; and a SON, DAUGHTER, CHILDREN, is the Perſon, or Perſons, put into that State. Theſe Terms have Relation to any Change of State for the better; but are commonly applied to the *Jewiſh* Nation, or *Chriſtian* World, as taken into the Covenant and Kingdom of God.

[Ephraim's]

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[Ephraim's] *Doings, I will drive them out of my* HOUSE, *I will* love *them no more: All their Princes are Revolters*, Zech. ix. 8. Pſal. xciii. 5. And in other Places, and, perhaps, frequently in the *Pſalms*, as the xxiii. 6. xxvii. 4, *&c.*

27. VIII. FURTHER; the Scripture directs us to conſider the Land of *Canaan* as the Eſtate, or *INHERITANCE*, belonging to this *Houſe*, or Family. Num. xxvi. 53, *Unto theſe* [namely, all the Children of *Iſrael*] *the Land ſhall be divided for an* INHERITANCE. Deut. xxi. 23,—*That thy Land be not defiled, which the Lord thy God giveth thee for an* INHERITANCE. And in many other Places.

28. HERE it may not be improper to take Notice; that the Land of *Canaan*, in reference to their Trials, Wandrings, and Fatigues in the Wilderneſs, is repreſented as their *REST*. Exod. xxxiii. 14, *My Preſence ſhall go with thee, and I will give thee* REST. Deut. iii. 20. xii. 9, *For ye are not yet come to the* REST, *and to the* Inheritance, *which the Lord your God giveth you.* Ver. 10. xxv. 19. Pſal. xcv. 11, *Unto whom I ſware in my Wrath, that they ſhould not enter into my* REST.

22. IX. THUS the *Iſraelites* were the *Houſe*, or Family, of God. Or, we may conceive them formed into a *NATION*, having the LORD, *Jehovah*, the true God, at their Head; who, on this Account, is ſtiled their *GOD*, Governor, Protector, or *KING*; and they his *PEOPLE*, *Subjects or SERVANTS*. Exod. xix. 6, *Ye ſhall be unto me a* Kingdom of Prieſts, *and an Holy* NATION. Deut. iv. 34, *Hath God aſſayed to go and take him a* NATION *from the Midſt of another Nation?* Iſai. li. 4, *Hearken unto me, my People, and give Ear unto me, my* NATION.

30. EXOD. vi. 7, *And I will take you to me for a People, and I will be to you a* GOD. Lev. xxii. 33, *I am the Lord that brought you out of the Land of Egypt, to be your* GOD. Pſal. xxxiii. 12, *Bleſſed is the Nation whoſe* GOD *is the Lord.* And in many other Places.

31. 1 SAM. xii. 12, *And ye* [Iſraelites] *ſaid unto me, Nay, but a King ſhall reign over us; when the Lord your God was your* KING. Pſal. lxxxix. 18. cxlix. 2, *Let Iſrael rejoice in him that* made *him, let the Children of Zion be joyful in their* KING. Iſai. xxxiii. 22. lxi. 21. xliii. 15, *I am the Lord, your Holy One, the* Creator *of Iſrael, your* KING.

32. EXOD. v. 1, *Thus ſaith the Lord God of Iſrael, Let my* PEOPLE *go.* Deut. xxxii. 36. 43. 2 Sam. vii. 24, *For thou haſt confirmed unto thyſelf thy People Iſrael, to be a* PEOPLE *unto thee for ever, and thou, Lord, art become their* God, *&c.*

33. LEV. xxv. 55, *For unto me the Children of Iſrael are* SERVANTS, *they are my* SERVANTS, *whom I brought forth out of the Land of Egypt: I am the Lord your* God. Pſal. lxxix. 1, 2. cv. 25, *He turned their Heart to hate his People, to deal ſubtilly with his* SERVANTS. And in many other Places.

34. X. AND it is in reference to their being a Society peculiarly appropriated to God, and under his ſpecial Protection and Government, that they are ſometimes called *THE CITY, the HOLY CITY, the CITY of the Lord, of God.* Pſal. xlvi. 4, *There is a River, the Streams whereof ſhall make glad the CITY* of *our* GOD: *The holy Place of the Tabernacles of the moſt High.* ci. 8, *I will early deſtroy all the Wicked of the Land, that I may cut off all wicked Doers from the* CITY *of the Lord.* Iſai. xlviii. 1, 2, *Hear ye this, O Houſe of Jacob, which are called by the Name of Iſrael:—For they call themſelves of the* HOLY CITY, *and ſtay themſelves upon the God of Iſrael.*

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35. HENCE the whole Community, or Church, is denoted by the City *JERUSALEM*, and ſometimes by *ZION*, *MOUNT ZION*, the City of *David*. Iſai. lxii. 1, 6, 7, *I have ſet Watchmen upon thy Walls, O* JERUSALEM, *which ſhall never hold their Peace,—and give him no Reſt, till he eſtabliſh, and till he make* JERUSALEM *a Praiſe in the Earth.* lxv. 18, 19, *I will rejoice in* JERUSALEM, *and joy in my People.* lxvi. 10. Ezek xvi. 3, 13. Joel iii. 17. Zech. i. 14. viii. 3. *&c.* xiii. 1. Iſai. xxviii. 16,—*Thus ſaith the Lord God, Behold I lay in* ZION *for a Foundation*, &c. lxi. 3. Joel ii. 32. Obad. 17, *But upon* MOUNT ZION *ſhall be Deliverance*, &c. Ver. 21.

36. HENCE alſo they are ſaid to be *WRITTEN*, or inrolled in the *BOOK* of God, as being Citizens inveſted in the Privileges and Immunities of his Kingdom. Exod. xxxii. 32, *Yet now, if thou wilt, forgive their Sin; and if not, blot me, I pray thee, out of the* BOOK *thou haſt written.* Ver. 33, *And the Lord ſaid,—Whoſoever hath ſinned againſt me, him will I blot out of my* BOOK. Ezek. xiii. 9.

37. AND it deſerves our Notice; that as the other Nations of the World did not belong to this *City, Commonwealth* or *Kingdom* of God, and ſo were not his *Subjects* and *People*, in the ſame peculiar Senſe as the *Jews*, for theſe Reaſons are they frequently repreſented as *STRANGERS*, *ALIENS*; and as being *NOT A PEOPLE*. And as they ſerved other Gods, and were generally corrupt in their Morals, they have the character of *ENEMIES*. Exod. xx. 10. Lev. xxv. 47, *And if a Sojourner, or a* STRANGER *wax rich by thee, and thy Brother ſell himſelf to the* STRANGER, —Deut. xiv. 21, *Mayeſt ſell it to an* ALIEN. Iſai. lxi. 5, *And* STRANGERS *ſhall ſtand and feed your Flocks, and the Sons of the* ALIEN *ſhall be your Plowmen.* And in many other Places. Deut. xxxii. 21, *I will move them to Jealouſy with thoſe which are* NOT A PEOPLE. Iſai. vii. 8. Hoſ. i. 10. ii. 23,—*I will ſay to them which were* NOT MY PEOPLE, *Thou art my People: And they ſhall ſay, Thou art* MY GOD. Pſal. lxxiv. 4, *Thine* ENEMIES *roar in the midſt of thy* CONGREGATION. [52] lxxviii. 66. lxxxiii. 2. lxxxix. 10. Iſai. xlii. 13. lix. 18. Rom. v. 10, —*When we were* ENEMIES, *we were reconciled to God.* Col. i. 21.

38. XI. THE kind and particular Regards of God for the *Iſraelites*, and their ſpecial Relation to him, is alſo ſignified by that of a *HUSBAND and WIFE*; and his making a Covenant with them, to be their God, is called *ESPOUSALS*. Jer. xxxi. 32, *Not according to the Covenant that I made with their Fathers, in the Day that I took them by the Hand, to bring them out of the Land of Egypt (which my Covenant they broke, although I was an* HUSBAND *unto them, ſaith the Lord)* iii. 20. Ezek. xvi. 31, 32. Hoſ. ii. 2, *Plead* [ye Children of *Judah*, and Children of *Iſrael*, Chap. i. 11.] *with your Mother, plead: For ſhe is not my* WIFE, *neither am I her* HUSBAND; that is, for her Wickedneſs I have divorced her. [Iſai. lxii. 4, 5.] Jer. ii. 2, *Go and cry in the Ears of Jeruſalem, ſaying, Thus ſaith the Lord, I remember thee, the Kindneſs of thy Youth, the Love of thine* ESPOUSALS, *when thou wenteſt after me in the Wilderneſs, in the Land that was not ſown.* iii. 14, *Turn, O Backſliding Children, ſaith the Lord, for I am* MARRIED *unto you.* Iſai. lxii. 4, 5.

39. HENCE it is, that the *Jewiſh* Church, or Community, is repreſented as a *MOTHER*; and particular Members as her *CHILDREN*. Iſai. l. 1, *Thus ſaith the Lord, Where is the Bill of your* MOTHER's *Divorcement*, &c? Hoſ. ii. 2, 5, *For their* MOTHER *hath played the Harlot*, &c. Iſai. xlix. 17, *Thy* CHILDREN, (O Zion,) *ſhall make haſte*, &c. Ver. 22, 25. Jer. v. 7. Ezek.

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xvi. 35, 36. Hoſ. iv. 6, *My* People *are deſtroyed for Lack of Knowledge,—ſeeing thou haſt forgotten the Law of God, I will alſo forget thy* CHILDREN.

40. HENCE alſo, from the Notion of the *Jewiſh* Church being a *Wife* to God, her *Huſband*, her Idolatry, or worſhipping of ſtrange Gods, comes under the name of *ADULTERY*, and *WHOREDOM*, and ſhe takes the Character of an *HARLOT*. Jer. iii. 8, *And I ſaw, when for all the Cauſes whereby Backſliding Iſrael committed* ADULTERY. Ver. 9, *And it came to paſs through the Lightneſs of her* WHOREDOM, *that ſhe defiled the Land, and committed* ADULTERY *with Stones and with Stocks.* xiii. 27. Ezek. xvi. 15. xxiii. 43. Jer. iii. 6, *Backſliding Iſrael is gone up upon every high Mountain, and under every green Tree, and there has played the* HARLOT. And in many other Places.

41. XII. As God exerciſed a ſingular Providence over them, in ſupplying, guiding and protecting them, as he was their *SHEPHERD*, and they his *FLOCK*, his *SHEEP*. Pſal. lxxvii. 20. lxxviii. 52. lxxx. 1, *Give Ear, O* SHEPHERD *of Iſrael.* Iſai. xl. 11, *He ſhall feed his* FLOCK *like a* SHEPHERD. Pſal. lxxiv. 1, *O God, why haſt thou caſt us off for ever? Why doth thine Anger ſmoke againſt the* SHEEP *of thy Paſture?* lxxix. 13. xcv. 7. Jer. xiii. 17, *Mine Eye ſhall weep ſore—becauſe the Lord's* FLOCK *is carried Captive.* Ezek. xxxiv. throughout. And in many other Places.

42. XIII. UPON nearly the ſame Account, as God eſtabliſhed them, provided proper Means for their Happineſs. and Improvement in Knowledge and Virtue, they are compared to a *VINE* and a *VINEYARD*, and God to the *HUSBANDMAN*, who *PLANTED* and dreſſed it; and particular Members of the Community are compared to *BRANCHES*. Pſal. lxxx. 8, *Thou haſt brought a* VINE *out of Egypt: Thou haſt caſt out the Heathen and* PLANTED *it.* Ver. 14, *Return, we beſeech thee, O Lord of Hoſts: Look down from Heaven, behold and viſit thy* VINE; *and the* VINEYARD *which thy Right Hand has* PLANTED. Iſai. v. 1, *Now will I ſing to my Well-beloved, a ſong— touching his* VINEYARD: *My Well-beloved has a* Vineyard *in a very fruitful Hill.* Ver. 2, *And he fenced it,* &c. Ver. 7, *For the* Vineyard *of the Lord—is the Houſe of Iſrael.* Exod. xv. 17. Jer. ii. 21. Pſal. lxxx. 11, *She ſent out her* BOUGHS *unto the Sea, and her* BRANCHES *unto the River.* Iſai. xxvii. 9, 10, 11, *By this ſhall the Iniquity of Jacob be purged;—yet the defenced City ſhall be deſolate,— there ſhall the Calf feed,— and conſume the* BRANCHES *thereof. When the* BOUGHS *thereof are withered, they ſhall be broken off: The Women come, and ſet them on Fire: For it is a* People *of no Underſtanding; therefore he that* made *them will have no Mercy on them.* Jer. xi. 16, *The Lord hath called thy Name, A green* OLIVE-TREE, *fair and of goodly Fruit,* &c. Ezek. xvii. 6. Hoſ. xiv. 5, 6. Nahum ii. 2. And in many other Places. [Rom. xi. 17, *And if ſome of the* BRANCHES *were broken off,* &c. Ver. 18, 19, *Thou wilt ſay then, The* BRANCHES *were broken off, that I might be grafted in.*]

43. XIV. As they were, by the Will of God, ſet apart, and appropriated in a ſpecial Manner to his Honour and Obedience, and furniſhed with extraordinary Means and Motives to Holineſs, ſo God is ſaid to *SANCTIFY*, or *HALLOW* them. Exod. xxxi. 13, *Speak unto the Children of Iſrael, ſaying, Verily my Sabbaths ye ſhall keep; for it is a Sign between me and you, throughout your Generations; that ye may know that I am the Lord that doth* SANCTIFY *you,* Ezek. xx. 12. Lev. xx. 8, *And ye ſhall keep my Statutes and do them: For I am the Lord which* SANCTIFY *you.* xxi. 8. xxii. 9, 16, 32. Ezek. xxxvii. 28.

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44. In the ſame Senſe I conceive they are ſaid to be *WASHED*, Ezek. xvi. 9, *Then*, [when thou waſt BORN, 21] WASHED *I thee with Water: Yea, I thoroughly* WASHED *away thy Blood from thee*, &c.

45. AND, becauſe other Nations did not enjoy the ſame extraordinary Means, and were generally involved in Vice and Idolatry, therefore they are repreſented as *UNCLEAN*. Iſai. xxxv. 8, *And an Highway ſhall be there, and a Way; and it ſhall be called the Way of Holineſs; the* UNCLEAN *ſhall not paſs over it*, &c. Compare Joel iii. 17. Iſai. lii. 1,—*Put on thy beautiful Garments, O Jeruſalem, the Holy City: For henceforth there ſhall no more come into thee the Uncircumciſed and the* UNCLEAN. Acts x. 28, *It is—unlawful for a—Jew—to come unto one of another Nation: But God has ſhewed me, that I ſhall call nothing common, or* UNCLEAN.

46. XV. HENCE it is, that they are ſtiled a *HOLY* Nation, or People, and *SAINTS*. Exod. xix. 6, *And ye ſhall be to me— an* HOLY *Nation*. Deut. vii. 6, *For thou art a* HOLY *People unto the Lord thy God*. xiv. 2. xxvi. 19. xxxiii. 3. 2 Chron. vi. 41, *Let thy Prieſts, O Lord God, be clothed with Salvation, and let thy* SAINTS *rejoice in Goodneſs*. Pſal. xxxiv. 9, *O fear the Lord, ye his* SAINTS. l. 5, *Gather my* SAINTS *together unto me*. Ver. 7, *Hear, O my People*, &c. lxxix. 2. clxviii. 14. *He alſo exalteth the Horn of his People, the Praiſe of his* SAINTS; *even of the Children of Iſrael*, &c.

47. XVI. FURTHER; by his Preſence among them, and their being conſecrated to him, they were made his *HOUSE*, or Building, the *SANCTUARY*, which he *BUILT*. And this is implied by his *DWELLING* and *WALKING* amongſt them. Pſal. cxiv. 2, *Judah was his* SANCTUARY, *and Iſrael his Dominion*. Iſai. lvi. 3, *Neither let the Son of the* Stranger, *that hath joined himſelf to the Lord, ſpeak, ſaying, The Lord hath utterly ſeparated me from his* PEOPLE: Ver. 4, *For thus ſaith the Lord*, Ver. 5, *Even unto them will I give in my* HOUSE, *and within my Walls, a Place and a Name*. Jer. xxxiii. 7, *And I will cauſe the Captivity of Judah, and—of Iſrael to return, and will* BUILD *them as at the firſt*. Amos ix. 11, *I will raiſe up the Tabernacle of David, —I will raiſe up his Ruins, and I will* BUILD *it as in the Days of Old*. Exod. xxv. 8, *And let them, the Children of Iſrael, make me a Sanctuary; that I may* DWELL *among them*. xxix. 45, 46, *And I will* DWELL *among the Children of Iſrael, and will be their God*, &c. Lev. xxxvi. 11, 12, *And I will ſet my Tabernacle among you:—And I will* WALK *among you, and will be your God, and ye ſhall be my People*. Num. xxxv. 34. 2 Sam. vii. 7. Ezek. xliii. 7, 9, *And he ſaid unto me,— the Place of my* Throne, *and the Place of the Soles of my Feet, where I* DWELL *in the Midſt of the Children of Iſrael*, &c. Hence we may gather, that *DWELL*, in ſuch Places, imports to *REIGN*; and may be applied figuratively to whatever governs in our Hearts, *Rom.* vii. 17, 20. viii. 9, 11.

48. XVII. AND not only did God, as their King, dwell among them as in his *Houſe, Temple* or Palace; but he alſo conferred upon them the Honour of *KINGS*, as he redeemed them from Servitude, made them Lords of themſelves, and raiſed them *ABOVE* other Nations to *REIGN* over them: And of *PRIESTS* too, as they were to attend upon God, from Time to Time continually, in the ſolemn Offices of Religion, which he had appointed. Exod. xix. 6, *And ye ſhall be unto me a* KINGDOM *of* PRIESTS, or a KINGLY PRIESTHOOD. Deut. xxvi. 19, *And to make thee* high ABOVE *all Nations—in Praiſe, and in Name, and in Honour, and that thou mayeſt be an* Holy *People unto the Lord thy*

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thy God. xxviii. 1. xv. 6, *For the Lord thy God bleſſeth thee,—and thou ſhalt* REIGN *over many Nations.* Iſai. lxi. 6, *But ye* [the Seed of Jacob] *ſhall be named the* PRIESTS *of the Lord; Men ſhall call you the* MINISTERS *of our God:—*

49. XVIII. THUS the whole Body of the *Jewiſh* Nation were *SEPARATED* unto God. And, as they were more nearly related to him than any other People, as they were joined to him in Covenant, had free Acceſs to him in the Ordinances of Worſhip, and in Virtue of his Promiſe, had a particular Title to his Regards and Bleſſing, he is ſaid to be *NEAR* unto them, and they unto him. Exod. xxxiii 16. Lev. xx. 24, *I am the Lord your God who have* SEPARATED *you from other People.* Ver. 26. 1 Kings viii. 52, 53. Deut. iv. 7, *For what Nation is there ſo great that hath God ſo* NEAR *unto them, as the Lord our God is in all things that we call upon him for?* Pſal. cxlviii. 14,—*The Children of Iſrael, a People* NEAR *unto him.*

50. AND here I may obſerve; that, as the *Gentiles* were not then taken into the ſame peculiar Covenant with the *Jews*, nor ſtood in the ſame ſpecial Relation to God, nor enjoyed their extraordinary religious Privileges; but lay out of the Commonwealth of *Iſrael*, they are, on the other Hand, ſaid to be FAR OFF. Iſai. lvii. 19, *I create the Fruit of the Lips: Peace, Peace to him that is* FAR OFF, *and to him that is* NEAR, *ſaith the Lord, and I will heal him.* Zech. vi. 15, *And they that are* FAR OFF *ſhall come and build in the* Temple. Eph. ii. 17, *And came and preached to you* [Gentiles] *which were* AFAR OFF, *and to them that were* NIGH, [the Jews.]

51. XIX. AND, as God had, in all theſe Reſpects, diſtinguiſhed them from all other Nations, and ſequeſtred them unto himſelf, they are ſtiled his PECULIAR PEOPLE. Deut vii. 6, *The Lord has choſen thee to be a ſpecial,* [or PECULIAR] PEOPLE *unto himſelf.* xiv. 2, *The Lord hath choſen thee to be a* PECULIAR PEOPLE UNTO HIMSELF, *above all the Nations that are upon the Earth.* xxvi. 18.

52. XX. As they were a Body of Men particularly related to God, inſtructed by him in the Rules of Wiſdom, devoted to his Service, and employed in his true Worſhip, they are called his *CONGREGATION*, or *CHURCH.* Num. xvi. 3. xxvii. 17. Joſh. xxii. 17. 1 Chron. xxviii. 8, *Now therefore, in the Sight of all Iſrael, the* Congregation, the CHURCH, *of the Lord.* Pſal. lxxiv. 2.

53. XXI. FOR the ſame Reaſon, they are conſidered as God's Poſſeſſion, *INHERITANCE* or *HERITAGE.* Deut. ix. 26, *O Lord, deſtroy not thy People, and thine* INHERITANCE. Ver. 29, Pſal. xxxiii. 12. cxvi. 40. Jer. x. 16. xii. 7, *I have forſaken my* Houſe, *I have left my* HERITAGE. *I have given the dearly Beloved of my Soul into the Hands of her Enemies.* And in many other Places.

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CHAP. III.

Reflections upon the foregoing Privileges, Honours, and Relations. The Jewish *Constitution a Scheme for promoting true Religion and Virtue.*

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54. FROM all this it appears; that the *Jews*, or the *Israelites*, were happy and highly exalted in *Civil*, but especially in *Spiritual PRIVILEGES*, above all other People. And those of them, who best understood the Nature of their Constitution, were deeply sensible of this. Deut. iv. 7, 8, *For what Nation is there so great, who has God so nigh unto them*, &c? *And what Nation is there so great, that has Statutes and Judgments so righteous*, &c? Ver. 32, *For ask now of the Days that are past, which were before thee, since the Day that God created Man upon the Earth; and ask from the one Side of Heaven unto the other, whether there has been any such Thing as this great Thing is, or hath been heard like it? Did ever People hear the Voice of God speaking out of the Midst of the Fire, as thou hast heard, and live? Or has God assayed to take him a Nation from the Midst of another Nation*, &c? xxxiii. 29, *Happy art thou, O Israel: Who is like unto thee, O People saved by the Lord, the Shield of thy Help, and who is the Sword of thine Excellency!* Psal. lxxxix. 15, 16, 17, *Blessed is the People that know the joyful Sound: They shall walk, O Lord, in the Light of thy Countenance. In thy Name shall they* REJOICE *all the Day: and in thy Righteousness shall they be exalted. For thou art the Glory of their Strength, and in thy Favour our Horn shall be exalted. For the Lord is our Defence, and the Holy One of Israel is our King.* cxliv. 15, *Happy is that People whose God is the Lord.* cxlvii. 19, 20, *He sheweth his Word unto Jacob, his Statutes and his Judgments unto Israel. He hath not dealt so with any Nation, and as for his Judgments they have not known them.*

55. AND it was the Duty of the whole Body of this People to *REJOICE* in the Goodness of God, to *THANK*, and *PRAISE*, and *BLESS* him for all the Benefits bestowed upon them. Deut. xii. 7. xxvi. 11, *And thou shalt* REJOICE *in every good Thing, which the Lord thy God* [29] *hath given unto thee.* Psal. cxlix. 2, *Let Israel* REJOICE *in him that made* [17] *him: Let the Children of Zion be* joyful *in their King* [35, 29.] Psal. l. 14, *Offer unto God* THANKSGIVING.—xcv. 2, *Let us come before his Presence with* THANKSGIVING— xcii. 1, *It is a good thing to give* THANKS *unto the Lord, and to sing* PRAISES *unto thy Name, O most High.* cv. 1, *O give* THANKS *unto the Lord*, &c. Ver. 45, PRAISE *ye the Lord*, &c. lxvi. 8, *O* BLESS *our God, ye People*, &c. cxxxv. 19, BLESS *the Lord, O House of Israel*, &c.

56. WHETHER I have ranged the foregoing Particulars in proper Order, or given an exact Account of each, let the Studious of Scripture Knowledge consider. What ought to be specially observed is this; that all the forementioned Privileges, Benefits, Relations and Honours did belong to *ALL* the Children of *Israel* without Exception. The Lord *JEHOVAH*, was the *GOD*, *KING*, *SAVIOUR*, *FATHER*, *HUSBAND*, *SHEPHERD*, &c. to them all. He *SAVED*, *BOUGHT*, *REDEEMED*; he *CREATED*, he *BEGOT*, he *MADE*,

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MADE, he *PLANTED*, &c. them all. And they were *ALL* his *PEOPLE*, *NATION*, *HERITAGE*, his *CHILDREN*, *SPOUSE*, *FLOCK*, *VINEYARD*, &c. They *ALL* had a Right to the *Ordinances* of Worſhip, to the *Promiſes* of God's Bleſſing, and eſpecially to the Promiſe of the Land of *Canaan*. ALL enjoyed the Protection and ſpecial Favours of God in the Wilderneſs, till they had forfeited them: ALL eat of the *Manna*, and ALL drank of the *Water* out of the Rock, *&c.* That theſe Privileges and Benefits belonged to the whole Body of the *Iſraelitiſh* Nation, is evident from all the Texts I have already quoted; which he, who obſerves carefully, will find do all of them ſpeak of the whole Nation, the whole Community, without Exception.

57. AND that all theſe Privileges, Honours and Advantages were common to the whole Nation, is confirmed by this further Conſideration; that they were the Effect of God's *free Grace*, without Regard to any *prior RIGHTEOUSNESS* of theirs; and therefore they are aſſigned to God's *LOVE*, as the Spring from whence they flowed, and the Donation of thoſe Benefits is expreſſed by God's *LOVING* them; they are alſo aſſigned to God's *MERCY*, and the beſtowing of them is expreſſed by his *SHEWING* them *MERCY*. Deut. ix. 4, 5, 6, *Speak not thou in thy Heart, after that the Lord has caſt them out before thee, ſaying, For my* Righteouſneſs *the Lord hath brought me in to poſſeſs this Land,— Not for thy* RIGHTEOUSNESS, *or the* Uprightneſs *of thy Heart doſt thou go to poſſeſs their Land*, &c. *Underſtand therefore, that the Lord thy God giveth thee not this good Land to poſſeſs it, for thy* RIGHTEOUSNESS; *for thou art a ſtiff-necked People.*

58. DEUT. vii. 7, *The Lord did not ſet his* LOVE *upon you, nor* chooſe *you, becauſe ye were more in Number than any People.*—Ver. 8, *But becauſe the Lord* LOVED *you, and becauſe he would keep the Oath which he had ſworn unto your Fathers, hath the Lord brought you out* [of Egypt] xxxiii. 3, *He* LOVED *the People.* Iſai. xliii. 3, 4. Jer. xxxi. 3. Hoſ. iii. 1. ix. 15,—*I will drive them out of my* HOUSE [26] *I will* LOVE *them no more.* — xi. 1, *When Iſrael was a Child, then I* LOVED *him.* Mal. i. 2, *I have* LOVED *you, ſaith the Lord* (ſpeaking to the whole Body of the *Iſraelites*) *yet ye ſay, Wherein haſt thou* loved *us? Was not Eſau Jacob's Brother? ſaith the Lord; yet I* LOVED *Jacob.* —Ezek. xvi. 3, —15, *Thus ſaith the Lord God unto Jeruſalem, Thy* Birth *and thy* Nativity *is of the Land of Canaan, thy Father was an Amorite, and thy mother a Hittite. And as for thy* Nativity, *in the Day thou waſt* born, [21] *thy Navel was not cut*, &c. *None Eye pitied thee,— but thou waſt caſt out in the open Field*, &c. *And when I paſſed by thee, and ſaw thee polluted in thine own Blood*, or trodden under Foot, *I ſaid unto thee*, Live, [17] &c. *And I have cauſed thee to multiply as the Bud of the Field, and thou haſt encreaſed and waxen great*, &c. *Now when I paſſed by thee, and looked upon thee, behold thy Time was the Time of* LOVE; *and I ſpread my Skirt over thee, and covered thy Nakedneſs*, &c. *Then I waſhed thee with Water: I clothed thee alſo with broidered Work,— I decked thee with Ornaments*, &c. *And thou didſt proſper into a Kingdom. And thy Renown went forth among the Heathen for thy Beauty, for it was perfect through my Comelineſs which I had put upon thee.*

59. IT is on Account of this general Love to the *Iſraelites*, that they are honoured with the Title of *BELOVED*. Pſal. lx. 5, *That thy* BELOVED *may be delivered, ſave with thy Right Hand, and hear me.* Pſal. cviii. 6. Jer. xi. 15, *What hath my* BELOVED *to do in my Houſe, ſeeing ſhe has wrought Lewdneſs with many?*—xii. 7, *I have forſaken my* Houſe, *I have given the dearly* BELOVED *of my Soul*

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Soul into the Hands of my Enemies. [And in their preſent Condition at this Day the *Jews* ſtill are in a Senſe *BELOVED*, Rom. xi. 28.]

60. EXOD. xv. 13, *Thou in thy* MERCY *haſt led forth the People, which thou haſt* redeemed, &c. Pſal. xcviii. 3. Iſai liv. 10. Mich. vii. 20, *Thou ſhalt perform the Truth to Jacob, and the* MERCY *to Abraham, which thou haſt ſworn unto our Fathers from the Days of Old.* Luke i. 54, 55, *He hath holpen his Servant Iſrael, in Remembrance of his* MERCY, *as he ſpake to our Fathers, to Abraham and his Seed for ever.* Agreeable to this, he *ſhewed* them *MERCY* as he continued them to be his People, when he might have cut them off. Exod. xxxiii. 19,—*I will be gracious to whom I will be gracious, and I will* SHEW MERCY *on whom I will* ſhew Mercy. And when, after their preſent State of Rejection, they ſhall again be taken into the Church, this too is expreſt by their *OBTAINING MERCY*, Rom. xi. 31.

61. IN theſe Texts, and others of the ſame Kind, it is evident the *LOVE* and *MERCY* of God hath Reſpect not to particular Perſons among the *Jews*, but to the *whole Nation*; and therefore is to be underſtood of that general *LOVE* and *MERCY* whereby he ſingled them out to be a peculiar Nation to himſelf, favoured with extraordinary Bleſſings.

62. AND it is with Regard to this Sentiment and Manner of Speech, that the *Gentiles*, who were not diſtinguiſhed in the ſame Manner, are ſaid *NOT* to have *OBTAINED MERCY*. Hoſ. ii. 23, *And I will ſow her unto me in the Earth, and I will have* MERCY *upon her that had* NOT OBTAINED MERCY, *and I will ſay to them which were not my People,* [29] *Thou art my People; and they ſhall ſay, Thou art my God.*

63. FURTHER; it ſhould be noted, as a very material and important Circumſtance, that all this *MERCY* and *LOVE* was granted and confirmed to the *Iſraelites* under the Sanction of a *COVENANT*, the moſt ſolemn Declaration and Aſſurance, *SWORN* to, and ratified by the *OATH* of God. Gen. xvii. 7, 8, *And I will eſtabliſh my* COVENANT *between me and thee, and thy ſeed after thee, in their Generations, for an everlaſting* COVENANT; *to be a God unto thee, and to thy Seed after thee. And I will give unto thee, and to thy Seed after thee, the Land wherein thou art a Stranger, all the Land of Canaan, for an everlaſting Poſſeſſion; and I will be their God.* Gen. xxii. 16, 17, 18, *By myſelf have I* SWORN, *ſaith the Lord, for becauſe thou haſt done this Thing,—that in Bleſſing I will bleſs thee, and in Multiplying I will multiply thy Seed, as the Stars of the Heaven, and as the Sand which is upon the Sea-ſhore; and thy Seed ſhall poſſeſs the Gate of his Enemies; and in thy Seed ſhall all the Nations of the Earth be bleſſed: Becauſe thou haſt obeyed my Voice.* This Covenant with *Abraham* was the *Magna Charta*, the *Baſis* of the *Jewiſh* Conſtitution, which was renewed afterwards with the whole Nation; and is frequently referred to as the Ground and Security of all their Bleſſings. Exod. vi. 3,—7, *I appeared unto Abraham, Iſaac,* &c. *And I have alſo eſtabliſhed my* COVENANT *with them, to give them the Land of Canaan.—I have alſo heard the Groaning of the Children of Iſrael,—and I have remembered my* COVENANT,—*and will take you to me for a People, and I will be to you a God.* Deut. vii. 8. Pſal. cv. 8, 9, 10, *He hath remembered his* COVENANT *for ever, the Word which he commanded to a thouſand Generations. Which* Covenant *he made with Abraham, and his* OATH *unto Iſaac: And confirmed the ſame unto Jacob for a Law, and to Iſrael for an everlaſting* COVENANT. Jer. xi. 5. Ezek. xvi. 8. xx. 5.

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64. BUT what moſt of all deſerves our Attention is this; that the *Jewiſh* Conſtitution was a *SCHEME FOR PROMOTING VIRTUE*, true Religion, or a good and pious Life. In all the forementioned Inſtances they were very happy: But were they to reſt in them? Becauſe theſe Bleſſings were the Gift of *LOVE* and *MERCY*, without Reſpect to their *RIGHTEOUSNESS*, or Obedience, was it therefore needleſs for them to be obedient? Or were they, purely on Account of Benefits already received, ſecure of the Favour and Bleſſing of God for ever? By no Means. And, that I may explain this important Point more clearly, I ſhall diſtinguiſh their Bleſſings into *ANTECEDENT* and *CONSEQUENT*, and ſhew, from the Scriptures, how both ſtand in Relation to their *DUTY*.

65. *ANTECEDENT* Bleſſings are all the Benefits hitherto mentioned, which were given by the mere GRACE of God, *antecedently* to their Obedience, and without Reſpect to it: *But yet ſo*, that they were intended to be *MOTIVES* to Obedience. Which Effect if they produced, then their *Election*, *Redemption* and *Calling* were confirmed; and they were intitled to all the Bleſſings promiſed in the Covenant; which Bleſſings I therefore call *CONSEQUENT*, becauſe they were given only in *Conſequence* of their Obedience. But, on the other Hand, if the *Antecedent* Bleſſings did not produce Obedience to the Will of God; if his *Choſen People*, his *Children* did not obey his Voice, then they forfeited all their Privileges, all their Honours and Relations to God, all his Favours and Promiſes, and fell under the ſevereſt THREATNINGS of his Wrath and Diſpleaſure *.

66. AND that this was the very End and Deſign of the Diſpenſation of God's extraordinary Favours to the *Jews*; namely, to engage them to Duty and Obedience; or that it was a *Scheme for promoting Virtue*, is clear beyond all Diſpute from every Part of the Old Teſtament. *Note*, I ſhall make ANT. ſtand for *Antecedent* Love, or *Motives*, CONS. for *Conſequent* Love, or *Reward*; and THR. for *Threatning*.

[ANT.] Gen. xvii. 1, *I am God All-ſufficient*, [DUTY] *Walk thou before me, and be thou perfect.* Ver. 4,—8, [ANT.]—*I will be a God unto thee, and thy Seed after thee. And I will give unto thee, and unto thy Seed—the Land—of Canaan,—and I will be their God.* Ver. 9, [DUTY] *Thou ſhalt keep my Covenant therefore, thou and thy Seed after thee.* Gen. xxii. 16, 18, [DUTY]—*Becauſe thou haſt done this Thing, and haſt not with-held thy Son, thine only Son; becauſe thou haſt obeyed my Voice*, Ver. 16, 17, [CONS.] *By myſelf have I ſworn, ſaith the Lord, that in Bleſſing I will bleſs thee, and in Multiplying, I will multiply thy Seed, as the Stars of Heaven; and thy Seed ſhall poſſeſs the Gate of his Enemies, and in thy Seed ſhall all the Nations of the Earth be bleſſed.*

67. [Here let it be noted; that the ſame Bleſſings may be both *Conſequent* and *Antecedent* with Regard to different Perſons. With Regard to *Abraham* the Bleſſings promiſed in this Place (*Gen.* xxii. 16, 17, 18.) are *Conſequent*, as they were the Reward of his *Obedience. Becauſe thou haſt obeyed my Voice.* But with Regard to his Poſterity theſe ſame Bleſſings were of the *Antecedent* Kind; be-

* Thus Life itſelf may be diſtinguiſhed into I. *ANTECEDENT*; which God gives freely to all his Creatures, of his mere Good-will and Liberality, before they can have done any thing to deſerve it. II. *CONSEQUENT* Life; which is the Continuance of Life in happy Circumſtances, and has Relation to the good Conduct of a rational Creature. As he improves Life *Antecedent*, ſo he ſhall, through the Favour of God, enjoy Life *Conſequent*.

cauſe,

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cauſe, though they had Reſpect to *Abraham*'s Obedience, yet, with Regard to the *Jews*, they were given freely, or *antecedently* to any Obedience *they* had performed. So the Bleſſings of Redemption, with Regard to our LORD's Obedience, are *Conſequent*; but, with Regard to us, they are of free Grace, and *Antecedent*; not owing to any Obedience of ours, though granted in *Conſequence* of *Chriſt*'s Obedience. *Phil.* ii. 8, 9. &c. *Eph.* i. 7. *Heb.* v. 8, 9. Nor doth the Donation of Bleſſings upon *many*, in Conſequence of the Obedience of *one*, at all diminiſh the *GRACE*, but very much recommends the *WISDOM*, that beſtows them.

68. ISAI. xliii. 7, 21, [ANT.] *This People have I* MADE [17] *for myſelf*, [DUTY] *they ſhall ſhew forth my Praiſe.* Jer. xiii. 11. Lev. xx. 7, 8, [ANT.] *I am the Lord your God. I am the Lord which* ſanctify [43] *you.* [DUTY] *Sanctify yourſelves therefore, and be ye Holy. And ye ſhall keep my Statutes and do them.* Deut. iv. 7, 8, [ANT.] *What Nation is there ſo great, who hath God ſo nigh them, as the Lord our God is? — And what Nation is there ſo great, that hath Statutes and Judgments ſo righteous,* &c. Ver. 9, [DUTY] *Only take heed to thyſelf, and keep thy Soul diligently, leſt thou forget the Things which thine Eyes have ſeen.* Ver. 20, [ANT.] *The Lord hath taken you forth out of the Iron Furnace, even out of Egypt, to be unto him a* People of Inheritance, [53] *as ye are at this Day.* Ver. 23, [DUTY] *Take heed unto yourſelves, leſt ye forget the Covenant of the Lord your God* — Ver. 24, [THR.] *For the Lord thy God is a conſuming Fire.* Ver. 25, *When ye ſhall corrupt yourſelves, — and ſhall do Evil in the Sight of the Lord thy God.* — Ver. 26, *I call Heaven and Earth to witneſs, that ye ſhall ſoon utterly periſh from off the Land.* — Ver. 34, [ANT.] *Hath God aſſayed to go, and take him a Nation from the Midſt of another Nation, by Signs and Wonders,* &c. &c. Ver. 39, [DUTY] *Know therefore this Day, and conſider it in thy Heart, that the Lord he his God in Heaven above,* &c. *Thou ſhalt keep therefore his Statutes, and his Commandments,* — [CONS.] — *that it may go well with thee, and with thy Children after thee,* &c. Deut. v. 6, [ANT.] *I am the Lord thy God,* [29] *which brought thee out of the Land of Egypt, from the Houſe of Bondage.* Ver. 7, [DUTY] *Thou ſhalt have no other Gods before me,* &c. Ver. 29, *O that there were ſuch an Heart in them, that they would fear me, and keep all my Commandments always,* — [CONS.] — *that it might be well with them, and with their Children for ever.* Ver. 33, [DUTY] *You ſhall walk in all the Ways which the Lord your God hath commanded you,* — [CONS.] — *that ye may live, and that it may be well with you,* &c. Chap. vi. 21, [ANT.] — *We were Pharaoh's Bondmen, and the Lord brought us out of Egypt,* &c. Ver. 24, [DUTY] *And the Lord commanded us to do all theſe Statutes, to fear the Lord our God,* — [CONS.] — *for our Good always, that he might preſerve us alive,* &c. Chap. vii. 6, 7, 8, [ANT.] *Thou art a Holy* [46] *People unto the Lord thy God: The Lord thy God hath choſen thee to be a ſpecial People* [51] *unto himſelf, — the Lord loved you, — and redeemed you out of the Houſe of Bondmen.* Ver. 9, [DUTY] *Know therefore that the Lord thy God, he is God,* &c. Ver. 11, *Thou ſhalt therefore keep the Commandments, and the Statutes, and the Judgments which I command thee this Day, to do them.* Ver. 12, 13, &c. [CONS] *Wherefore it ſhall come to paſs, if ye hearken to theſe Judgments, and keep, and do them; that the Lord thy God ſhall keep unto thee the Covenant and the Mercy which he ſwore unto thy Fathers. And he will love thee, and bleſs thee, and multiply thee,* &c. Chap. viii. 2, [ANT.] *Thou ſhalt remember all the Way which the Lord thy God led thee,* &c. Ver. 5, *Thou ſhalt alſo conſider in thy Heart, that as a Man chaſteneth his Son, ſo the Lord thy God chaſteneth thee.* Ver. 6,

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[DUTY] *Therefore thou ſhalt keep the Commandments of the Lord thy God, to walk in his Ways, and to fear him.* Ver. 11, *Beware that thou forget not the Lord thy God,* &c. Ver. 19, [THR.] *And it ſhall be, if thou do at all forget the Lord thy God, and walk after other Gods,—I teſtify againſt you this Day, that ye ſhall ſurely periſh.* Chap. x. 15, [ANT.] *The Lord had a Delight in thy Fathers to love them,* [57] *and he* choſe [11] *their Seed after them, even you above all People.* Ver. 12, 16, [DUTY] *Circumciſe therefore the Foreſkin of your Heart,* &c. Ver. 22, [ANT.] *Thy Fathers went down into Egypt; with threeſcore and ten Perſons; and now the Lord thy God hath made thee as the Stars of Heaven for Multitude.* Chap. xi. 1, [DUTY] *Therefore ſhalt thou love the Lord thy God, and keep his Charge,* &c. Ver. 13, *And it ſhall come to paſs, if ye ſhall hearken diligently unto my Commandments,* &c. Ver. 14, [CONS.] *That I will give you the Rain of your Land,* &c. Ver. 26, *Behold, I ſet before you this Day a* Bleſſing *and a* Curſe. *A* Bleſſing *if you obey the Commandments of the Lord, and a* Curſe *if ye will not obey,* &c. Chap. xii. 28, [DUTY] *Obſerve and hear all theſe Words which I command thee,*—[CONS.]—*that it may go well with thee and thy Children after thee for ever, when thou haſt done that which is Good and Right in the Sight of the Lord thy God.* Chap. xiii. 17, 18. xv. 4, 5. xxvii. 9, [ANT.]—*Take heed, and hearken, O Iſrael, this Day thou art become the People* [29] *of the Lord thy God.* Ver. 10, [DUTY] *Thou ſhalt therefore obey the Voice of the Lord thy God, and do his Commandments,* &c. Chap. xxviii. 1, *And it ſhall come to paſs, if thou hearken diligently unto the Voice of the Lord thy God, to obſerve and to do his Commandments,*—[CONS.] *that the Lord will ſet thee on High above all Nations of the Earth. And all theſe* Bleſſings *ſhall come on thee, and overtake thee, if thou ſhalt hearken unto the Voice of the Lord thy God. Bleſſed ſhalt thou be in the City,* &c. Ver. 15, [THR.] *But it ſhall come to paſs, if thou wilt not hearken unto the Voice of the Lord thy God, to obſerve and to do all his Commandments, and his Statutes,—that all theſe* Curſes *ſhall come upon thee and overtake thee,* &c. Ver. 45, *Moreover, all theſe Curſes ſhall come upon thee—till thou be deſtroyed; becauſe thou hearkeneſt not unto the Voice of the Lord thy God.* Chap. xxix. 2. to 10. xxx. 15.—18, [DUTY] *See I have ſet before you this Day Life and Good, and Death and Evil: In that I command thee this Day to love the Lord thy God, to walk in his Ways, and to keep his Commandments and his Statutes, and his Judgments,* [CONS.] *that thou mayeſt live and multiply: And the Lord thy God ſhall bleſs thee in the Land whither thou goeſt to poſſeſs it.* [THR.] *But if thine Heart turn away, ſo that thou wilt not hear, but ſhalt be drawn away, and worſhip other Gods, and ſerve them; I denounce unto you this Day, that ye ſhall ſurely periſh.*—

69. WHOSOEVER peruſes the firſt ſixteen, and the 28*th*, 29*th*, 30*th*, 31*ſt*, and 32*d* Chapters of *Deuteronomy* will moſt clearly ſee, that all the Privileges, Honours, Inſtructions, Protections, *&c.* which were given them as a ſelect Body of Men, were intended as *Motives* to Obedience; which, if thus wiſely improved, would bring upon them ſtill further Bleſſings. Thus God *drew* them to Duty and Virtue *by* his *Loving-kindneſs*, Jer. xxxi. 3. He *drew them with Cords of a Man*, ſuch Conſiderations as are apt to influence the rational Nature, *and with the Bands of Love*, Hoſ. xi. 4. But if they were diſobedient, and did not make a right Uſe of God's Benefits and Favours, then they were ſubjected to a Curſe, and ſhould periſh. And this is ſo evident from this ſingle Book, that I ſhall not need to heap together the numerous Quotations, which might be collected from other Parts of Scripture, particularly the Prophetic Writings. Only I may further eſtabliſh this Point by obſerving; that, in *Fact*, though all the

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Iſraelites in the Wilderneſs were the *People*, *Children*, and *Choſen* of God; all intitled to the Divine Bleſſing, and Partakers of the ſeveral Inſtances of his Goodneſs; yet, notwithſtanding all their Advantages and Honours, when they were diſobedient to his Will, diſtruſtful of his Power and Providence, or revolted to the Worſhip of Idol-Gods, great Numbers of them fell under the Divine Vengeance, *Exod.* xxxii. 8, 27, 28. *Num.* xi. 4, 5, 6, 33. xvi. 2, 3, 32, 35, 41, 49. xxi. 5, 6. And, though they had *all* a Promiſe of entering into the Land of *Canaan*, yet the then Generation, from twenty Years old and upwards, for their Unbelief, were, by the righteous Judgment of God, excluded from the Benefit of that Promiſe; they forfeited their Inheritance, and died in the Wilderneſs, *Num.* xiv. 28,—36. *Heb.* iii. 7, &c.

70. FROM all this it appears; that all the High Privileges of the *Jews*, before-mentioned, and all the ſingular Relations, in which they ſtood to God, as they were *SAVED*, *BOUGHT*, *REDEEMED* by him; as they were his *CALLED* and *ELECT*; as they were his *CHILDREN*, whom he *BEGOT*, *CREATED*, *MADE*, and *FORMED*, his *SONS* and *DAUGHTERS BORN* to him; his *HERITAGE*, *CHURCH*, *HOUSE*, and *KINGDOM*; his *SAINTS*, whom he *SANCTIFIED*; his *VINE* or *VINEYARD*, which he *PLANTED*; his *SHEEP* and *FLOCK*: I ſay, theſe, and ſuch like Honours, Advantages and Relations, as they are aſſigned to the whole Body, do not import an abſolute, final State of Happineſs and Favour of *any* Kind; but are to be conſidered as Diſplays, Inſtances and Deſcriptions of God's Love and Goodneſs to them, which were to operate as a *Mean*, a moral Mean, upon their Hearts. They were in Truth *MOTIVES* to oblige and excite to Obedience; and only, when ſo improved, became final and permanent Bleſſings: but neglected, or miſimproved, they were enjoyed *in vain*, they vaniſhed and came to nothing; and wicked *Iſraelites* were no more the Objects of God's Favour, than wicked *Heathens*. Amos ix. 7, ſpeaking of corrupt *Jews*, *Are ye not as Children of the Ethiopians unto me, O Children of Iſrael? ſaith the Lord.*

71. AND, upon the whole, we may from the cleareſt Evidence conclude; that the ſelecting the *Jewiſh* Nation from the reſt of the World, and taking them into a peculiar Relation to God, was a *SCHEME FOR PROMOTING TRUE RELIGION* and *VIRTUE* in all its Principles and Branches, upon Motives adapted to rational Nature: Which Principles and Branches of true Religion are particularly ſpecified in their Law. And to this End, no doubt, every Part of their Conſtitution, even the *Ceremonial*, was wiſely adapted, conſidering their Circumſtances, and the then State of the World.

72. AND obſerve; the MOTIVES did not run thus; ye are ſtill in *Egypt*, ſtill in Bondage and Slavery, ſtill in a wretched, miſerable Condition, under the Wrath and Diſpleaſure of God; therefore believe, and reform, and love God, that ye may be *redeemed* and *ſaved*; that the Lord may become your *God* and *Father*, and that you may be of the Number of his *Children*, his *Elect*, and taken into his Covenant. But plainly thus; you are actually *delivered*, *ſaved*, *redeemed*; God is already your *Father*, who has *elected*, *begotten* and *created* you; who has *loved* you, eſtabliſhed his Covenant with you, and has given you Promiſes of further and continued Happineſs; therefore be induced by his Goodneſs to love and obey him. The Love of God, as it was the Foundation and Original of this Scheme, ſo it was the prime *Motive* in it. God begun the

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Work of Salvation among them, antecedently to any thing which they might do, on their Part, to engage his Goodneſs. They did not *firſt* love God; but God *firſt* loved them: Their *Obedience* did not *firſt* advance towards God; but his *Mercy firſt* advanced towards them, and *ſaved*, *bought*, *redeemed* them, took them for his People, and gave them a Part in the Bleſſings of his Covenant. And as for his *Diſpleaſure*, they were under that, only *conſequentially*; or after they had neglected his Goodneſs, and abuſed the Mercy and Means, the Privileges and Honours which they enjoyed. This, I think, muſt appear very evident to any one, who cloſely and maturely deliberates upon the true State of the *Jewiſh* Church.

THUS, and for thoſe Ends, not excluding others before or afterwards mentioned, the *Jewiſh* Conſtitution was erected.

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The Jewiſh *Peculiarity not prejudicial to the Reſt of Mankind. God was ſtill the God and Father of all; and the* Iſraelites *were obliged to exerciſe all Benevolence to Men of other Nations: Yea, the Conſtitution was, in Fact, erected for the Good of all the World.*

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73. BUT though the *FATHER* of Mankind was pleaſed, in his Wiſdom, to erect the foregoing Scheme, for promoting Virtue, and preſerving true Religion in one Nation of the World, upon which he conferred particular Bleſſings and Privileges, this was no Injury nor Prejudice to the Reſt of Mankind. For, as to original Favours, or external Advantages, God, who may do what he pleaſes with his own, beſtows them in any Kind or Degree, as he thinks fit. Thus he makes a Variety of Creatures; ſome Angels in a higher Sphere of Being, ſome Men in a lower. And among Men, he diſtributes different Faculties, Stations and Opportunities in Life. To one he gives ten Talents, to another five, to another two, and to another one, ſeverally as he pleaſes; without any Impeachment of his Juſtice, and to the glorious Diſplay and Illuſtration of his Wiſdom. And ſo he may beſtow different Advantages, and Favours upon different Nations, with as much Juſtice and Wiſdom, as he has placed them in different Climates, or vouchſafed them various Accommodations and Conveniencies of Life. But, whatever Advantages ſome Nations may enjoy above others, ſtill God is the *GOD* and *FATHER* of all; and his extraordinary Bleſſings to ſome are not intended to diminiſh his Regards to others. He erected a Scheme of Polity and Religion for promoting the Knowledge of God, and the Practice of Virtue in one Nation; but not with a Deſign to withdraw his Goodneſs or Providential Regards from the reſt. God has made a Variety of Soils, and Situations; yet he cares for every Part of the Globe; and the Inhabitants of the *North Cape*, where they conflict a good part of the Year with Night and extreme Cold, are no more neglected by the Univerſal Lord, than thoſe who enjoy the perpetual Summer and Pleaſures of the *Canary Iſles*.

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Iſles. At the ſame time God choſe the Children of *Iſrael* to be his peculiar People, in a ſpecial Covenant, he was the God of the Reſt of Mankind, and regarded them as the Objects of his Care and Benevolence. Exod. xix. 5, *Now therefore, if ye will obey my Voice indeed, and keep my Covenant, then ye ſhall be a* peculiar Treaſure unto me *above all People:* כי לי כל הארץ although *all the Earth is mine.* So it ſhould be rendered. Deut. x. 14, 15, *Behold the Heaven, and the Heaven of Heavens is the Lord's thy God, the* EARTH *with* ALL *that therein* are. *Only the Lord had a Delight in thy Fathers to* love *them, and he* choſe *their Seed after them, even you above all People, as it is this Day.* Ver. 17, 18, *For the Lord your God is God of Gods, and Lord of Lords, a great God, a mighty, and a terrible, which* REGARDETH NOT PERSONS, [or, *is no Reſpecter of Perſons,* (Acts x. 34.) through Partiality to one Perſon, or one Nation more than another] *nor taketh Reward. He doth execute the Judgment of the Fatherleſs and Widow, and* LOVETH THE STRANGER, *in giving him Food and Raiment.* [A *Stranger* was one, who was of any other Nation beſide the *Jewiſh.*] [37] Pſal. cxlvi. 9, *The Lord preſerveth the* Strangers. viii. 1. xix. 1, 2, 3, 4. xxiv. 1. xxxiii. 5, *The* Earth *is full of the Goodneſs of the Lord.* Ver. 8, *Let* ALL *the Earth fear the Lord; let* ALL *the Inhabitants of the World ſtand in Awe of him.* Ver. 12, *Bleſſed is the Nation whoſe God is the Lord,* [29] *and the People whom he has* choſen *for his own* Inheritance. [53] Ver. 13, *The Lord looketh from Heaven: He beholdeth* ALL *the Sons of Men. From the Place of his Habitation he looketh upon* ALL *the Inhabitants of the Earth. He faſhioneth their Hearts alike: He conſidereth all their Works.* xlvii. 2, 8, *The Lord moſt High is a great King over* ALL *the Earth. God reigneth over the Heathen:* lxvi. 7. cvii. 8, 15, 21. cxlv. 9, *The Lord is good to* ALL, *and his tender Mercies are over* ALL *his* WORKS.— Many more Paſſages might be brought out of the Scriptures of the Old Teſtament to ſhew, that *all the Nations of the Earth* were the Objects of the Divine Care and Goodneſs, at the ſame Time, that he vouchſafed a particular and extraordinary Providence towards the *Jewiſh* Nation.

74. AND agreeably to this, the *Iſraelites* were required to exerciſe all Benevolence and Good-will to the *Gentiles*, or *Strangers*, to abſtain from all injurious Treatment, to permit them to dwell peaceably and comfortably among them, to partake of their Bleſſings, to incorporate into the ſame happy Body, if they thought fit, and to join in their religious Solemnities. Exod. xxii. 21, *Thou ſhalt neither vex a* Stranger, *nor oppreſs him.* xxiii. 9, 12. Lev. xix. 10, *Thou ſhalt not glean thy Vineyard, neither ſhalt thou gather every Grape of thy Vineyard; thou ſhalt leave them for the Poor and* Stranger; *I am the Lord your God.* xxiii. 22. xix. 33, 34, *And if a* Stranger *ſojourn with thee in your Land, ye ſhall not vex him. But the* Stranger, *that dwelleth with you, ſhall be unto you as one born amongſt you, and thou ſhalt love him as thyſelf.* xxv. 35, *And if thy Brother be waxen Poor, and fallen in Decay with thee; then thou ſhalt relieve him: Yea though he be a* Stranger, or a Sojourner; *that he may live with thee.* Num. xv. 14, 15, *And if a* Stranger *ſojourn with you, or* whoſoever *be among you in your Generations, and will offer an Offering made by Fire of a ſweet Savour unto the Lord: As* ye *do, ſo* he *ſhall do. One Ordinance ſhall be both for* you, *of the Congregation,* [52] *and alſo for the* Stranger *that ſojourneth with you, an Ordinance for ever in your Generations: As* ye *are,* ſo *ſhall the* Stranger *be before the Lord.* Deut. xxvi. 11, 12, *And thou ſhalt rejoice in every good Thing, which the Lord thy God has given unto thee, and unto thy Houſe, thou and the* Levite, *and the* Stranger *that is among you,* Ezek. xxii. 7, 29.

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75. AND not only were they required to treat *Strangers*, or Men of other Nations, with Kindneſs and Humanity; but it appears from ſeveral Parts of Scripture, that the whole *Jewiſh* Diſpenſation had reſpect to the Nations of the World: Not indeed to bring them all into the *Jewiſh* Church, (that would have been impracticable, as to the greateſt Part of the World) but to ſpread the Knowledge and Obedience of God in the Earth. Or, it was a Scheme which was intended to have its good Effects beyond the Pale of the *Jewiſh* Incloſure, and was eſtabliſhed for the Benefit of all Mankind. Gen. xii. 3, *And in thee* [Abraham] *ſhall all Families of the Earth be bleſſed.* xxii. 18, *And in thy Seed ſhall all the Nations of the Earth be bleſſed.* Exod. vii. 5, *And the Egyptians ſhall know that I am the Lord, when I ſtretch forth my hand upon Egypt, and bring out the Children of Iſrael.*—ix. 16, *And indeed for this very Cauſe have I raiſed thee,* Pharaoh, *up, for to ſhew in thee my Power; and that my Name may be declared throughout* all the Earth. xv. 14. Lev. xxvi. 45. Num. xiv. 13, 14, 15, *And Moſes ſaid unto the Lord, Then the Egyptians ſhall hear it, (for thou broughtſt up this People in thy Might from among them) and they will tell it to the Inhabitants of this Land: For they have heard that thou Lord art among this People, that thou Lord art ſeen Face to Face, and that thy Cloud ſtandeth over them, and that thou goeſt before them, by Day-time in a Pillar of a Cloud, and in a Pillar of Fire by Night. Now if thou ſhalt kill all this People as one Man, then the* Nations, *which have* heard the Fame of thee *will ſpeak, ſaying,* &c. Deut. iv. 6, *Keep* [theſe Statutes and Judgments] *therefore and do them, for this is your Wiſdom and your Underſtanding in the Sight of the* Nations, *which ſhall hear all thoſe Statutes, and ſay, Surely this great Nation is a wiſe and underſtanding People.* 1 Sam. xvii. 46, *I will give the Carcaſes of the Philiſtines to the Fowls of the Air,* —*that all the Earth may know that there is a God in Iſrael.* 1 Kings viii. 41, 42, 43, *Moreover concerning a* Stranger, *that is not of thy People Iſrael, but comes out of a* far Country *for thy Name's Sake; (for they ſhall hear of thy great Name, and of thy ſtrong Hand, and of thy ſtretched-out Arm) when he ſhall come, and pray towards this Houſe: Hear thou in Heaven thy Dwelling-Place, and do according to all that the* Stranger *calleth to thee for: That* all People *of the Earth may know thy Name, to fear thee, as do thy People Iſrael,* &c. Pſal. lxvii. 1, 2, 3, &c. xcviii. 1, 2, 3. Jer. xxxiii. 9, *And it ſhall be to me a Name of Joy, a Praiſe, and an Honour before* all the Nations *of the Earth, which ſhall hear all the Good that I do unto them: And they ſhall fear and tremble for all the Goodneſs, and for all the Proſperity that I procure for it.* Hoſ. ii. 23, *I will ſow her unto me in the Earth.* Zeph. iii. 20, —*I will make you a Name and Praiſe among* all the People *of the Earth, when I turn back your Captivity,* &c.

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The Jewiſh *Peculiarity was to receive its Perfection from the Goſpel Diſpenſation, under the* SON OF GOD. *The Goſpel is the* Jewiſh *Scheme inlarged and improved.*

76. BUT though the *Jewiſh* Peculiarity did not exclude the reſt of the World from the Care and Beneficence of the Univerſal Father; and though the *Jews* were commanded to exerciſe Benevolence towards Perſons of other Nations; yet, about the Time when the Goſpel was promulged, the *Jews* were greatly elevated on Account of their diſtinguiſhing Privileges, and looked upon themſelves as the only Favourites of Heaven, and regarded the reſt of Mankind with a Sovereign Contempt, as Nothing, as abandoned of God, and without a Poſſibility of Salvation, unleſs they ſhould incorporate, in ſome Degree or other, with their Nation. Their Conſtitution, they ſuppoſed, was eſtabliſhed for ever, never to be altered, or in any Reſpect aboliſhed. They were the true and only Church, out of which no Man could be accepted of God: And conſequently, unleſs a Man ſubmitted to the Law of *Moſes*, how virtuous or good ſoever he were, it was their Belief, he could not be ſaved. He had no Right to a Place in the Church, nor could hereafter obtain Life.

77. BUT the *Jewiſh* Diſpenſation, as peculiar to that People, though ſuperior to the mere Light of Nature, which it ſuppoſed and included, was but of a temporary Duration, and of an inferior and imperfect Kind, in Compariſon of that which was to follow; and which God from the Beginning, (when he entered into Covenant with *Abraham*, and made the Promiſe to him) intended to erect; and which he made ſeveral Declarations under the Old Teſtament, that he would erect, in the proper Time, as ſucceſſive to the *Jewiſh* Diſpenſation, and, as a Superſtructure, perfective of it. And as the *Jewiſh* Diſpenſation was erected by the Miniſtry of *Moſes*, this was to be *built* by the Miniſtry of a much nobler Hand; even that of the *SON OF GOD*, the *Meſſiah* foreordained before the World was made, promiſed to *Abraham*, foretold by the *Prophets*, and even expected by the *Jews* themſelves, though under no juſt Conceptions of the End of his coming into the World. He was to aſſume, and live in a human Body, to declare the Truth and Grace of God more clearly and expreſsly to the *Jews*, to exhibit a Pattern of the moſt perfect *Obedience*, to be obedient even unto Death in Compliance with the Will of God, and in firm Adherence to the Truth he taught. And, in Conſequence of this, he was alſo to be a Pattern of *Reward*, by being raiſed from the Dead, exalted to the Right Hand of God, inveſted with univerſal Power, and by having a Commiſſion given him to raiſe all Mankind from the Dead, and to put all, in *all Ages and Places* of the World, into the Poſſeſſion of eternal Life, who ſhall at the laſt Day be found virtuous and holy. When *Chriſt* came into the World, the *Jews* were ripe for Deſtruction; but he publiſhed a general Indemnity for the Tranſgreſſions of the former Covenant, upon their Repentance;

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tance; and openly revealed a future State, as the true Land of Promiſe, even eternal Life in Heaven. Thus he confirmed the former Covenant with the *Jews*, as to the Favour and Bleſſing of God, and enlarged, or more clearly explained it, as to the Bleſſings therein beſtowed; inſtead of an earthly *Canaan*, revealing the Reſurrection from the Dead, and everlaſting Happineſs and Glory in the World to come.

78. His *perſonal* Miniſtry indeed was confined to the *Jewiſh* Nation. Mat. xv. 24, *I am not ſent but to the loſt Sheep of the Houſe of Iſrael.* Rom. xv. 8, *Now, I ſay, that Jeſus Chriſt was a Miniſter of the Circumciſion, for the Truth of God, to confirm the Promiſes made unto the Fathers.* But not only did he improve upon the foregoing Diſpenſation, more clearly explaining the *Abrahamic* Covenant; but further, whereas for many Ages, we *Gentiles*, conſidered in a Body, were in a State of Revolt from God, Aliens and Enemies, [37] ſerving dumb Idols; while the *Jews* were his peculiar People, Church and Heritage, he threw the Kingdom of God into a new Form, by taking down the Partition Wall, the Wall of the *Jewiſh* Incloſure, and admitting into his Church and Kingdom, as his People and Subjects, all in every Nation, who ſhould acknowledge the Truth of his Miſſion and Doctrine, and profeſs Subjection to him, as their King and Governour. In Purſuance of this new Scheme, his Apoſtles, but eſpecially St *Paul*, publiſhed a general Indemnity, and free Pardon to the *Gentile* World, which then was very corrupt, and obnoxious to the Wrath and juſt Condemnation of God; and declared, that all, who believed in him, were intitled to all the Privileges, Bleſſings and Promiſes of his Church and Kingdom, according to the moſt extenſive Senſe of the *Abrahamic* Covenant; and at the ſame time exempted from the Incumbrance of the Ceremonial Law. Thus the *Jewiſh* Peculiarity was happily overthrown; not, properly ſpeaking, by being totally *annulled*, but by being *enlarged* to the Extent of the whole Globe, and by admitting all Mankind, who accepted the Goſpel, not only to the ſame ſpiritual Advantages, but even to much greater; even into their Covenant *explained* and *enlarged*.

79. THAT the Goſpel is the *Jewiſh* Scheme, *enlarged* and *improved*, will evidently appear, if we conſider; that we *Gentiles* believing in *Chriſt* are ſaid to be incorporated into the ſame Body with the *Jews*; and that believing *Jews* and *Gentiles* are now become *ONE, ONE FLOCK, ONE BODY* in *Chriſt*. John 10. 16, *And other Sheep I have which are not of this* [the *Jewiſh*] *Fold: Them alſo I muſt bring, and they ſhall hear my Voice; and there ſhall be one* FLOCK*, [41] *and one Shepherd.* 1 Cor. xii. 13, *By one Spirit we are all baptized in* ONE BODY, *whether we be Jews or Gentiles.* Gal. iii. 28, *There is neither Jew nor Greek, there is neither Bond nor Free, there is neither Male nor Female; for ye are all* ONE *in Chriſt Jeſus*; that is, under the Goſpel Diſpenſation. Epheſ. ii. 14, 15, 16, *For he is our Peace, who has made both* [*Jews* and *Gentiles*] ONE, *and has broken down the middle Wall of Partition between us* [*Jews* and *Gentiles*]. *Having aboliſhed by his Fleſh the Enmity, even the Law of Commandments, contained in Ordinances, for to make in himſelf, of twain,* ONE NEW

* So the Word ποιμνη ſignifies; and ſo our Tranſlators have rendered it in all the other Places, where it is uſed in the New Teſtament. See *Mat.* xxvi. 31. *Luke* ii. 8. 1 *Cor.* ix. 7. And here alſo it ſhould have been tranſlated *FLOCK*, not *FOLD*.

MAN,

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MAN, *ſo making Peace, and that he might reconcile both unto God in* ONE BODY *by the Croſs, having ſlain the Enmity thereby.*

80. AND that this Union or Coalition, between believing *Jews* and *Gentiles*, is to be underſtood of the believing *Gentiles* being taken into that Church and Covenant, in which the *Jews* were before the Goſpel Diſpenſation was erected, and out of which the unbelieving *Jews* were caſt, is evident from the following Conſiderations.

81. *FIRST.* That *Abraham*, the Head, or Root of the *Jewiſh* Nation, is the *FATHER OF US ALL.* Rom. iv. 16, 17, *Therefore it is of Faith, that it might be by Grace; to the End that the Promiſe might be ſure to all the Seed; not to that only which is of the Law,* [the *Jews*] *but to that alſo which is of the Faith of Abraham,* [the believing *Gentiles*] *who is the* FATHER OF US ALL, *(as it is written, I have made thee a Father of many Nations) before him whom he believed,*— that is to ſay, in the Account and Purpoſe of God, whom he believed, he is the *FATHER OF US ALL. Abraham*, when he ſtood before God and received the Promiſe, did not in the Account of God, appear as a private Perſon, but *as the Father of us all*; as the Head and Father of the whole future Church of God, from whom we were all, believing *Jews* and *Gentiles*, to deſcend, as we were to be accepted, and intereſted in the Divine Bleſſing and Covenant after the ſame Manner as he was; namely, by Faith. Gal. iii. 6, &c. *Even as Abraham believed God, and it was accounted to him for Righteouſneſs. Know ye therefore, that they which are of Faith, the ſame are the Children of Abraham. For the Scripture foreſeeing that God would juſtify,* would take into his Church and Covenant, *the Heathen through Faith, preached before the Goſpel unto Abraham, ſaying, In thee ſhall all Nations be bleſſed. So then they which be of Faith* [of what Country ſoever they are, *Heathens as well as Jews*] *are bleſſed* [juſtified, taken into the Kingdom and Covenant of God] *together with believing Abraham* [and into that very Covenant which was made with him and his Seed.] In this Covenant were the *Jews* during the whole Period of their Diſpenſation, from *Abraham* to *Moſes*, and from *Moſes* to *Chriſt*. For the Covenant with *Abraham* was with him, and with his *Seed after him*, Gen. xvii. 7. *To Abraham and his Seed were the Promiſes made*, Gal. iii. 16. And the Apoſtle in the next Verſe tells us, that [the Promiſes or] *the Covenant, that was confirmed before of God in Chriſt, the Law, which was* [given by *Moſes*] *four hundred and thirty Years after*, could *not diſannul, that it ſhould make the Promiſe* (or Covenant with *Abraham*) *of none Effect.* Conſequently, the *Jews*, during the whole Period of the Law, or *Moſaical* Diſpenſation, were under the Covenant with *Abraham:* And into that ſame Covenant the Apoſtle argues, *Rom.* iv, and *Gal.* iii, that the believing *Gentiles* are taken. For which Reaſon he affirms, that they are *no more Strangers and Foreigners, but Fellow-citizens with the Saints*, that is, the Patriarchs, &c. And that the great Myſtery, not underſtood in other Ages, was this; *that the Gentiles ſhould be Fellow-heirs, and of the ſame Body* with his Church and Children the *Jews*, Eph. ii. 19. iii. 5, 6.

82. *SECONDLY.* Agreeably to this Sentiment, the believing *Gentiles* are ſaid to partake of all the ſpiritual Privileges which the *Jews* enjoyed, and from which the unbelieving *Jews* fell; and to be taken into that Kingdom and Church of God out of which they were caſt.

83. MAT. xx. 1.—16. In this Parable the *VINEYARD* is the *Kingdom of Heaven*, into which God, *the Houſholder*, hired the *Jews* early in the Morn-

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ing; and into the *same VINEYARD* he hired the *Gentiles*, at the Eleventh Hour, or an Hour before Sun-set.

84. MAT. xxi. 33,—34. The *Husbandman*, to whom the *VINEYARD* was first let, were the *Jews*; to whom God first sent *his Servants*, the Prophets, Ver. 34,—36. And at last he sent his *SON*, whom they slew, Ver. 37,—39. And then the *VINEYARD* was let out to *other Husbandmen*. Which our Saviour clearly explains, Ver. 43, *Therefore I say unto you* [Jews], *the Kingdom of God shall be taken from you, and given to a Nation* [the believing *Gentiles*] *bringing forth the Fruits thereof.*—Hence it appears; that the very same *Kingdom of God*, which the *Jews* once possessed, and in which the ancient Prophets exercised their Ministry, one after another, is now in our Possession: For it was taken from them, and given to us.

85. ROM. xi. 17,—24. The Church, or *Kingdom of God*, is compared to an *Olive-tree*, and the Members of it to the *Branches*. [42] *And if some of the Branches*, [the unbelieving *Jews*] *be broken off, and thou*, Gentile Christian, *wert graffed in among them, and with them partakest of the Root and Fatness of the Olive-tree*; that is, the *Jewish* Church and Covenant.—Ver. 24, *For if thou*, Gentile Christian, *wert cut out of the Olive-tree, which is wild by Nature, and wert graffed, contrary to Nature, into the good Olive-tree*; &c.

86. 1 PET. ii. 7, 8, 9, 10, *Unto* YOU, *Gentiles, who believe, he* [Christ] *is an Honour: But unto* THEM *which be disobedient* [the unbelieving *Jews*] *the Stone which the Builders disallowed, the same is made the Head of the Corner, and also a Stone of Stumbling, and a Rock of Offence**. THEY *stumble at the Word being disobedient, whereunto also they were appointed*: [They are fallen from their Privileges and Honour, as God appointed they should, in Case of their Unbelief:] *But* YE, [*Gentiles*, are raised to the high Degree from which they are fallen, and so] *are a chosen Generation*, [11] *a Royal Priesthood*, [48] *an holy Nation*, [46] *a peculiar People* [51]; *that ye should shew forth the Praises of him who hath called you out of* Heathenish *Darkness into his marvellous Light.*

87. *THIRDLY.* The *Jews* vehemently opposed the Admission of the uncircumcised *Gentiles* into the Kingdom and Covenant of God, at the first Preaching of the Gospel. But if the *Gentiles* were not taken into the same Church and Covenant, in which the *Jewish* Nation had so long gloried, why should they so zealously oppose their being admitted into it? Or why so strenuously insist, that they ought to be circumcised in order to their being admitted? For what was it to them, if the *Gentiles* were called, and taken into another Kingdom and

* We render this Passage thus, *a Stone of Stumbling and Rock of Offence*, even to them *which stumble at the Word, being disobedient*, &c. as if it were one continued Sentence. But thus Violence is done to the Text, and the Apostle's Sense is thrown into Obscurity and Disorder, which is restored by putting a Period after, *Offence*, and beginning a new Sentence, thus; *they stumble at the Word*, &c. For observe; the Apostle runs a double *Antithesis* between the unbelieving *Jews*, and believing *Gentiles*. Ver. 7, ΥΜΙΝ ὁ πιστευουσιν· ΑΠΕΙΘΟΥΣΙ δε, λιθον ον, &c. Ver. 8, ΟΙ προσκοπτουσι τω λογω, &c. Ver. 9, ΥΜΕΙΣ δε γενος εκλεκτον, &c. The Particles ὁ and οἱ are frequently put for *He* and *They*, and are so translated. Take a few Instances out of many too numerous to be quoted. *Mat.* xii. 3, 11, 39. &c. xiii. 20, 22. xiv. 17, 18. xvi. 7, 14. xviii. 30. xx. 5, 31. xxi. 25. xxii. 5, 19. xxvi. 15, 70. xxvii. 21, 66. xxviii. 15, 17. *Mark* viii. 28. ix. 32. x. 26. xii. 16. xiv. 46. *Luke* xxiii. 21, 22. *Acts* v. 33. viii. 25. xii. 15. xv. 3, 30. xvii. 18. xxiii. 18. xxviii. 5, 6. *Heb.* xi. 14. xii. 10. And in the last Line of the *Iliad*, Ως οι γ' αμφιπολον ταφον Εκτορος ιπποδαμοιο.

Covenant,

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Covenant, distinct, and quite different from that which they would have confined wholly to themselves, or to such only as were circumcised? It is plain the *Gentiles* might have been admitted into *another* Kingdom and Covenant, without any Offence to the *Jews*, as they would still have been left in the sole Possession of their ancient Privileges. And the Apostles could not have failed of using this as an Argument to pacify their incensed Brethren, had they so understood it. But seeing they never give the least Intimation of this, it shews they understood the Affair as the unbelieving *Jews* did; namely, that the *Gentiles*, without being circumcised, were taken into that Kingdom of God, in which they, and their forefathers, had so long stood. And,

88. *FOURTHLY*. It is upon this Foundation, (namely, that the believing *Gentiles* are taken into that Church and Kingdom in which the *Jews* once stood) that the Apostles draw Parallels, for Caution and Instruction, between the State of the ancient *Jews*, and that of the *Christians*. 1 Cor. x. 1,—13. *Moreover, Brethren, I would not that ye should be ignorant, how that all* OUR *Fathers were under the Cloud, and all passed through the Sea, and were all baptized into Moses,—and did all eat of the same spiritual Meat, and did all drink of the same spiritual Drink.—But with many of them God was not well pleased: For they were overthrown in the Wilderness. Now these Things were* OUR EXAMPLES, *to the Intent* WE *should not lust after evil Things as* THEY *also lusted. Neither be* YE *Idolaters, as were some of* THEM;—*neither let* US *provoke Christ as some of* THEM *provoked*, &c. Heb. iii. 7, to the End, *Wherefore as the Holy Ghost saith, To Day,* * *when*, or *while*, YOU *hear his Voice, harden not your Hearts, as in—the Day of Temptation in the Wilderness; when your Fathers tempted me,—Wherefore I was grieved with that Generation, and—sware in my Wrath, they shall not enter into my Rest. Take heed, Brethren, lest there be in any of* YOU *an evil Heart of Unbelief.* Chap. iv. 1, *Let* US *therefore fear, lest* [a *Promise being left* US *of entering into his Rest, any of* YOU *should seem to come short of it.* Ver. 2, *For unto* US *hath the Gospel been preached as well as to* THEM, that is, we have the joyful Promise of a happy State, or of *entering into Rest*, as well as the *Jews* of old. Ver. 11, *Let* US *labour therefore to enter into that Rest, lest any Man fall after the same Example of Unbelief.*

89. *FIFTHLY*. Hence also the Scriptures of the Old Testament are represented as being written for *OUR* Use and Instruction, and to explain *our* Dispensation as well as *theirs*. Matt. v. 17, *Think not that I am come to destroy the* LAW *and the* PROPHETS: *I am not come to destroy, but to fulfill.* And when our Saviour taught his Disciples the Things pertaining to his Kingdom, he *opened to them the Scriptures*, which were then no other than the Old Testament, Luke iv. 17,—22. xviii. 31. xxiv. 27, *And beginning at Moses, and all the Prophets, he expounded unto them in all the Scriptures the Things concerning* HIMSELF. Ver. 45, *Then opened he their Understanding, that they might understand the Scriptures.* Thus the Apostles were instructed in the Things pertaining to the Gospel

* Σημερον ΕΑΝ τῆς φωνῆς αὐτου ἀκουσητε. ΕΑΝ [*if*] should here have been rendered *WHEN*; as it is rendered 1 *John* iii. 2; and as it should have been rendered *John* xii. 32. xiv. 3. xvi. 7. 2 *Cor.* v. 1. In like manner the Particle אם *Psal.* xcv. 7, (whence the Place is quoted) should have been translated *WHEN* or *WHILE*. For it is translated *WHEN*, 1 *Sam.* xv. 17. *Prov.* iii. 24. iv. 12. *Job* vii. 4. xvii. 16. *Psal.* l. 18; and might have been so translated in other Places.

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Diſpenſation. And always in their Sermons in the *Acts*, they confirm their Doctrine from the Scriptures of the Old Teſtament. And in their *Epiſtles* they not only do the ſame, but alſo expreſsly declare, that thoſe Scriptures were written as well for the Benefit of the *Chriſtian* as the *Jewiſh* Church. *Rom.* xv. 4, After a Quotation out of the Old Teſtament the Apoſtle adds; *For whatſoever Things were written* AFORETIME *were written for* OUR *Learning; that* WE *through Patience and Comfort of the Scriptures might have Hope.* 1 Cor. ix. 9, *It is written in the Law of Moſes, Thou ſhalt not muzzle the Mouth of the Ox that treadeth out the Corn.* — Ver. 10, — *For* our *Sakes no doubt this is written.* 1 Cor. x. 11, *Now all theſe Things,* [namely, the before-mentioned Privileges, Sins and Puniſhments of the ancient *Jews*] *happened unto* THEM *for Enſamples; and they are written for* OUR *Admonition, upon whom the Ends of the Earth are come.* 2 Tim. iii. 16, 17, *All Scripture is given by Inſpiration of God, and is profitable for Doctrine, for Reproof, for Correction, for Inſtruction in Righteouſneſs: That the Man of God may be perfect, thoroughly furniſhed unto all good Works.*

90. *SIXTHLY.* Agreeably to this Notion, that the believing *Gentiles* are taken into that Church or Kingdom, out of which the unbelieving *Jews* are caſt, the Chriſtian Church, conſidered in a Body, is called by the ſame general Names, as the Church under the Old Teſtament. — *ISRAEL* was the general Name of the *Jewiſh* Church; ſo alſo of the *Chriſtian*; Gal. vi. 16, *As many as walk according to this Rule Peace be on them, and Mercy, and upon the* ISRAEL *of God.* Rev. vii. 3, 4, Speaking of the Chriſtian Church the Angel ſaid, *Hurt not the Earth, neither the Sea, nor the Trees, till we have ſealed the* SERVANTS *of our God in their Foreheads. And I heard the Number of them that were ſealed: And there were ſealed an hundred and forty-four Thouſand, of all the Tribes of the Children of* ISRAEL. Rev. xxi. 10, — 13, *He ſhewed me that great City, the Holy Jeruſalem,* [the Chriſtian Church, 115] *having the Glory of God; — and had a Wall great and high, and had twelve Gates, and at the Gates twelve Angels, and Names written thereon, which are the Names of the twelve Tribes of* ISRAEL, [as comprehending the whole Church.] Ver. 14, *And the Wall of the City had twelve Foundations, and in them the Names of the twelve* APOSTLES *of the* LAMB. — *JEWS*, was another running Title of the Church in our Saviour's Time; and this is alſo applied to *Chriſtians*. Rev. ii. 8, 9, *And unto the Angel of the* [Chriſtian] *Church in Smyrna, write, — I know thy Works and Tribulation, and Poverty; and I know the Blaſphemy of them who ſay they are* JEWS [Members of the Church of *Chriſt*] *and are not, but are the Synagogue of Satan.* And again, Chap. iii. 9.

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The particular Honours and Privileges of Chriſtians, *or of thoſe in any Nation, who profeſs Faith in the* Son of God, *and the Terms ſignifying thoſe Honours explained.*

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91. *SEVENTHLY.* In Conformity to this Sentiment, (namely, that the believing *Gentiles* are taken into that Church, Covenant and Kingdom, out of which the unbelieving *Jews* were caſt) the State, Membership, Privileges, Honours and Relations of profeſſed *Chriſtians*, particularly of believing *Gentiles*, are expreſſed by the ſame Phraſes with thoſe of the ancient *Jewiſh* Church; and therefore, unleſs we admit a very ſtrange Abuſe of Words, muſt convey the ſame general Ideas of our *preſent* State, Membership, Privileges, Honours and Relations to God, as we are profeſſed Chriſtians. For Inſtance;

92. I. As God *CHOSE* his ancient People the *Jews*, and they were his *CHOSEN* and *ELECT*; ſo now the whole Body of Chriſtians, *Gentiles* as well as *Jews*, are admitted to the ſame Honour; as they are ſelected from the reſt of the World, and taken into the Kingdom of God, for the Knowledge, Worſhip and Obedience of God, in Hopes of eternal Life. [11] Rom. viii. 33, *Who ſhall lay any Thing to the Charge of God's* ELECT? &c. Eph. i. 4, *According as he hath* CHOSEN *us* [Gentiles, Chap. ii. 11.] *in him before the Foundation of the World, that we ſhould be Holy, and without Blame before him in Love.* Col. iii. 12, *Put on therefore (as the* ELECT *of God, holy and beloved) Bowels of Mercies,* &c. 2 Theſ. ii. 13, *But we are bound to give Thanks to God always for you, Brethren, Beloved of the Lord, becauſe God hath from the Beginning* CHOSEN *you to Salvation; through Sanctification of the Spirit, and Belief of the Truth.* Tit. i. 1, *Paul a Servant of God, and an Apoſtle of Jeſus Chriſt, according to the Faith of God's* ELECT, *and the acknowledging of the Truth, which is after Godlineſs.* 2 Tim. ii. 10, *Therefore I endure all Things for the* ELECT's *Sake, that they alſo may obtain the Salvation which is in Chriſt Jeſus, with eternal Glory.* 1 Pet. i. 1, 2, *Peter — to the Strangers ſcattered throughout Pontus, Galatia, Cappadocia, Aſia and Bithynia,* ELECT *according to the* Foreknowledge *of God the Father, through Sanctification of the Spirit, unto Obedience.* ii. 9, *Ye* [Gentiles] *are a* CHOSEN *Generation,* &c. v. 13, *The Church that is at Babylon,* ELECTED *together with you, ſaluteth you.*

93. II. THE firſt Step the Goodneſs of God took in Execution of his Purpoſe of *Election*, with Regard to the *Gentile World*, was to reſcue them from their wretched Situation in the Sin and Idolatry of their Heathen State, and to bring them into the Light and Privileges of the Goſpel. With regard to which the Language of Scripture is, 1. that he *DELIVERED*, 2. *SAVED*, 3. *BOUGHT*, or *PURCHASED*, 4. *REDEEMED* them. [12] Gal. i. 4, *Who gave himſelf for our Sins, that he might* DELIVER *us from this preſent evil World*, the Vices and Luſts in which the World is involved. Col. i. 12, 13,

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Giving Thanks to the Father,—who has * DELIVERED *us from the Power of* [Heathenish] *Darkness,* [Acts xxvi. 18. 1 Pet. ii. 9. Eph. iv. 18. v. 8.] *and translated us into the Kingdom of his dear Son.* And thus, consequentially, we are DELIVERED *from the Wrath to come,* 1 Thes. i. 10.

94. 1 COR. i. 18, *For the Preaching of the Cross is to them that perish, Foolishness, but unto us which are* SAVED, *it is the Power of God.* vii. 16, *What knowest thou, O Wife, whether thou shalt* SAVE *thy Husband? Or how knowest thou, O Man, whether thou shalt* SAVE *thy Wife?* That is, convert her to the Christian Faith. x. 33, *Even as I please all Men in all Things, not seeking mine own Profit, but the Profit of many that they may be* SAVED. Eph. ii. 8, *For by Grace are ye* SAVED *through Faith.* 1 Thes. ii. 16, The *Jews forbid us to speak to the Gentiles that they might be* SAVED. 1 Tim. ii. 4, *Who will have all Men to be* SAVED, *and to come unto the Knowledge of the Truth.* 2 Tim. i. 9, *Who hath* SAVED *us, and called us with an holy Calling, not according to our Works, but according to his own Purpose and Grace.* In this general Sense *SAVED* is in other Places applied to both *Jews* and *Gentiles*; particularly to the *Jews*, *Rom.* ix. 27. x. 1. xi. 26. — Hence God is stiled *our SAVIOUR.* Tit. iii. 4, 5, *But after that the Kindness and Love of God our* SAVIOUR *toward Man appeared, not by Works of Righteousness we have done, but according to his Mercy he* SAVED *us.* 1 Tim. i. 1, *Paul an Apostle of Jesus Christ by the Commandment of God our* SAVIOUR. ii. 3. Tit. i. 3. Rom. xi. 11, *Through their* [the *Jews*] *Fall,* SALVATION *is come to the Gentiles.* And as this *Salvation* is by *Jesus Christ*, he also is frequently called our *SAVIOUR.*

* *Who hath delivered us*, saith the Apostle, ranking himself among the *Gentile Christians.* For as he was the Apostle of the *Gentiles*, he might, as he frequently doth, well consider himself as one of their Body. See Note on *Rom.* v. 1. *Who hath delivered us*, may we also properly say, as being the Posterity of Heathenish Ancestors, whose vain Conversation we also should have received by Tradition, had not the Grace of God appeared and redeemed us from it, 1 Pet. i. 18. Though but one Generation of the *Jewish* Nation were, in Fact, delivered from *Egyptian* Bondage; yet as that Deliverance was attended with great and happy Consequences to all succeeding Generations, so all succeeding Generations were instructed to say, (Deut. xxvi. 6, &c.) *The Egyptians evil intreated* US, *and afflicted* US, — *but the Lord brought* US *forth out of Egypt with a mighty Hand,* — *and he hath brought* US *into this Place, and hath given* US *this Land.* — In like manner, though but one Generation of our Ancestors were, in Fact, converted from Heathenism, by the Light of the Gospel, yet, as all the happy Effects of that great Event are handed down to us, we may with the strictest Propriety say, *he hath delivered* US *from Heathenish Darkness, and translated* US *into the Kingdom of the Son of his Love.* A *Nation*, in all Ages, is reckoned the same People.

And here it may be further observed; that the *Church*, in all Ages, is in Scripture considered but as one Body. Mat. xxii. 31, *Have ye not read what was spoken unto* YOU *by God*; though spoken to their Ancestors about 1500 Years before they were born. See also *Mark* x. 3. *John* vi. 32. — vi. 19, 22. So 1 *Cor.* xv. 51, 52, *Behold I shew you a Mystery;* WE *shall not all sleep* [die,] *but we shall all be changed, in a Moment,* — *at the last Trump*, &c. 1 Thes. iv. 15, — 17, WE, or those of us, *who are alive, and remain unto the Coming of the Lord, shall not prevent them which are asleep. For* — *the Dead in Christ shall rise first: Then* WE *who are alive and remain, shall be caught up together with them in the Clouds*, &c. The Apostle doth not here intimate, (as some learned Men have fancied) that the Coming of our Lord would be in the then present Generation; but he considers all Christians, in all Generations to the End of the World, as one Body. And therefore, he might properly enough say, in relation to those Christians who should be alive at the Coming of our Lord, *WE*, or those of us, *who are* then *alive.*

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95. ACTS xx. 28, *Feed the Church of God, which he has* PURCHASED *with his own Blood.* 1 Cor. vi. 20, *And ye are not your own; for ye are* BOUGHT * *with a Price.* vii. 23, *Ye are* BOUGHT *with a Price.* 2 Pet. ii. 1, —*False Prophets —shall bring in damnable Heresies, even denying the Lord that* BOUGHT *them.* Rev. v. 9, *Thou wast slain and hast redeemed* [BOUGHT] *us to God by thy Blood out of every Kindred, and Tongue, and People and Nation.*

96. TIT. iii. 14, *Who gave himself for us, that he might* REDEEM *us from all Iniquity.* —1 Pet. i. 18, *Ye were not* REDEEMED *with corruptible Things as Silver and Gold, from your vain* [Heathenish] *Conversation, received by Tradition from your Fathers; but with the precious Blood of Christ.* — And at the same Time he *redeemed* or bought us from Death, or *the Curse of the Law*, Gal. iii. 13. And the *Jews*, in particular, from the *Law*, and the Condemnation to which it subjected them, *Gal.* iv. 5. —Hence frequent Mention is made of *the REDEMPTION which is in Jesus Christ*, Rom. iii. 24. 1 Cor. i. 30. Eph. i. 7. Col. i. 14. Heb. ix. 12, 15. Hence also *Christ* is said to give himself a *RANSOM* for us, *Mat.* xx. 28. *Mark* x. 45. 1 Tim. ii. 6, *Who gave himself a* RANSOM *for all.*

97. III. As God sent the Gospel to bring *Gentile Christians* out of Heathenism, and invited, and made them welcome to the Honours and Privileges of his People, he is said to *CALL* them, and they are his *CALLED*. [16] Rom. i. 6, 7, *Among whom are ye also* CALLED *of Jesus Christ. To all that are at Rome* CALLED *Saints.* viii. 28. 1 Cor. i. 9, *God is faithful, by whom ye were* CALLED *into the Fellowship of his Son.* viii. 20. Gal. i. 6, *I marvel that ye are so soon removed from him that* CALLED *you.* v. 13. Eph. iv. 1, *I —beseech you, that ye walk worthy of the Vocation wherewith ye are* CALLED. iv. 4. 1 Thes. ii. 12, *That ye walk worthy of God who has* called *you unto his Kingdom and Glory.* iv. 7, *God has not* CALLED *us unto Uncleanness, but unto Holiness.* 2. Tim. i. 9, *Who hath saved us, and* CALLED *us with an holy Calling; not according to our Works*, &c. 1 Pet. i. 15, *But as he which hath* CALLED *you is holy, so be ye holy in all manner of Conversation.* ii. 9, *Ye* [Gentile Christians] *are a chosen Generation, —to shew forth the Praises of him who hath* called *you out of Darkness into his marvellous Light.*

98. NOTE; the *Jews* also were *called*, Rom. ix. 24, *Even us whom he has* called, *not of the* Jews *only, but also of the* Gentiles. 1 Cor. i. 24. vii. 18, *Is any Man* called *being circumcised.* Heb. ix, 15. But the Calling of the *Jews* must be different from that of the *Gentiles.* The *Gentiles* were called into the Kingdom of God as *Strangers* and *Foreigners*, who had never been in it before. But the *Jews* then were Subjects of God's Kingdom under the old Form; and therefore could be *called* only to submit to it, as it was new modelled under the *Messiah.* Or they were *called* to Repentance, to the Faith, Allegiance and Obedience of the Son of God, and to the Hope of eternal Life through him; whom rejecting, they were cast out of God's peculiar Kingdom.

* How Buying is to be understood in a moral figurative Sense, see the Note [14]. *Christ bought* us, as he did with much Labour and Suffering, what was in its own Nature proper to free us from Ignorance and Sin, and to purify us into a peculiar People fitted for eternal Happiness: And as what he did was, with Respect to God, the Lawgiver and Judge, a proper Ground and Reason for pardoning Sin, and conferring all other Blessings. See more [145, &c.]

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99. IV. As God formed believing *Jews* and *Gentiles* into one Body; and as he brought the *Gentiles* out of Darkneſs and Idolatry into a new and happy State of Exiſtence, he is ſaid, 1. to *CREATE*, and *MAKE* them, and they are his *WORK* and *WORKMANSHIP*, 2. to *QUICKEN* them, or to give them *LIFE*, 3. to have *BEGOTTEN*, or *REGENERATED* them. [17] Eph. ii. 10, *We are his* WORKMANSHIP, CREATED *in Chriſt Jeſus unto good Works.* Col. iii. 10, *And have put on the new Man,* [the Chriſtian State] *which is renewed in Knowledge after the Image of him that* CREATED *him.* Ver. 11, *Where* [in which *new Man*] *there is neither Greek nor Jew,* &c. Eph. ii. 15, *To* MAKE [or CREATE] *in himſelf of twain one new Man.* iv. 24, *And that he put on the new Man, which after God is* CREATED *in Righteouſneſs and true Holineſs.* Jam. i. 18, *Of his own Will* begat *he us with the Word of Truth, that we* [Chriſtian *Jews*] *ſhould be a kind of Firſt-fruits of his* CREATURES. [The *Jews* were firſt converted by the Preaching of the Goſpel, that they might be, like the *Firſt-fruits* under the Law, the beſt of the Kind, and the moſt exemplary *Chriſtians.*] Rom. xiv. 20, *For Meat deſtroy not the* WORK *of God.* [The *Work of God* here is a Chriſtian; and *deſtroying* him is, in the Senſe of the Apoſtle, giving him Occaſion to renounce his Chriſtian Profeſſion.

100. Eph. ii. 5, *When we were dead in Sins God hath quickened us* [*Gr.* made us to *LIVE*] *together with Chriſt, (by Grace ye are ſaved.)* Col. ii. 13. Rom. vi. 13, *Yield yourſelves unto God, as thoſe that are* ALIVE *from the Dead,* [the Heathen World, who are repreſented as *DEAD*, *Eph.* v. 14. 1 *Pet.* iv. 6. Hence corrupt *Chriſtians*, who live like *Heathens*, are ſaid to be *DEAD* while they *LIVE*, or, by their Profeſſion have a *Name to live*, 1 Tim. v. 6. Rev. iii. 1.]

101. JAM. i. 18, *Of his own will* BEGAT *he us with the Word of Truth, that we ſhould be a Kind of Firſt-fruits of his Creatures.* 1 Pet. i. 3, *Bleſſed be the God, and Father of our Lord Jeſus Chriſt, who — hath* BEGOTTEN *us again* [αναγεννησας REGENERATED *us*] *to a lively Hope.* Ver. 23, *Being born,* begotten, *again* [αναγεγεννημενοι REGENERATED,] *not of corruptible Seed, but of Incorruptible, by the Word of God.* Tit. iii. 5, *Not by Works of Righteouſneſs we have done, but according to his Mercy he* SAVED [93] *us, by the* WASHING [125] *of* REGENERATION, *and Renewing of the Holy Ghoſt.* 1 John v. 1, — *Every one that loveth him that* BEGAT, *loveth him alſo that is* BEGOTTEN *of him.* Ver. 18, — *He that is* BEGOTTEN *of God keepeth himſelf* [is obliged, [274] is furniſhed with Means proper to enable him, to keep himſelf] *and* [keeping himſelf] *that wicked One toucheth him not.*

102. THUS as God has created us *Chriſtians*, and made us *live*, we have received a new Being or Exiſtence. [20] 1 Cor. i. 30, *Of him* ARE ye [*Gentiles*, who once were *the Things which* ARE NOT, Ver. 28] 2 Cor. v. 17, *If any Man be in Chriſt, he is a* NEW CREATURE: *Old Things are paſt away, behold, all Things are become new.* Further,

103. V. HENCE, as he made Chriſtians *live* and *begat* them, eſpecially the believing *Gentiles*, by bringing them into a new and happy State of Being, (1.) He ſuſtains the Character of a *FATHER*, and (2.) They are his *CHILDREN*, his *SONS* and *DAUGHTERS*, which were *BORN* to him. [21.] Rom. i. 7, *To all* [Chriſtians] *that be at Rome, — Grace to you, and Peace from God our* FATHER. 1 Cor. i. 3. 2 Cor. i. 2. Gal. i. 4. Eph. i. 2. Phil. i. 2. iv. 20. Col. i. 2. 1 Theſ. i. 1, 3. iii. 11, 13. 2 Theſ. i. 2. ii. 16, *God, even our* FATHER, *which hath loved us, and given us everlaſting Conſolation, and good Hope*

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Hope through Grace. 1 Tim. i. 2. Philem. 3. Rom. viii. 15, *Ye have received the Spirit of Adoption, whereby ye cry Abba,* FATHER. Gal. iv. 6. 2 Cor. vi. 17, — *Be ye ſeparate* [from the *Gentile* World] *and I will receive you, and will be a* FATHER *unto you.*

104. ROM. viii. 16, 17, *The Spirit itſelf beareth Witneſs with our Spirit, that we are the* CHILDREN *of God. And if* CHILDREN, *then Heirs,* &c. John i. 12, *As many as received him, to them gave he Power to become the Sons* [Gr. CHILDREN] *of God,—which were* born, *not of blood,* &c. *but of God.* 1 John iii. 1, *Behold what Manner of Love the* FATHER *hath beſtowed upon us, that we ſhould be called the Sons* [Gr. CHILDREN] *of God.* Rom. ix. 26, *And it ſhall come to paſs, that in the Place where it was ſaid unto them, ye* [Gentiles] *are not my People, there ſhall they be called the Children* [Gr. SONS] *of the living God.* 2 Cor. vi. 17,—*I will be a Father unto you, and ye* [believing *Gentiles*] *ſhall be my* SONS *and* DAUGHTERS, *ſaith the Lord Almighty.* Gal. iii. 26, *For ye are all* [Jews *and* Gentiles] *the Children* [Gr. SONS] *of God by Faith in Jeſus Chriſt.* Eph. i. 5.

105. 1 PET. i. 22, 23, *Seeing ye have purified your Souls in obeying the Truth through the Spirit, unto unfeigned Love of the Brethren, ſee ye love one another with a pure Heart fervently. Being* BORN [begotten] *again* [regenerated] *not of corruptible Seed, but of incorruptible, by the Word of God which lives and abides for ever.* ii. i. 2, *Wherefore laying aſide all Malice, and all Guile, and Hypocriſies, and Envies, and Evil-ſpeakings; as new-*BORN *Babes deſire the ſincere Milk of the Word, that ye may grow thereby.* 1 John v. 4, *For whatſoever is* BORN *of God overcometh the World: And this is the Victory that overcometh the World, even our Faith.* [Pſal. xxii. 31, *They ſhall come and ſhall declare his Righteouſneſs unto a People that ſhall be* BORN, *that he has done this.*]

106. VI. AND, as the whole Body of *Chriſtians* are the Children of one Father, even of God, this naturally eſtabliſheth among themſelves the mutual and indearing Relation of *BRETHREN* and *SISTERS*, and they are obliged to regard and love each other accordingly. [25] Acts ix. 30. xv. 36, *Let us go and viſit our* BRETHREN *in every City.* 1 Cor. v. 11. vi. 5, 8. vii. 12, 15. Col. i. 2, *To the faithful* BRETHREN *in Chriſt.* 2 Theſ. iii. 6. Philem. 16. Rom. xii. 10. 1 Pet. i. 22. iii. 8, *Love as* BRETHREN. Rom. xvi. 1, *I commend — Phebe our* SISTER. Jam. ii. 15, *If a* BROTHER *or* SISTER *be naked,* &c.

AND, as we ſtand in the Relation of Children to the God and Father of our Lord *Jeſus Chriſt*, hence it is that we are his *BRETHREN*, and he is conſidered as the *FIRST-BORN* among us. Mat. xxviii. 10. John xx. 17, *Jeſus ſaith, — Go to my* BRETHREN, *and ſay unto them, I aſcend unto my Father, and your Father, and to my God, and your God.* Heb. ii. 11, 17. Rom. viii. 29, —*That he might be the* FIRST-BORN *among many* BRETHREN.

107. VII. AND the Relation of God, as a *Father*, to us *Chriſtians*, who are his *Children*, will lead our Thoughts to a clear Idea of our being, as we are called, the *HOUSE* or *FAMILY* of *God*, or of *Chriſt*. [26] 1 Tim. iii. 15, *But if I tarry long, that thou mayeſt know how to behave thyſelf in the* HOUSE *of God, which is the Church of the living God.* Heb. iii. 6, *But Chriſt as a Son over his own* HOUSE; *whoſe* HOUSE *are we,* [Chriſtians,] *if we hold faſt the Confidence and Rejoicing of the Hope firm unto the End.* Heb. x. 21, *And having a great High-prieſt over the* HOUSE *of God,* &c. 1 Pet. iv. 17, *For the Time is come that Judgment muſt begin at the* HOUSE *of God*; [that is, when the *Chriſtian* Church ſhall undergo ſharp Trials and Sufferings;] *and if it firſt begin at us* [*Chriſtians*, who

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are the *Houſe* or *Family* of God,] *what ſhall the End be of them that obey not the Goſpel?* [that is, of the infidel World, who lie out of the Church. See Rom. i. 5. xv. 18. 1 Pet. i. 22.] Eph. ii. 19,—*We are of the* HOUSHOLD [Domeſtics] *of God.*—iii. 14, 15,—*I bow my Knees unto the Father of our Lord Jeſus Chriſt, of whom the whole* FAMILY *in Heaven and Earth is named*, &c.

108. VIII. FURTHER; as the Land of *Canaan* was the Eſtate, or *Inheritance*, belonging to the *Jewiſh Family* or *Houſe*, ſo the *Heavenly Country* is given to the *Chriſtian Houſe*, or *Family* for their *INHERITANCE*. [27] Acts xx. 32, *And now, Brethren, I commend you to God, and to the Word of his Grace, which is able to build you up, and to give you an* INHERITANCE *among all them which are ſanctified.* Col. ii. 24, *Knowing that of the Lord ye ſhall receive the Reward of the* INHERITANCE. Heb. ix. 15,—*He is the Mediator of the New Teſtament,—that they which are called might receive the Promiſe of eternal* INHERITANCE. 1 Pet. i. 4. *God has begotten us again,—to an* INHERITANCE *incorruptible, undefiled, and that paſſeth not away, reſerved in Heaven for us* *. Hence we have the Title of *HEIRS*. Tit. iii. 7, *That being juſtified by his Grace, we ſhould be made* HEIRS *according to the Hope of eternal Life.* Jam. ii. 5,—*Hath not God choſen the Poor of this World, rich in Faith, and* HEIRS *of the Kingdom, which he has promiſed to them that love him?* Rom. viii. 17. 1 Pet. iii. 7.

109. AND as *Canaan* was conſidered as the *Reſt* of the *Jews*, ſo, in Reference to our Trials and Afflictions in this World, Heaven is conſidered as the *REST* of *Chriſtians*. [28] 2 Theſ. i. 7, *And to you who are troubled,* REST *with us, when the Lord Jeſus ſhall be revealed from Heaven.* Heb. iv. 1, *Let us therefore fear, leſt a Promiſe being left us of entering into his* REST, *any of you ſhould ſeem to come ſhort of it. For unto* us *hath the Goſpel been preached as well as to* them; that is, we have the joyful Promiſe of *entering into Reſt*, as well as the *Jews* of Old. Ver. 9, *There remains therefore a* REST *for the People of God*; that is, for *Chriſtians* now in this World, as well as for the *Jews* formerly in the Wilderneſs. Which is the Point the Apoſtle is proving from *Ver.* 3, to 10.

110. IX. THUS *Chriſtians*, as well as the ancient *Jews*, are the *Houſe* or *Family* of God: Or, we may conceive the whole Body of *Chriſtians* formed into a *NATION*, having God at their Head; who on this Account is ſtiled OUR

* As the Share, which any particular *Jews* had in the Land of *Canaan*, is frequently conſidered as their *Lot* and *Inheritance* [κληρος και κληρονομια] among God's People, ſo ſome judicious Perſons ſuppoſe, that the Apoſtles conſider that Share and Intereſt, which any Part of the Chriſtian Church have in the *preſent* Privileges of the Kingdom of God, as their *INHERITANCE*, or the *PART* of their *LOT*. Acts xxvi. 18,—*To turn* the Gentiles *from Darkneſs to Light, and from the Power of Satan unto God, that they may receive Forgiveneſs of Sins, and an* INHERITANCE [or *LOT*, κληρον] *among them which are ſanctified by Faith that is in me.* So we may underſtand *Eph.* i. 11, 14, 18. [See *Locke* on theſe Verſes] Col. i. 12, *Giving Thanks to the Father who has made us meet to be Partakers* [or rather, *to be taken into a* PART] *of the* INHERITANCE [or LOT] *of the Saints in Light*; that is, who has vouchſafed you a Share in the Light of the Goſpel, which he now affords to his *SAINTS*. [127] having *freed* you from your former *Gentile Darkneſs*, and *tranſlated you into the Kingdom of the Son of his Love*; as it follows in the next Verſe, *Ver.* 13. It is thus, perhaps, that the *Gentiles* are ſaid to be *Fellow*-HEIRS with the *Jews*; Eph. iii. 6, *That the Gentiles ſhould be Fellow*-HEIRS, *and of the ſame Body, and Partakers of his Promiſe in Chriſt, by the Goſpel.*

But obſerve; *Inheritance*, thus underſtood, muſt include the *Heavenly* and *Eternal Inheritance*, the Promiſe of which is a principal Part of our preſent Privileges.

GOD,

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GOD, Governour, Protector, or King; and we his PEOPLE, Subjects or SERVANTS. [29] 1 Pet. ii. 9, *Ye are — an holy* NATION. Rom. v. 11, *And not only so, but we* [Gentile Christians] *joy* [*Gr.* glory] *in* GOD, as well as the *Jews*, who *gloried in God* as their God, Chap. ii. 17. Heb. xii. 23, *Ye are come* [by your Christian Profession and Privileges] *to* GOD, *the Judge of all.* Ver. 29, OUR GOD *is a consuming Fire.* 1 Cor. vi. 11. 2 Cor. vi. 16, — *As God hath said, — I will be their* GOD, *and they shall be my* PEOPLE. Heb. viii. 10, *For this is the Covenant that I will make with the House of Israel after those Days, saith the Lord; I will put my Laws into their Mind, and write them in their Hearts; and I will be to them a* GOD, *and they shall be my* PEOPLE. Rom. vi. 22, — *Being made free from Sin, and become the* SERVANTS *of God.* 1 Pet. ii. 16, *As free, and not using your Liberty as a Cloke of Maliciousness, but as the* SERVANTS *of God.*

111. HENCE Conversion from Heathenism to Christianity is *turning from Satan, Vanities, Idols unto God, to* SERVE *the living and true God*, Acts xiv. 15. xxvi. 18. 20. 1 Thes. i. 9.

112. HENCE also the End of our Redemption by *Christ* is described by *bringing us to God*, by *redeeming us to God*, 1 Pet. iii. 18. Rev. v. 9. — And Apostasy from the Christian Profession is expressed by *departing from the living God*, Heb. iii. 12.

113. AND, as God has constituted *Jesus Christ*, the Head, King, and Governour of the Church, so he is frequently stiled *OUR LORD*, and we his *SERVANTS*. Rom. i. 3, *Concerning his Son Jesus Christ* OUR LORD, — &c. Eph. vi. 6, *As the* SERVANTS *of Christ.* Col. iii. 24. Rev. i. 1, — *To shew unto his* SERVANTS *Things which must shortly come to pass; and he sent and signified it unto his* SERVANT *John.* ii. 20, — *Calls herself a Prophetess — to seduce* MY SERVANTS.

114. X. AND it is in Reference to our being a Society peculiarly appropriated to God, and under his special Protection and Government, that we are called the *CITY* of God, the *HOLY CITY*. [34] Heb. xii. 22, — *Ye are come unto — the* CITY *of the living God.* Rev. xi. 2, — *And the* HOLY CITY, *shall they tread under Foot forty and two Months.* This City is described in some future happy State, *Rev.* 21*st*, and 22*d* Chapters.

115. Hence the whole *Christian* Community or Church, is denoted by the City *JERUSALEM*, and sometimes by *MOUNT ZION*. [35] Gal. iv. 26. *But* JERUSALEM, *which is above, is free, which is the mother of us all.* — In her reformed, or future happy State, she is the *NEW JERUSALEM*, Rev. iii. 12. xxi. 2. Heb. xii. 22, *Ye are come unto* MOUNT ZION, &c. Rev. xiv. 1.

116. HENCE also we are said to be *WRITTEN*, or enrolled, in the *BOOK* of God, or, which comes to the same Thing, of the Lamb, the Son of God. [36] Rev. iii. 5, *He that overcometh, the same shall be clothed in white Raiment; and I will not blot out his Name out of the* BOOK *of Life.* xxii. 19, *And if any Man take away from the Words of the Book of this Prophecy, God shall take away his Part out of the* BOOK *of Life, and out of the* HOLY CITY, &c. which shews the Names of such are in *the Book of Life* as may be blotted out; consequently, that it is the Privilege of all professed *Christians.*

117. AND, whereas the believing *Gentiles* were once *Strangers, Aliens, not a People, ENEMIES; now* (Eph. ii. 19.) *they are no more* STRANGERS *and*

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FOREIGNERS, *but* FELLOW-CITIZENS *with the Saints.* [37] 1 Pet. ii. 10, *Which in Time paſt were* NOT A PEOPLE, *but are now the* PEOPLE OF GOD. Now *we are at* PEACE *with God,* Rom. v. 1. Now *we are* RECONCILED, *and* become the *Servants* of God, the *Subjects* of his Kingdom, *Rom.* v. 10. 1 *Theſ.* i. 9. 2 *Cor.* v. 18, 19.

118. ON the other hand; the Body of the *Jewiſh* Nation, (having through Unbelief rejected the *Meſſiah*, and the Goſpel, and being, therefore, caſt out of the City and Kingdom of God) are, in their Turn, at preſent, repreſented under the Name and Notion of *ENEMIES*; Rom. xi. 28, *As concerning the Goſpel, they are* ENEMIES *for your ſake.*

119. XI. THE kind and particular Regards of God to the converted *Gentiles*, and their Relation to *Jeſus Chriſt*, is alſo ſignified by that of a *HUSBAND* and *WIFE*: and his taking them into his Covenant is repreſented by his *ESPOUSING* them. [38] 2 Cor. xi. 2, *For I am jealous over you with godly Jealouſy: For I have* ESPOUSED *you to one* HUSBAND, *that I may preſent you as a chaſte Virgin to Chriſt.* Eph. v. 22,—32, *Wives, ſubmit yourſelves unto your own Huſbands, as unto the Lord. For the Huſband is the Head of the Wife, even as Chriſt is the Head of the Church: And he is the Saviour of the Body, Therefore as the* Church *is ſubject unto* Chriſt, *ſo let the Wives be unto their own Huſbands in every Thing. Huſbands, love your Wives, even as* Chriſt *alſo loved the* Church, *and gave himſelf for it that he might ſanctify and cleanſe it,* &c. *So ought* Men *to love their* Wives *as their own Bodies,—even as the* Lord *the* Church: *For we are Members of his Body, of his Fleſh, and of his Bones. For this Cauſe ſhall a Man leave his Father and Mother, and ſhall be joined unto his Wife, and they two ſhall be one Fleſh. This is a great Myſtery: But I ſpeak concerning* Chriſt *and his* Church.

120. HENCE the *Chriſtian* Church, or Community, is repreſented as a *MOTHER*, and particular Members as her *CHILDREN.* [39] Gal. iv. 26, *But Jeruſalem, which is above, is free, which is the* MOTHER *of us all.* Ver. 27, *For it is written, Rejoice thou barren that beareſt not; break forth and cry, thou that travaileſt not: For the deſolate hath many more* CHILDREN, *than ſhe which hath an Huſband.* Ver. 28, *Now we, Brethren, as Iſaac was, are the* CHILDREN *of Promiſe.*—Ver. 31, *So then, Brethren, we are not* CHILDREN *of the Bond-woman, but of the Free.*

121. HENCE alſo, from the Notion of the *Chriſtian* Church being the *Spouſe* of God in *Chriſt*, her corruption and Idolatry come under the Name of *FORNICATION* and *ADULTERY*; and ſhe takes the Character of a *WHORE.* [40] Rev. ii. 20,—*Thou ſuffereſt that Woman Jezebel—to teach and to ſeduce my Servants to commit* FORNICATION, *and to eat Things ſacrificed unto Idols. And I gave her Space to repent of her* FORNICATION, *and ſhe repented not. Behold, I will caſt her into a Bed, and them that commit* ADULTERY *with her into great Tribulation, except they repent.* Rev. xvii. 1.—*Come hither, I will ſhew thee the Judgment of the great* WHORE,—*with whom the Kings of the Earth have committed* FORNICATION. Ver. 15, 16. Chap. xix. 2.

122. XII. As God, by *Chriſt*, exerciſes a particular Providence over the *Chriſtian* Church, in ſupplying them with all ſpiritual Bleſſings, guiding them through all Difficulties, and guarding them in all ſpiritual Dangers, he is their *SHEPHERD*, and they his *FLOCK*, his *SHEEP.* [41] John x. 11, *I am the good* SHEPHERD. Ver. 16, *And other* SHEEP *I have, which are not of this Fold;*

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them alſo I muſt bring, and they ſhall hear my Voice, and there ſhall be one FLOCK *and one* SHEPHERD. Acts xx. 28, 29. Heb. xiii. 20. 1 Pet. ii. 25. *For ye were as* SHEEP *going aſtray; but are now returned to the* SHEPHERD *and Overſeer of your Souls.* v. 2, 3, 4, *Feed the* FLOCK *of God*, &c.

123. XIII. NEARLY on the ſame Account, as God, by *Chriſt*, has eſtabliſhed the *Chriſtian* Church, and provided all Means for our Happineſs and Improvement in Knowledge and Virtue, we are compared to a *VINE*, and a *VINEYARD*, and God to the *HUSBANDMAN*, who *PLANTED* and dreſſeth it; and particular Members of the Community are compared to *BRANCHES*. [42] John xv. 1, 2, *I am the true* VINE, *and my Father is the* HUSBANDMAN. *Every* BRANCH *in me that beareth not Fruit, he taketh away; and every* Branch *that beareth Fruit, he purgeth it*, &c. Ver. 5, *I am the* VINE, *ye are the* BRANCHES. Mat. xv. 13, *Every Plant which my Heavenly Father hath not* PLANTED, *ſhall be rooted up.* Rom. vi. 5, *If we have been* PLANTED *together in the Likeneſs of his Death: we ſhall be alſo in the Likeneſs of his Reſurrection.* Mat. xx. 1. The VINEYARD into which Labourers were hired is the *Chriſtian* as well as the *Jewiſh* Church; and ſo Chap. xxi. 33. *Mark* xii. 1. *Luke* xx. 9. 1 Cor. iii. 9, *Ye are God's* HUSBANDRY. *Rom.* xi. 17, *And if ſome of the Branches* [Jews] *be broken* off, *and thou being a wild Olive-tree, wert grafted in among them, and with them partakeſt of the Root and Fatneſs of the* OLIVE-TREE; &c. See alſo Ver. 24.

124. XIV. As *Chriſtians* are, by the Will of God, ſet apart, and appropriated in a ſpecial Manner to his Honour, Service, and Obedience, and furniſhed with extraordinary Means and Motives to Holineſs, ſo they are ſaid to be *SANCTIFIED*. [43] 1 Cor. i. 2, *Unto the Church of God, which is at Corinth, to them that are* SANCTIFIED* *in Chriſt Jeſus.* vi. 11, *And ſuch were ſome of you: But ye are waſhed, but ye are* SANCTIFIED, *but ye are juſtified in the Name of the Lord Jeſus, and by the Spirit of our God.* Heb. ii. 11, *For both he that ſanctifieth, and they who are* SANCTIFIED, *are all of one.* x. 29, *Of how much ſorer Puniſhment, ſhall he be thought worthy, who has trodden under Foot the Son of God, who hath counted the Blood of the Covenant, wherewith he was* SANCTIFIED, *an unholy Thing, and has done Deſpite unto the Spirit of Grace.* Jude 1, *Jude the Servant of Jeſus Chriſt,—to them that are* SANCTIFIED *by God the Father, and preſerved in Jeſus Chriſt, and called.*

125. In the ſame Senſe, I apprehend, *Chriſtians* are ſaid to be WASHED. [44] 1 Cor. vi. 11,—*Such were ſome of you: But ye are* WASHED. Tit. iii. 5, *Not by Works of Righteouſneſs, which we have done, but according to his Mercy he* SAVED [93] *us, by the* WASHING *of Regeneration, and Renewing of the Holy Ghoſt* [poured out in its miraculous Gifts.] 2 Pet. ii. 22,—*The Sow that was* WASHED, [the apoſtate Chriſtian] *is returned to her Wallowing in the Mire.*

126. AND as the believing *Gentiles*, before they were thus *waſhed*, were accounted *unclean*, it is for this Reaſon, the Children of *Chriſtians* are declared not to be *UNCLEAN*. [45] 1 Cor. vii. 14, *For the unbelieving Huſband is* SANCTIFIED *by the Wife, and the unbelieving Wife is* SANCTIFIED *by the Huſband: Elſe were your Children* UNCLEAN, [in the State of Heathens;] *but now are they* HOLY, [that is to ſay, in the State of all other *Chriſtians*, as it is repreſented in the following Paragraph.]

* ΗΓΙΑΣΜΕΝΟΙΣ; as *Deut.* xxxiii. 3, כל קדשיו בידך παντες οι ηγιασμενοι υπο τας χειρας σου. *Septuag.*

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127. XV. HENCE it is, that *Chriſtians* are ſtiled *HOLY*, *HOLY* Brethren, a *HOLY* Nation, and *SAINTS*. [46] Col. iii. 12, *Put on therefore (as the Elect of God,* HOLY *and beloved) Bowels of Mercies*, &c. 1 Theſ. v. 27, *I charge that this Epiſtle be read to all the* HOLY *Brethren.* Heb. iii. 1, *Wherefore,* HOLY *Brethren, Partakers of the Heavenly Calling*, &c. 1 Pet. ii. 9, *But ye are a choſen Generation, a royal Prieſthood, a* HOLY *Nation.* Acts ix. 32, *As Peter paſſed through all Quarters, he came down alſo to the* SAINTS *which dwelt at Lydda.* Ver. 41, *And when he had called the* SAINTS *and Widows.* Acts xxvi. 10. Rom. i. 7, *To all that be in Rome beloved of God, called* SAINTS. xii. 13. xv. 25, 26. xvi. 15. 1 Cor. i. 2. 2 Cor. i. 1, *Paul unto the Church of God at Corinth, with all the* SAINTS *which are in Achaia.* 2 Cor. xiii. 13. Phil. iv. 22, *All the* SAINTS *ſalute you.* Eph. i. 1. Phil. i. 1. Col. i. 2, *To the* SAINTS *at Epheſus, Philippi, Coloſſe.*

128. XVI. FURTHER; by the Preſence of God in the *Chriſtian* Church, and our being by Profeſſion conſecrated to him, *we*, as well as the ancient *Jews*, are made his *HOUSE*, or *TEMPLE*, which God has *BUILT*, and in which he *DWELLS*, or *WALKS*. [47] 1 Pet. ii. 5, *Ye alſo as lively Stones are built up a ſpiritual* HOUSE, &c. 1 Cor. iii. 9, —*Ye are God's* BUILDING. Ver. 16, 17, *Know ye not that ye*, Chriſtians, *are the* TEMPLE *of God, and that the Spirit of God* DWELLETH *in you? If any Man defile the* Temple *of God, him ſhall God deſtroy: For the* Temple *of God is Holy, which* Temple *ye are.* 2 Cor. vi. 16, *And what Agreement hath the* TEMPLE *of God*, the Chriſtian Church, *with Idols? For ye are the* TEMPLE *of the living God; as God hath ſaid, I will* DWELL *in them, and* WALK *in them.* Eph. ii. 20, 21, 22, *And are* BUILT *upon the Foundation of the Apoſtles*, &c. *Chriſt Jeſus being the chief Corner-Stone; in whom all the Building fitly framed together, groweth into an holy* TEMPLE *in the Lord: In whom you alſo are* BUILDED *together, for an Habitation of God, through the Spirit.* 2 Theſ. ii. 4, —*So that he as God ſitteth in the* Temple *of God, ſhewing himſelf that he is God.*

129. NOTE; here God is the ſupreme *Builder*. Heb. iii. 4, *Every Houſe is* built *by ſome one, but he that* built *all Things is God.* As if he had ſaid; in erecting every Diſpenſation ſubordinate Builders are employed, but God is the ſupreme *Builder*, who directs and eſtabliſhes every Conſtitution *. And *Chriſt*, in the Goſpel Church, is the *Builder* next to him. Heb. iii. 3, *For this Man was counted worthy of more Glory than Moſes, in as much as he*, [Chriſt Jeſus,] *who*

* When he ſaith, *Every Houſe is built by ſome Perſon, but he who built all Things is God*, he evidently diſtinguiſhes between a *ſubordinate*, and *ſupreme* Builder. But this Diſtinction he needed not to have mentioned, had he not ſpoke of a *ſubordinate* Builder before. For, if in the Caſe under Conſideration, there be no *ſubordinate* Builder at all, this Diſtinction is nothing to his Purpoſe. Then his Argument would have been; *Chriſt* muſt build the Houſe; becauſe no one could build it but he; ſeeing no Houſe is built by any but God. Whereas, contrarywiſe, he aſſerts a *ſubordinate* Builder, and tells us ſuch a one is conſiſtent with God's being the *ſupreme*, original Builder. *Chriſt* therefore, whom a one he had mentioned before as a Builder, muſt be a *ſubordinate* Builder, diſtinct from God, the *ſupreme* Builder; and this Verſe muſt not be a Part of his Argument, but an Explication of it; as 1 *Cor.* xi. 3, 12. xv. 27. He was aware it might be objected: *But do not you teach, that we* Chriſtians *are* GOD'S Building? 1 *Cor.* iii. 9. It is true, ſaith the Apoſtle; nor is my affirming, that *Chriſt* built the Chriſtian Church, at all inconſiſtent with it: For it muſt always be remembered, that in ſuch Caſes *God* is the ſupreme and original Workman. Whatever ſubordinate Agents he may employ, he is notwithſtanding the principal Author of every Conſtitution. This is one Inſtance of the Accuracy of the Apoſtolic Writings.

hath

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hath builded the HOUSE, [the more honourable Houſe,] *hath the greater Honour of the Houſe*; that is, reſulting from the Houſe. The more honourable the Houſe, the more honourable the Builder of it. *Chriſt* adminiſtred and built a more honourable Conſtitution than *Moſes*; and therefore is moſt juſtly intitled to an Honour ſuperior to his. Mat. xvi. 18, *Upon this Rock will I* build *my Church.*—And, under *Chriſt*, the Apoſtles and Miniſters are alſo *Builders.* Rom. xv. 20. 1 Cor. iii. 10, 11, 12.

130. XVII. AND, not only doth God, as our King, dwell in the *Chriſtian* Church, as in his *Houſe*, or *Temple*; but he has alſo conferred on *Chriſtians* the Honours of *KINGS*, as he has redeemed us from the Servitude of Sin, made us Lords of ourſelves, and raiſed us *ABOVE* others, to ſit on *THRONES*, and to *JUDGE*, and *REIGN* over them. And he has made us *PRIESTS* too, as we are peculiarly conſecrated to God, and obliged to attend upon him, from time to time continually, in the ſolemn Offices of Religion, which he has appointed. [48] 1 Pet. ii. 4, *Ye alſo as lively Stones are built up a ſpiritual Houſe, and holy* PRIESTHOOD. Ver. 9, *But ye* [Gentile Chriſtians] *are a choſen Generation, a royal* [or KINGLY] PRIESTHOOD. Rev. i. 5, 6, *Unto him that loved us, and waſhed us from our Sins in his own Blood, and hath made us* KINGS *and* PRIESTS *unto God and his Father*, &c. v. 10, *And haſt made us unto our God,* KINGS and PRIESTS: *And we ſhall* REIGN *on the Earth.* iii. 21, *To him that overcometh will I grant to ſit with me in my* THRONE, *even as I alſo overcame, and am ſet down with my Father in his Throne.* ii. 26, 27, *And he that overcometh and keeps my Words unto the End, to him will I give Power* OVER *the Nations: (and he ſhall* RULE *them with a Rod of Iron—) even as I received of my Father.* 2 Tim. ii. 12, *If we ſuffer with him we ſhall alſo* REIGN *with him.* 1 Cor. vi. 2, 3, *Do ye not know that the* Saints *ſhall* JUDGE *the World? Know ye not that we ſhall* JUDGE *Angels?*

131. XVIII. THUS the whole Body of the *Chriſtian* Church is *SEPARATED* unto God from the reſt of the World. And, whereas before the Gentile Believers were *AFAR OFF*, lying out of the Commonwealth of *Iſrael*; now they are *NIGH*, as they are joined to God in Covenant, have free Acceſs to him in the Ordinances of Worſhip, and, in Virtue of his Promiſe, a particular Title to his Regards and Bleſſing. 2 Cor. vi. 17, *Wherefore come out from among them, and be* SEPARATE, *ſaith the Lord, and touch not the unclean Thing, and I will receive you.* Eph. ii. 13, *But now in Chriſt Jeſus ye, who ſometimes were* AFAR OFF, *are made* NIGH, *by the Blood of Chriſt.* [49, 50]

132. XIX. AND, as God, in all theſe Reſpects, has diſtinguiſhed the Chriſtian Church, and ſequeſtred them unto himſelf, they are ſtiled his *PECULIAR PEOPLE.* Tit. ii. 14, *Who gave himſelf for us, that he might redeem us from all Iniquity, and purify unto himſelf a* PECULIAR PEOPLE, *zealous of good Works.* 1 Pet. ii. 9, *But ye are a* choſen Generation, *a* royal Prieſthood, *an* holy Nation, *a* PECULIAR PEOPLE, &c. [51]

133. XX. As *Chriſtians* are a Body of Men particularly related to God, inſtructed by him in the Rules of Wiſdom, devoted to his Service, and employed in his true Worſhip, they are called his *CHURCH* or *Congregation.* [52] Acts xx. 28, *Feed the* CHURCH *of God.* 1 Cor. x. 32, *Giving none Offence to the* CHURCH *of God.* xv. 9. *Gal.* i. 13, and elſewhere. Eph. i. 22, *Head over all Things to the* CHURCH: So frequently.—And particular Societies are *CHURCHES.* Rom. xvi. 16, *The* CHURCHES *of Chriſt ſalute you.* And ſo in ſeveral other Places.

134. XXI.

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134. XXI. FOR the ſame Reaſon, they are conſidered as God's Poſſeſſion, or *HERITAGE.* 1 Pet. v. 3, *Neither as being Lords over God's* HERITAGE, *but being Enſamples to the Flock.* [53]*

CHAP. VII.

Reflections upon the foregoing Honours, Privileges, and Relations of Chriſtians.

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FROM all this it appears,

135. (1.) THAT the believing *Gentiles* are taken into that Kingdom and Covenant, in which the *Jews* once ſtood, and out of which they were caſt for their Unbelief, and Rejection of the Son of God; [91, 79] and that we *Chriſtians* ought to have the ſame general Ideas of our preſent religious State, Membership, Privileges, Honours and Relations to God, as the *Jews* had, while they were in Poſſeſſion of the Kingdom. Only in ſome Things the Kingdom of God, under the Goſpel Diſpenſation, differs much from the Kingdom of God, under the Moſaical. As 1. In that it is now ſo conſtituted, that it admits, and is adapted to, Men of all Nations upon the Earth, who believe in *Chriſt.* 2. That the *Law*, as a *Miniſtration of Condemnation*, which was an Appendage to the *Jewiſh* Diſpenſation, is removed and annulled under the Goſpel. 3. And ſo is the Polity, or civil State of the *Jews*, which was interwoven with their Religion, but has no Connection with the Chriſtian Religion. 4. The *Ceremonial* Part of the *Jewiſh* Conſtitution is likewiſe aboliſhed: For we are taught the Spirit and Duties of Religion, not by Figures and Symbols, as Sacrifices, Offerings, Waſhings, &c. but by expreſs and clear Precepts. 5. The Kingdom of God is now put under the ſpecial Government of the Son of God, who is the Head and King of the Church, to whom we owe faith and Allegiance.

* The Reader cannot well avoid obſerving, That the Words and Phraſes, by which our *Chriſtian* Privileges are expreſt in the New Teſtament, are the very ſame with the Words and Phraſes by which the Privileges of the *Jewiſh* Church are expreſt in the Old Teſtament. Which makes good what St. *Paul* ſaith concerning the Language in which the Apoſtles declared *the things that are freely given to us of God*; 1 Cor. ii. 12, 13. *We*, Apoſtles, *have received, not the Spirit of the World, but the Spirit which is of God, that we might know the things that are freely given to us of God*; namely, the fore-recited Privileges and Bleſſings. *Which things we ſpeak, not in the Words which Man's Wiſdom teacheth*, not in philoſophic Terms of human Invention, *but which the holy Spirit teacheth* in the Writings of the Old Teſtament, the only Scriptures from which they took their Ideas and Arguments, *comparing ſpiritual things* under that Diſpenſation *with ſpiritual things* under the Goſpel.

WHENCE we may conclude, 1. That the holy Scriptures are admirably calculated to be underſtood in thoſe things, which we are moſt of all concerned to underſtand. Seeing the ſame Language runs through the whole, and is ſet in ſuch a Variety of Lights, that one Part is well adapted to illuſtrate another. An Advantage I reckon peculiar to the ſacred Writings above all others. 2. It follows, That to underſtand the Senſe of the Spirit in the *New*, it is eſſentially neceſſary that we underſtand its Senſe in the *Old* Teſtament.

136. (2.)

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136. (2.) FROM the above-recited Particulars it appears; That the Chriſtian Church is happy, and highly honoured with *PRIVILEGES* of the moſt excellent Nature. Which the *Apoſtles*, who well underſtood this new Conſtitution, were deeply ſenſible of. [54] Rom. i. 16, *I am not aſhamed of the Goſpel of Chriſt: For it is the Power of God unto Salvation to every one that believes.* v. 1, 2, 3, &c. *Therefore being juſtified by Faith we have Peace with God through our Lord Jeſus Chriſt. By whom alſo we have Acceſs, by Faith, into his Grace wherein we ſtand and rejoice* [glory] *in the Hope of the Glory of God. And not only ſo, but we glory in Tribulation alſo*, &c. Ver. 11, *And not only ſo, but we alſo joy* [glory] *in God, through our Lord Jeſus Chriſt*, &c. Chap. viii. 31, &c. *What ſhall we then ſay to theſe Things? If God be for us, who can be againſt us? He that ſpared not his own Son, but delivered him up for us all, how ſhould he not with him alſo freely give us all Things? Who ſhall lay any thing to the Charge of God's Elect?—Who is he that condemns?—Who ſhall ſeparate us from the Love of Chriſt?* Chap. ix. 23, 24, He has *made known the Riches of his Glory on the Veſſels of Mercy, which he had afore prepared unto Glory, even on us whom he has called, not of the Jews only, but alſo of the Gentiles.* 2 Cor. iii. 18, *But we all with open Face, beholding as in a Glaſs the Glory of the Lord, are changed into the ſame Image from Glory to Glory, as by the Spirit of the Lord.* Eph. i. 3, 4, &c. *Bleſſed be the God and Father of our Lord Jeſus Chriſt, who has bleſſed us with all ſpiritual Bleſſings in heavenly Places in Chriſt. According as he has choſen us in Him*, &c. &c.

137. AND it is the Duty of the whole Body of *Chriſtians* to *REJOICE* in the Goodneſs of God, *to THANK* and *PRAISE* him for all the Benefits conferred upon them in the Goſpel. [55] Rom. xv. 10, REJOICE, *ye Gentiles, with his People.* Phil. iii. 1, *My Brethren,* REJOICE *in the Lord.* iv. 4, REJOICE *in the Lord alway: Again I ſay,* REJOICE. 1 Theſ. v. 16, REJOICE *evermore.* Jam. i. 9. 1 Pet. i. 6, 8. Col. i. 12, *Giving* THANKS *unto the Father, which hath made us meet to be Partakers of the Inheritance of the Saints in Light.* ii. 7, *Rooted and built up in him, and eſtabliſhed in the Faith,—abounding therein with* THANKSGIVING. 1 Theſ. v. 18. Heb. xiii. 15, *By him therefore let us offer the Sacrifice of* PRAISE *to God continually, that is, the Fruit of our Lips, giving* THANKS *to his Name.* Eph. i. 6, *To the* PRAISE *of the Glory of his Grace, wherein he has made us accepted in the Beloved.* Ver. 12, 14.

138. (3.) FURTHER, it is to be obſerved; that all the foregoing Privileges, Benefits, Relations, and Honours, belong to *ALL* profeſſed *Chriſtians* without Exception. [56] GOD is the *GOD, KING, SAVIOUR, FATHER, HUSBAND, SHEPHERD*, &c. to them all. He *CREATED, SAVED, BOUGHT, REDEEMED*, he *BEGOT*, he *MADE*, he *PLANTED*, &c. them all. And they are *ALL*, as *created, redeemed*, and *begotten* by him, his *PEOPLE, NATION, HERITAGE*; his *CHILDREN, SPOUSE, FLOCK, VINEYARD*, &c. We are all *enriched* with the Bleſſings of the Goſpel, *Rom.* xi. 12, 13, 14; all *reconciled* to God, *Ver.* 15; all *the Seed of Abraham, and Heirs according to the Promiſe*, Gal. iii. 29; all partake of the *Root and Fatneſs of the good Olive*, the *Jewiſh* Church; all the Brethren of *Chriſt*, and Members of his Body; all are under Grace; all have a Right to the Ordinances of Worſhip; all are Golden Candleſticks in the Temple of God, *Rev.* i. 12, 13, 20; even thoſe who by Reaſon of their Miſimprovement of their Privileges are threatened with having the Candleſtick removed out of its Place, ii. 5. Either every profeſſed *Chriſtian* is not in the Church, or all the

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fore-mentioned Privileges belong to every profeſſed *Chriſtian*. Which will appear more evidently if we conſider,

139. THAT all the fore-mentioned Privileges, Honours, and Advantages are the Effects of God's free Grace, without Regard to any prior Righteouſneſs, which deſerved or procured the Donation of them. [57] It was not for any Goodneſs, or Worthineſs, which God found in the Heathen World, when the Goſpel was firſt preached to them; not for any Works of Obedience, or Righteouſneſs, which we in our *Gentile* State had performed, whereby we had rendered ourſelves deſerving of the Bleſſings of the Goſpel; namely, to be taken into the Family, Kingdom, or Church of God: By no means. It was not thus *OF OURSELVES* that we are *SAVED, JUSTIFIED*, &c. So far from that, that the Goſpel, when firſt preached to us *Gentiles*, found us *SINNERS, DEAD IN TRESPASSES* and *SINS, ENEMIES through wicked Works, DISOBEDIENT*. Therefore, I ſay, all the fore-mentioned *Privileges, Bleſſings, Honours*, &c. are the Effect of God's free Grace, or Favour, without Regard to *any* prior *WORKS*, or *RIGHTEOUSNESS*, in the *Gentile* World, which procured the Donation of them. Accordingly, they are always in Scripture aſſigned to the *LOVE, GRACE*, and *MERCY* of God, as the ſole Spring from whence they flow. John iii. 16, *For God ſo* LOVED *the World, that he gave his only begotten Son, that whoſoever believeth on him ſhould not periſh, but have everlaſting Life.* Rom. v. 8, *But God commendeth his* LOVE *to us, in that while we were* Sinners *Chriſt died for us.* Eph. ii. 4,—9, 10, *But God, who is rich in* MERCY, *for his great* LOVE *wherewith he has loved us, even when we were* dead in Sins, *hath quickened us together with Chriſt (by* GRACE *ye are ſaved) and hath raiſed us up together, and made us ſit together in heavenly Places in Chriſt Jeſus. That in Ages to come he might ſhew the exceeding Riches of his* GRACE, *in his* KINDNESS *towards us, through Jeſus Chriſt. For by* GRACE *are ye ſaved, through Faith, and that* [Salvation is] *not of yourſelves, it is the* GIFT *of God; not of* WORKS; *ſo that* no Man* [nor *Gentile*, nor *Jew*] *can boaſt. For we* [Chriſtians converted from Heatheniſm] *are his Workmanſhip, created in Chriſt Jeſus unto good Works, which God hath before ordained, that we ſhould walk in them. Wherefore remember, that ye being in time paſſed* GENTILES, &c. 2 Theſſ. ii. 16. 1 John iii. 1, *Behold what Manner of* LOVE *the Father hath beſtowed upon us, that we ſhould be called the Sons of God.* iv. 9, *In this was manifeſted the* LOVE *of God towards us, becauſe that God ſent his only begotten Son into the World, that we might live through him.* Ver. 10, *Herein is* LOVE; *not that we loved God, but he* LOVED *us.* [Ver. 19, *He firſt* LOVED *us,*] *and ſent his Son to be the Propitiation for our Sins.* Ver. 11, *Beloved, if God ſo* loved *us, we ought alſo to love one another.* Ver. 16. Tit. iii. 3,—7, *For we ourſelves were ſometimes fooliſh, diſobedient,*—

* Ινα μη τις καυχησησαι, *leſt any Man ſhould boaſt.* So we render it; as if the Goſpel Salvation were appointed to be *not of Works*, to prevent our boaſting; which ſuppoſes, we might have boaſted, had not God taken this Method to preclude it. Whereas, in Truth, we had nothing to boaſt of. Neither *Jew* nor *Gentile* could pretend to any prior Righteouſneſs, which might make them worthy to be taken into the Houſe and Kingdom of God under his Son. Therefore, the Apoſtle's Meaning is, "We are not ſaved from Heatheniſm, and tranſlated into the Church and Kingdom of *Chriſt*, for any prior Goodneſs, Obedience, or Righteouſneſs we had performed. For which Reaſon, no Man can boaſt, as if he had merited the Bleſſing, &c." This is the Apoſtle's Senſe; and the Place ſhould have been tranſlated, *ſo that no Man can boaſt:* For ινα ſignifies, *ſo that*. See *Rom.* iii. 19. 1 *Cor.* vii. 29. 2 *Cor.* i. 17. vii. 9. *Gal.* v. 17. *Heb.* ii. 17. vi. 18. *Mark* iv. 12.

but

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but after that the Kindneſs and LOVE *of God our Saviour toward Man appeared; not by Works of Righteouſneſs which we have done, but according to his* MERCY *he ſaved us,—that being juſtified by his* GRACE, *we ſhould be made Heirs according to the Hope of Eternal Life.*

140. IT is on Account of this general Love that Chriſtians are honoured with the Title of *BELOVED*. [59] Rom. i. 7, *To all that are in Rome* BELOVED *of God, called* Saints. ix. 25, *I will call her* [the *Gentile* Church] BELOVED, *which was not beloved.* Col. iii. 12, *Put on therefore as the Elect of God, holy and* BELOVED, *Bowels of Mercies,* &c.

141. ROM. iii. 23, 24, *For all have ſinned, and come ſhort of the Glory of God; being juſtified freely by his GRACE, through the Redemption which is in Chriſt Jeſus.* v. 2. 1 COR. i. 4, *I thank my God—for the* GRACE *of God which is given you by Jeſus Chriſt.* Eph. i. 6, 7, *To the Praiſe of the Glory of his* GRACE, *whereby he has made us accepted in the Beloved: In whom we have Redemption through his Blood, the Forgiveneſs of Sins, according to the Riches of his* GRACE. Col. i. 6. 2 Theſ. i. 12. 2 Tim. i. 9, *Who has ſaved us, and called us with an holy Calling, not according to our* WORKS, *but according to his own* Purpoſe and GRACE, *which was given us in Jeſus Chriſt before the World began.* Tit. ii. 11. Heb. xii. 15. [Hence *Grace*, and *the Grace of God*, is ſometimes put for the whole Goſpel, and all its Bleſſings; as Acts xiii. 43, *Paul and Barnabas—perſuaded them to continue in the* GRACE *of God.* 2 Cor. vi. 1. 1 Pet. v. 12, *Teſtifying that this is the true* GRACE of God *in which we ſtand.* 1 Cor. i. 4. Rom. v. 2. 2 Cor. vi. 1. Tit. ii. 11. Jude 4.] Rom. xii. 1, *I beſeech you therefore, Brethren, by the* MERCIES *of God, that ye preſent your Bodies,* &c. xv. 9, *And that the Gentiles might glorify God for his* MERCY. 1 Pet. i. 3, *Bleſſed be the God and Father of our Lord Jeſus Chriſt, who according to his abundant* MERCY *hath begotten us again to a lively Hope,* &c.

142. IN theſe Texts, and others of the ſame Kind, it is evident the *LOVE*, *GRACE*, and *MERCY* of God hath reſpect, not to particular Perſons in the *Chriſtian* Church, but to the whole Body, or whole Societies; and therefore, are to be underſtood of that general *LOVE*, *GRACE*, and *MERCY*, whereby the whole Body of *Chriſtians* is ſeparated unto God, to be his peculiar People, favoured with extraordinary Bleſſings. [61]

143. AND it is with Regard to this Sentiment, and Mode of Speech, that the *Gentiles*, who before lay out of the Church, and had *not obtained Mercy*, are ſaid, now to have *OBTAINED MERCY*. [62] Rom. xi. 30, *For as ye in Times paſt*, that is, in your heathen State, *have not believed God, yet now have* OBTAINED MERCY, &c. 1 Pet. ii. 10, *Which in Time paſt were* not a People, *but are now the* People of God: *which had* NOT OBTAINED MERCY, *but now have* OBTAINED MERCY.

144. HENCE alſo we may conclude; that all the Privileges and Bleſſings of the Goſpel, even the whole of our Redemption and Salvation, are the Effect of God's pure, free, original *Love* and *Grace*; to which he was inclined of his own Motion, without any other Motive beſides his own Goodneſs, (that is, without being perſuaded, induced, or prevailed with to grant it by any other Being or Perſon) in mere Kindneſs and Goodwill to a ſinful periſhing World. Theſe are *the Things that are* FREELY *given to us of God*, 1 Cor. ii. 12.

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All the Grace of the Goſpel *diſpenſed to us* in, by, *or* through *the* Son of God. *How this is to be underſtood*, &c.

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145. NEVERTHELESS, all the fore-mentioned *Love*, *Grace*, and *Mercy*, is diſpenſed, or conveyed to us *in*, *by*, or *through* the Son of God, *JESUS CHRIST*, *our Lord*. To quote all the Places to this Purpoſe would be to tranſcribe a great Part of the New Teſtament. But it may ſuffice, at preſent, to review the Texts under the Numbers [139, 141]. From which Texts it is evident; that *the Grace*, or Favour, *of God is given unto us by Jeſus Chriſt*: That he *has ſhewn the exceeding Riches of his Grace in his Kindneſs to us*, through *Jeſus Chriſt*: That he *has ſent his Son into the World that we might live* through *him*: — *to be the Propitiation* [or Mercy-ſeat] *for our Sins*: That *he died for us*: *That we who were afar off are made nigh* by his Blood: *That God has made us accepted* in *the Beloved*, [in his beloved Son] in whom *we have Redemption* through *his Blood*, *the Forgiveneſs of Sins*: That *we are his Workmanſhip created* in Chriſt Jeſus; That *before the World began the Purpoſe and Grace of God* relating to our Calling and Salvation, *was given us in Chriſt Jeſus*: *Before the Foundation of the World God choſe us* in Chriſt, Eph. i. 4. *We have Peace with God* through *our Lord Jeſus Chriſt*, by whom *alſo we have Acceſs into this Grace wherein we ſtand*, Rom. v. 1, 2. *God hath given to us eternal Life*: *and this Life is* in his Son, 1 *John* v. 11. — Nothing is clearer from the whole Current of Scripture, than that all the Mercy and Love of God, and all the Bleſſings of the Goſpel, from firſt to laſt, from the *original* Purpoſe and Grace of God, to our *final* Salvation in the Poſſeſſion of eternal Life, is *in*, *by*, or *through Chriſt*; and particularly, *BY HIS BLOOD*, *by the Redemption which is-in* him, as *he is the Propitiation*, or Atonement, *for the Sins of the whole World*, 1 John ii. 2. This can bear no Diſpute among *Chriſtians*. The only Difference that can be, muſt relate to the *Manner* how theſe Bleſſings are conveyed to us *in*, *by*, or *through CHRIST*. Doubtleſs they are conveyed through his Hands, as he is the *Miniſter*, or Agent, appointed of God to put us in Poſſeſſion of them. But his *Blood*, *Death*, *Croſs*, could be no *miniſtring* Cauſe of Bleſſings aſſigned to his *Blood*, &c. before we were put in Poſſeſſion of them. See *Rom.* v. 6, 8, 10, 19. *Eph.* ii. 13, 16. *Col.* i. 20, 21, 22. Nor truly can his *Blood* be poſſibly conſidered as a *miniſtring*, or *inſtrumental* Cauſe in any Senſe at all; for it is not an *Agent*, but an *Object*; and therefore, though it may be a *moving* Cauſe, or a Reaſon for beſtowing Bleſſings, yet it can be no *active*, or *inſtrumental* Cauſe in conferring them. His *Blood* and *Death* is indeed to us an *Aſſurance* of Pardon: But it is evidently ſomething more; for it is alſo conſidered as an *Offering* and *Sacrifice* to God, highly pleaſing to him, to *put away* our *Sin*, and to *obtain eternal Redemption*, Heb. ix. 12, 14, 26. Eph. v. 2.

146. *HOW then is this to be underſtood?* Anſw. The *BLOOD* of *Chriſt* is the perfect *OBEDIENCE* and *GOODNESS* of Chriſt. For his Blood is not to be conſidered only with regard to the Matter of it. For ſo it is a mere corporeal Subſtance, of no more Value in the Sight of God, than any other Thing of the ſame Kind. Nor is the Blood of *Chriſt* to be conſidered only in

Relation

Relation to our Lord's Death and Sufferings; as if mere Death or Suffering were in itſelf of ſuch a Nature, as to be pleaſing and acceptable to God. But his Blood implies a *CHARACTER*; and it is his Blood, as he is a *Lamb without Spot and Blemiſh*, (1 Pet. i. 19.) that is, as he is perfectly Holy, which is of ſo great value in the Sight of God. His *Blood* is the ſame as his *offering himſelf without Spot to God*, Heb. ix. 14. The End of his coming into the World was *to do the Will of God*, Heb. x. 7. (John v. 30. vi. 38.) not to offer figurative, ceremonial Sacrifices, but to perform ſolid and ſubſtantial Obedience, in all Acts of Uſefulneſs and Beneficence to Mankind, by which he became a High-prieſt after the Order of *Melchizedeck*, the *King of Righteouſneſs, and the King of Peace*, or Happineſs, Heb. vii. 2. And he *abode in* his Father's *Love*, or continued to be the Object of his Complacency and Delight, *becauſe* he *kept his Commandments*. And the Reaſon of his Eminence and high Diſtinction is aſſigned to the Perfection and Excellence of his moral Character. Heb. i. 9, *Thou haſt loved Righteouſneſs, and hated Iniquity; therefore God, even thy God, hath anointed thee with the Oil of Gladneſs above thy Fellows.* Heb. v. 8, 9, *Though he were a Son, yet learned he* [yet he was diſciplined in] OBEDIENCE *by the Things which he ſuffered: And, being thus made perfect, he became the Author of eternal Salvation to all them that obey him.* Iſai. liii. 5, *The Chaſtiſement*, or Diſcipline, *of our Peace*, which procured our Happineſs, *was upon him.* [מוסר *Caſtigatio, Eruditio.*] And the Apoſtle, in another Place, (*Phil.* ii. 7, 8, 9.) ſhews us the true Ground of our Lord's being exalted and made Head over all Things, as our Redeemer; namely, becauſe *he emptied himſelf, and took upon him the Form of a* SERVANT, that he might ſerve Mankind in their moſt important intereſts; and becauſe in this Way, in ſerving us, he *became* OBEDIENT *to Death, even the Death of the Croſs*; which was the higheſt Inſtance of Obedience, Love, and Goodneſs he could poſſibly exhibit. For, as he himſelf juſtly obſerves, (*John* xv. 13.) *Greater Love hath no Man than this, that a Man lay down his Life for* [or to ſerve] *his Friends.* And upon this Account it was that the Father loved, and highly exalted *him*, and bleſſed *us* with all the Grace of the Goſpel. Thus *Chriſt gave his Life a Ranſom*, or Atonement, *for many*. Or, in other Words, (*Eph.* v. 2.) *Chriſt hath loved us*, to ſuch a Degree, that he *hath given himſelf for us, an Offering and a Sacrifice to God, for a ſweet ſmelling Savour.* And to put the Matter out of all Doubt, the Apoſtle (*Rom.* v.) expreſly affirms, that the *Grace* of God, and his *Gift* to a ſinful World, *Ver.* 15; even that *free Gift*, which relates to Juſtification, not only from the Conſequence of *Adam's one Offence*, but to the *many Offences* which Men have committed, *Ver.* 16; that *Grace* and *Gift*, which has Reference to our *reigning in eternal Life*, *Ver.* 17; he affirms, I ſay, that this *Gift* and *Grace* is *in*, *by*, or *through* the GRACE *of one Man, Jeſus Chriſt*, [εν χαριτι τη του ενος ανθρωπου Ιησου Χριστου, *Ver.* 15.] that is to ſay, through his Goodneſs, Love, and Benevolence to Mankind. And he directs us to conceive, that, as *Adam's OFFENCE* and *DISOBEDIENCE* was the Reaſon or Foundation of Death's paſſing upon all Mankind: So *Chriſt's RIGHTEOUSNESS* and *OBEDIENCE* is the Reaſon, or Foundation, not only of the general Reſtoration to Life, but of all other Goſpel Bleſſings. He conſiders the *Offence* of the one and the *Righteouſneſs* of the other, as moral Cauſes of different and oppoſite Effects. For, ſaith he, Ver. 18, 19, *As by the* Offence *of one, Judgment came upon all Men to Condemnation: Even ſo by the* Righteouſneſs *of one, the free Gift came upon all Men unto Juſtification of Life. For as by one Man's*

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Man's Disobedience *the many were made Sinners; so by the* Obedience *of one shall the many be made Righteous.* 2 Cor. viii. 9, *Ye know the Grace* [the Goodness and Love] *of our Lord Jesus Christ, that though he was Rich, yet for your sakes he became Poor, that ye through his Poverty might be Rich.*

147. FROM all this it appears; that the *Blood of Christ*, or that by which he has bought, or redeemed us, is his Love and Goodness to Men, and his Obedience to God; exercised indeed through the whole of his State of Humiliation in this World, but most eminently exhibited in his Death. His *Blood* is *precious* (1 *Pet.* i. 19;) and it is precious not in the Sense in which *Silver and Gold*, or any other material Thing, is precious, but as it is the *Blood of a Lamb without Spot and Blemish:* That is to say, it is his complete and spotless Righteousness, his Humility, Goodness, and Obedience unto Death, which makes his *BLOOD* precious, in the best and highest Sense, and gives his *CROSS* all its worth and Efficacy.

148. THIS being rightly understood, our Redemption *by Christ*, I conceive, will stand in a very clear and rational Light. For thus *OBEDIENCE*, or *doing the Will of God*, (Heb. x. 6, 7, 10, 11, 12.) was the *SACRIFICE* of sweet smelling Savour which he offered unto God for us. It was his *Righteousness*, or righteous, kind, and benevolent Action, his *obedient Death*, or the *Sacrifice of his Love and Obedience*, which made *ATONEMENT* for the Sin of the World; so far, and in this Sense, that God on Account of his Goodness and perfect *Obedience*, so highly pleasing to him, thought fit to grant unto Mankind, whom he might in strict Justice have destroyed for their general Corruption and Wickedness, (*John* iii. 17.) the Forgiveness of Sin, not *imputing unto them their Trespasses*, (2 Cor. v. 19.) or those *Sins which were past*, or which they had already committed, (*Rom.* iii. 25.) and for which they deserved to fall under the dreadful Effects of God's Wrath. And not only did he forgive former Trespasses (to all the *Living*, and to all the penitent and obedient *Dead*;) but further, he erected a glorious and perfect Dispensation of Grace, exceeding any which had gone before it in Means, Promises, and Prospects; at the Head of which he set his Son, our Lord, *Jesus Christ*, invested with universal Power in Heaven and in Earth, constituting him *King* and Governour over the new Body, which he designed to form, the *Captain of our Salvation*, the *High Priest* of our Profession, the *Mediator and Surety* of the new Covenant, to negotiate and manage all Affairs relating to our present Instruction and Sanctification, to raise all the Dead out of their Graves, and to put the obedient and faithful into Possession of eternal Life. In this new Constitution the Redeemer was commissioned to enlarge the Bounds of the Kingdom of God, before limited to the *Jews*, and to take into it the idolatrous *Gentiles* also, upon their Profession of Faith in *Christ*, and of Subjection to his Government; accounting them his Children and chosen People, and conferring upon them all the Privileges and Blessings of the Gospel. Accordingly, he sent forth his Apostles, and other subordinate Ministers, to *RECONCILE* or change the Heathen World unto God (2 *Cor.* v. 18, 19.) by the Preaching of the Gospel, having poured out his Spirit upon them, and furnished them with various Gifts and Powers, to qualify them for their Work, and to make them successful in it. Thus the whole of Gospel-grace is *IN*, *BY*, or *THROUGH Christ*. Thus we are *redeemed*, or *bought* with his Blood. [95] *

* See the Connection between *Christ's WORTHINESS*, and our Redemption further established and explained, *Script. Doc. of Orig. Sin. PART* I. *in the Appendix.*

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149. *BUT how are the Bleſſings of the Goſpel the Reſult of pure Grace and Mercy, if they have Reſpect to the Obedience and Worthineſs of* Chriſt? Anſw. The Bleſſings of the Goſpel are the Gift of God to the Obedience of *Chriſt*. And though the Gift is by the Obedience of *Chriſt*, yet it is a *FREE GIFT*, Rom. v. 16, 18. See [67]. Indeed, if we are redeemed by ſatisfying Law or Juſtice, then our Redemption could not be of Grace, becauſe it would be of Law, or Juſtice; or rather, it would then be impracticable. For Law and Juſtice allow no Equivalent or Subſtitution, nor can be ſatisfied any other Way than by the legal Puniſhment of the Offender. But the Scripture ſaith nothing of *Chriſt*'s ſatisfying Juſtice: Nor is it any ways neceſſary to ſuppoſe it. For it is the Prerogative of every Lawgiver to ſoften the Rigour of Law, and to extend Mercy, to the Penitent or Impenitent, as he ſees fit *. And God was of himſelf inclined to Mercy and Kindneſs, out of his own pure Goodneſs. Therefore what *Chriſt* did, was neither to incline God to be gracious, nor to diſingage him from any Counter-obligations ariſing from Law, or Juſtice, or what the Sinner's Caſe might deſerve. But (1.) What *Chriſt* did and ſuffered *was a proper and wiſe* EXPEDIENT, *a* FIT GROUND *and* METHOD *of granting Mercy to the World*. Rom. iii. 24, We are *juſtified* FREELY *by the* GRACE *of God*; THROUGH *the Redemption that is in Jeſus Chriſt*. We are juſtified *freely* by *Grace*. But Truth requires that Grace be diſpenſed in a Manner the moſt proper and probable to produce Reformation and Holineſs. Otherwiſe, the chief Deſign of it will be defeated. Now this is what our Lord has done. He has *bought* us by his Blood, and procured the Remiſſion of Sins, as what he did and ſuffered was a proper Reaſon for granting, and a fit Way of conveying, and rendering effectual the Grace of God; which, according to the Rules of Wiſdom and Goodneſs, could not have been communicated, but in a Way proper to ſecure the End and Intention of it. The End and Intention of it was to *redeem us from a vain* heathenish *Converſation*, 1 Pet. i. 18, 19; *to deliver us from all Iniquity, and to purify us* into *a peculiar People, zealous of good Works*, Tit. ii. 14. Now this could be done no otherwiſe than by Means of a Moral Kind, or ſuch as are apt to influence our Minds, and ingage us to forſake what is evil, and to chuſe that which is good and holy and pleaſing to God. And what Means of this Sort could be more effectual, than the heavenly and moſt illuſtrious Example of the Son of God, ſhewing us the moſt perfect Obedience to God, and the moſt generous Goodneſs and Love to Men, recommended to our Imitation by all poſſible endearing and ingaging Conſiderations? God, of his eſſential Goodneſs, will do every Thing that is fit and right; but it appears from all his Conſtitutions, as well as this, that he will do it in a Way that is fit and right. Accordingly we read *Heb.* iii. 10, that *it* BECAME *him* [it was agreeable to his Wiſdom and Goodneſs] *for whom* [for the Diſplay of whoſe glorious Perfections] *are all Things, and by whom are all Things* [who is the End and Author of all Diſpenſations] *in bringing many Sons to Glory, to make the Captain of their Salvation perfect through Sufferings*. His Honour and Glory, or Righteouſneſs, Goodneſs and Truth, required that his Grace ſhould be planted upon ſuch a Ground, and exhibited and conferred in ſuch a Manner as this. Thus Grace and Redemption are not only perfectly reconciled; but thus the Grace of God is greatly magnified, as he has vouchſafed his Mercy in a Method the moſt conducive to promote our trueſt Happineſs and Excellency. (2.) All that *Chriſt* did, or ſuffered, was by the Will and

* See the Note on *Rom.* v. 20. at the Paragraph beginning with theſe Words, *Law never doth, nor can pardon.*

Appointment

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Appointment of God: and was conducive to our Redemption only in Virtue of his Will and Appointment. Heb. x. 7, *Lo, I come to do thy Will, O God.* *Chriſt* executed what God ordered and commanded. Therefore all that *Chriſt* did and ſuffered muſt be aſſigned to the *Grace* of God, as its original Cauſe. And thus Grace and Redemption are not only conſiſtent; but thus by Redemption Grace is multiplied; as the Grace of our Lord concurred with the Love of God for our Salvation.

150. BUT why *ſhould God chooſe to communicate his Grace in this mediate Way, by the Interpoſition, Obedience, and Agency of his Son; who again imploys ſubordinate Agents and Inſtruments under him?* I anſwer; For the Diſplay of the Glory of his Nature and Perfections. The Sovereign Diſpoſer of all Things may communicate his Bleſſings by what Means, and in any Way, he thinks fit. But whatever he effects by the Interpoſition of Means, and a Train of intermediate Cauſes, he could produce by his own immediate Power. He wants not Clouds to diſtill Rain, nor Rain, nor human induſtry to make the Earth fruitful, nor the Fruitfulneſs of the Earth to ſupply Food, nor Food to ſuſtain our Life. He could do this by his own immediate Power: But he chooſes to manifeſt his Providence, Power, Wiſdom and Goodneſs in a Variety of Inſtances and Diſpoſitions, and yet his Power and Goodneſs are not only as much concerned and exerciſed in this Way, as if he produced the End without the Intervention of Means, but even much more. Becauſe his Power, Wiſdom and Goodneſs are as much exerted and illuſtrated in every ſingle intermediate Step, as if he had done the Thing at once, without any intermediate Step at all. There is as much Power and Wiſdom exerciſed in producing Rain, or in making the Earth fruitful, or in adapting Food to the Nouriſhment of our Bodies; I ſay, there is as much Power and Wiſdom exerciſed in any one of theſe Steps, as there would be in nouriſhing our Bodies by one immediate Act, without thoſe intermediate Means. Therefore, in this Method of Procedure, the Diſplays of the Divine Providence and Perfections are multiplied, and beautifully diverſified, to arreſt our Attention, exerciſe our Contemplation, and excite our Admiration and Thankfulneſs: For thus we ſee God in a ſurprizing Variety of Inſtances. Nor, indeed, can we turn our Eyes to any Part of the viſible Creation, but we ſee his Power, Wiſdom and Goodneſs in perpetual Exerciſe, every where. In like Manner, in the *moral World*, he chooſes to work by Means, the Mediation of the Son, the Influences of his Spirit, the Teachings of his Word, the Endeavours of Apoſtles and Miniſters; not to ſupply any Defects of his Power, Wiſdom, or Goodneſs, but to multiply the Inſtances of them; to ſhew himſelf to us in a various Diſplay of his glorious Diſpenſations, to exerciſe the moral Powers and Virtues of all the ſubordinate Agents employed in carrying on his great Deſigns, and to ſet before our Thoughts the moſt engaging ſubjects of Meditation, and the moſt powerful Motives of Action. And this Method in the moral World is ſtill more neceſſary; becauſe, without the Attention of our Minds, the End propoſed, our Sanctification, cannot be attained.

151. *BUT if the* Agency, *or* Miniſtry, *of* Chriſt, *in executing the gracious Purpoſes of God's Goodneſs, be a right Appointment, how comes his Love and Obedience to be a juſt Foundation of Divine Grace*; or a proper Expedient to communicate it to us?*

* When I ſay, Chriſt's *Love and Obedience is a juſt foundation of the Divine Grace*, I know not how to explain myſelf better than by the following Inſtance. There have been Maſters

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us? Anſw. The Love and Obedience of *Chriſt* will appear a very juſt Foundation of the Divine Grace, and the moſt proper Expedient to communicate it, and our Redemption by *Chriſt* will ſtand in a juſt, clear and beautiful Light, if we duly conſider; that Truth, Virtue, Righteouſneſs, being uſeful and doing good, or, which is the ſame Thing, Obedience to God, is the chief Perfection of the Intellectual Nature. Intelligent Beings are of all others the moſt excellent; and the right Uſe of the Power of Intelligence is the very higheſt Glory and Excellence of Intelligent Beings. Conſequently, Righteouſneſs, Goodneſs and Obedience muſt be of the higheſt Eſteem and Value with the Father of the Univerſe, a moſt pure and perfect Spirit; the only Power, if I may ſo ſay, that can prevail with him, and the only acceptable *Price*, for purchaſing [95] any Favours, or Bleſſings at his Hands. And it muſt be the moſt ſublime and perfect Diſplay of his Wiſdom and Goodneſs, to deviſe Methods, and erect Schemes for promoting Righteouſneſs, Virtue, Goodneſs and Obedience; becauſe this is the moſt effectual Way of promoting the trueſt Excellency, Honour and Happineſs of his rational Creatures. For which Reaſon, he cannot, poſſibly, in any other Way exerciſe his Perfections among the Works of his Hands more nobly and worthily.

152. God graciouſly intended the future State of the Church ſhould be revealed, for the Benefit and Comfort of his People in ſucceeding Ages: But then, ſome ſuperior Worth muſt be honoured with this Favour; and an Heavenly Herald is ordered to proclaim to the whole rational Creation, *Who is worthy?* Who can produce an Eminence of Character which God ſhall eſteem proportionable to the Favour? *Rev.* v. 2. But none could anſwer the Challenge, but the Son of God. He had Merit ſufficient; *he prevailed*, Ver. 5, or excelled ſo far in real Worth, as to deſerve the Benefit. Which moral Eminence is repreſented by the Emblem of *a Lamb as it had been ſlain*, Ver. 6; denoting his perfect Innocence and Purity, his Goodneſs and Benevolence, Meekneſs and Humility, his Submiſſion and Obedience to God, and his ſtedfaſt Adherence to Truth and Duty under all Trials, and even in the very Terrors of Death. This is the *Worthineſs* by which he prevailed to open the Book. And the ſame *Worthineſs*, in the ſame Manner, is declared to be the Foundation of our Redemption, Ver. 9; *Thou art worthy to take, and open the Book; for* [thy Worthineſs is equal to a much greater Effect] *thou waſt ſlain, and haſt redeemed us to God by thy Blood.*

153. And that the Removal of Evils, or the Donation of Benefits in Favour of ſome, ſhould have reſpect to ſome ſignal Inſtance of Righteouſneſs, and Obedience performed by another, muſt be acknowledged a very juſt and proper Method of promoting the moral Good. For, that Happineſs ſhould be conſequent to Righteouſneſs, Goodneſs, and Obedience, is perfectly conſonant to the Nature of Things. That all Beings, without Exception, ſhould practiſe

Maſters willing, now and then, to grant a Relaxation from Study, or even to remit deſerved Puniſhment, in Caſe any one Boy, in Behalf of the whole School, or of the Offender, would compoſe and preſent a Diſtich or Copy of Latin Verſes. This at once ſhewed the Maſter's Love and Lenity, and was a very proper Expedient for promoting Learning and Benevolence in the Society of little Men training up for future Uſefulneſs, and, under due Regulations, very becoming a good and wiſe Tutor. And one may ſay, that the kind Verſe-maker *purchaſed* the Favour in both Caſes; or that his Learning, Ingenuity, Induſtry, Goodneſs, and Compliance with the Governour's Will and Pleaſure, was a juſt Ground, or Foundation of the Pardon and Refreſhment, or a proper Reaſon of granting them.

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Righteouſneſs is alſo true; becauſe this is the chief Perfection of their Nature. And that the Righteouſneſs of ſome ſhould redound to the Good of others, is a fit and proper Conſtitution, ſo far as the Quantity of Virtue or Righteouſneſs may thereby be probably increaſed. [For an unactive, unobedient Reliance upon the Merit of another is abſurd: Or, it is not true or right, that I ſhould be finally benefited by the Righteouſneſs of another, while I live wickedly myſelf.] And the Quantity of Virtue may probably be increaſed ſeveral Ways. 1. As this Method will excite the Wiſe and Benevolent to Acts of Righteouſneſs and Obedience, by the Proſpect of being uſeful, and procuring Good to others. 2. Hereby illuſtrious Examples will be propoſed for Imitation. 3. Which will be ſtrongly inforced and recommended by the Benefits and Bleſſings, which are thereby derived to us.

154. AGREEABLY to this Scheme, *Abraham* is propoſed as a bright Example of Obedience and Reward; and his *Obedience* is given as the Reaſon of conferring Bleſſings upon his Poſterity, and particularly of having the *Meſſiah*, the Redeemer, and greateſt Bleſſings of Mankind, deſcend from him. Gen. xxii. 16, 17, 18, *By myſelf have I ſworn, ſaith the Lord, for becauſe thou haſt done this Thing, and haſt not withheld thy Son, thine only Son: That in Bleſſing I will bleſs thee, and in Multiplying I will multiply thy Seed as the Stars of Heaven, and as the Sand which is upon the Sea-ſhore; and thy Seed ſhall poſſeſs the Gate of his Enemies; and in thy Seed ſhall all the Nations of the Earth be bleſſed: Becauſe thou haſt* OBEYED *my Voice.* Gen. xxvi. 2,—5, *The Lord ſaid unto* Iſaac,—*I will be with thee and bleſs thee: And in thy Seed ſhall all the Nations of the Earth be bleſſed: Becauſe that Abraham* obeyed *my Voice, and kept my Charge, my Commandments, my Statutes and my Laws.* Gen. xviii. 26,—32, Had but ten righteous Perſons been found in *Sodom*, God, upon *Abraham*'s Interceſſion, would have ſpared the City, for the Sake of thoſe Ten; probably as they might have proved the Seed and Means of Reformation. *Moſes* alſo, by his Interceſſion (in which he performed an Act of Virtue; namely, Faith in the Goodneſs of God, and Kindneſs and Compaſſion for the *Iſraelites*) made *Atonement* for their Sin, in the Affair of the golden Calf, and prevented their Deſtruction, *Exod.* xxxii. 30, 31, 32. See alſo *Num.* xiv. 20. *Phinehas* likewiſe, by being *zealous for his God*, and executing an Act of Juſtice upon two notorious Criminals, *turned away the Wrath* of God *from the Children of Iſrael*; *made Atonement* for them, and gained the honourable Entail of the Prieſthood upon his Poſterity, *Num.* xxv. 11, 12, 13. *Deut.* iv. 37, *And becauſe he loved thy Fathers*, for their Piety and Virtue, *therefore he choſe their Seed after them, and brought thee out—with his mighty Power out of Egypt*, &c. 1 *Sam.* vii. 8, 9, 10. *Job.* xlii. 7, 8, *The Lord ſaid to Eliphaz, My Wrath is kindled againſt thee and thy two Friends;—Therefore go to my Servant* Job, *and offer up for yourſelves a Burnt-offering, and my Servant* Job *ſhall pray for you; for him will I accept: Leſt I deal with you after your Folly*, &c. Pſal. cv. 41, 42, 43, *He opened the Rock, and the Waters guſhed out, they ran in dry Places like a River. For he remembred his holy Promiſe, and* Abraham *his Servant. And he brought forth his People with Joy, and his choſen with Gladneſs.* Jer. xv. 1, *Then ſaid the Lord unto me, Though* Moſes *and* Samuel *ſtood before me, yet my mind cou'd not be towards this People.* Ezek. xiv. 13,—21, *Son of Man, when the Land ſinneth againſt me by treſpaſſing grievouſly,—though theſe three Men,* Noah, Daniel *and* Job *were in it, they ſhould deliver neither Sons nor Daughters, they ſhould deliver only their own Souls by their* RIGHTEOUSNESS. That Virtue,

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Righteouſneſs, Goodneſs and Obedience ſhould be the Price of Happineſs, and procure Bleſſings to ourſelves and others, is a very juſt and noble Conſtitution; and may not only be ſeen in ſuch Examples, as I have juſt now mentioned; but, I make no doubt, takes Place throughout the whole rational Univerſe. *Chriſt*, indeed, is a Perſon of the higheſt Eminence; and the Effects of his Righteouſneſs are proportionable to his perſonal Worth and Excellency; and amazingly extenſive: But I reckon the Rule, Scheme, and Reaſon of his Work, and its Effects, is *general*, and reaches to all rational Beings. For it is conſonant to all Reaſon, that a diligent, humble, and kind Subſerviency to the well being of others, ſhould be honoured with Favours from the Fountain of all Good. It is perfectly fit, that illuſtrious Virtue and Righteouſneſs ſhould be crowned with an extenſive Influence; and that the good Effects thereof ſhould reach to many, and be the Occaſion and Means of their Happineſs. And in our World here we find, in Fact, that it is by Virtue, Self-denial, Integrity, Love and Kindneſs, ſtudying and labouring to do Good, that we are any of us uſeful, and a Bleſſing to ourſelves and others. We ourſelves bleſs the Good and Benevolent; and by ſo doing, judge it is fit and right God ſhould bleſs them, and make them Bleſſings. *Gen.* xii. 2.

155. Nor is this Compariſon leſſening of the Dignity of our Lord, or any Diſparagement of his glorious Work. For it is no Diſparagement to the *High-prieſt* of our Profeſſion, that we alſo are *a royal Prieſthood*; that we are *Prieſts to God*. It is no ways derogatory even to the moſt perfect Excellence of the Divine Nature, that Wiſdom, Goodneſs, Juſtice and Holineſs are in Men the ſame in *Kind*, though not in *Degree*, as they are in God. Or, ſhould I account for our Lord's univerſal Dominion, and his being conſtituted Judge of the whole World at the laſt Day, by alledging; that, although all Authority and Judgment belong to God, yet it is the general Method of his Wiſdom, to employ Delegates in the Exerciſe of his Authority. For we ſee in our World, he doth not immediately judge, and puniſh the Criminals, who make themſelves obnoxious to the Cenſures of the Society, but has every where appointed Kings and Governours, Magiſtrates, ſuperior and ſubordinate, to adminiſter and execute Judgment among Mankind in Affairs relating to Society. What Wonder then, if he has appointed his well-beloved Son, a Being of ſo tranſcendent Excellence, to be the *Judge of all*, *King of Kings*, and *Lord of Lords*. This Way of arguing would not leſſen our Lord's Authority, but would very juſtly account for it. Even ſo it is no Diſparagement to the Dignity of our bleſſed Lord, or to the glorious Work of Redemption, that among Men are found Actions ſimilar to his, both in Nature and Effect.

156. But that which puts the Matter out of Diſpute, is our being required, not only to imitate our Lord in other Inſtances of his Love and Obedience, but in thoſe very Acts whereby he has ranſomed, or redeemed us. Mat. xx. 26, 27, 28, *Whoſoever will be great among you*, my Diſciples, *let him be your Miniſter. And whoſoever will be chief among you, let him be your Servant*; let him deſerve his Honour by Uſefulneſs, by aſſiſting and doing Good to all. *Even as the Son of Man came not to be miniſtred unto, but to miniſter, and to give his Life a Ranſom for many.* Our Lord came to ſerve and aſſiſt, to be uſeful, and do Good to all, with all Humility, Meekneſs and Gentleneſs; and even humbled himſelf, and condeſcended ſo far, for promoting the Happineſs of Mankind, as to lay down his Life to redeem them from Sin and Miſery. And he is moſt honourable and

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eminent in *Christ*'s Kingdom, who comes nearest to his Example. John xv. 12, 13.—*Love one another* as I *have loved you. Greater Love hath no Man than this, that he lay down his Life for his Friends.* 2 Cor. viii. 7, 9, *Abound in this Grace*, this Act of Kindness to your distressed Brethren; *for ye know the Grace*, the great Love and Goodness, *of our Lord Jesus Christ, that though he was Rich, yet for your Sakes he became Poor*, &c. Eph. v, 2, *Walk in love, as Christ also has loved us, and given himself for us an Offering, and Sacrifice to God.* All this is still more clearly and strongly expressed. 1 John iii. 16, *Hereby perceive we the Love of God, because He* (that is, *Jesus Christ*) *laid down his Life* (υπερ ημων) *for us: And we ought to lay down our Lives* (υπερ των αδελφων) *for the Brethren*, to promote their Happiness. It is, therefore, so far from diminishing the Dignity of our Lord, or the Glory of his Work, to produce similar Instances among us; that it is made our Duty, by an inspired Apostle, to copy after his Example, even in his *Dying for us*. Indeed there is no Comparison between the *Value* and *Importance* of *Christ*'s Work, and any we can perform. Yet ours, in a much lower Degree, may produce similar Effects; and will not fail of being attended with a proportionable Measure of the Divine Blessing.

157. But here I must put in a Caveat; namely, that it cannot belong to us to set a value upon the Obedience and Goodness of supposed *Saints*, and then determine how much it shall redound to the benefit of ourselves, or others. By no Means. In so doing corrupt Christians have taken a very presumptuous, and unwarrantable Liberty. For this is manifestly to invade the Divine Prerogative, and to take out of his Hands a Work, which, in the Nature of Things, is peculiar to himself alone; and can belong to none, but to the Judge of all the Earth; who only knows the Hearts of all Men, and who alone can truly adjust Rewards and Punishments. He *alone* can settle the Value of any Virtue or Righteousness; and he *alone* must appoint and bestow the Benefits proper to honour it with: Nor has he given any Man either Capacity or Authority to rate, or estimate the Goodness of other Beings, whether Men or Angels, and then to assign the Benefits proper to be bestowed on others on Account thereof: Nor is our Faith and Dependence on Revelation directed to any other Worthiness (besides the Goodness of God) but that of our blessed Lord and Saviour *Jesus Christ*.

158. And as the Justness and Truth of Redemption clearly appears in this Light; so the Propriety of it is no less evident. Had our Redemption been of a *Civil* Kind, it might have been effected only by *Power*, or such corruptible Things as *Silver* and *Gold*: But it is of the *Moral* Kind; and therefore is most properly effected by *Moral* Means, *Goodness and Obedience*; both with respect to God and ourselves. — With Respect to God; this is most suitable to his perfect Goodness, who delights in doing Good, and multiplying Goodness, and Beneficence among his Creatures; whose Wisdom turns even the Sinfulness of Men into an Occasion of displaying the most perfect Holiness; and of furnishing the most powerful Motives to Piety and Obedience. — With respect to Us; Redemption, in this Way, is most properly adapted to our Case, and to the designed End, our eternal Salvation. For thus we are taught the absolute Necessity and infinite Importance of Obedience, and engaged to it, in the most effectual Manner; being redeemed by Goodness and Love, we have the most perfect Example of Goodness and Love, and the most powerful Inducement to exercise them towards others. And by Obedience, Goodness, and

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Love, we are moſt properly prepared for the Uſefulneſs, Honours, and Happineſs of the heavenly State. Thus this noble Cauſe is, in every Reſpect, properly adapted to the beſt and nobleſt Effects. And, upon the whole, it muſt ſurely be allowed, that it was perfectly congruous to the Nature of Things, to found the Pardon of Sin, and the Gift of eternal Life, upon that in another, which in ourſelves is the only due Improvement of God's Mercy, and our only Qualification for Happineſs.

159. *BUT how is it agreeable to the infinite Diſtance there is between the moſt High God, and Creatures ſo low and imperfect, who are of no Conſideration when compared to the Immenſity of his Nature, that he ſhould ſo greatly concern himſelf about our Redemption?* Anſw. He who is all-preſent, all knowing, all-powerful, attends to all the minuteſt Affairs, in the whole Univerſe, without the leaſt Confuſion or Difficulty. And if it was not below his infinite Greatneſs to make Mankind, it cannot be ſo to take Care of them, when created. For *Kind*, he can produce no Beings more excellent than the Rational and Intelligent; conſequently, thoſe muſt be moſt worthy of his Regard. And when they are corrupted, as thereby the End of their Being is fruſtrated, it muſt be as agreeable to his Greatneſs to endeavour (when he ſees fit) their Reformation, or to reſtore them to the true Ends for which they were created, as it was originally to create them.

160. *BUT ſtill, why ſhould a Being ſo tranſcendently glorious as the Son of God, the Heir of all Things, by whom he made the Worlds, the Brightneſs of his Glory, and the expreſs Image of his Perſon, be employed in this Work? Why muſt the Taſk of a very difficult, and painful* OBEDIENCE *be impoſed upon him, a Being tranſcendently glorious, in Favour of a Part of the Creation, ſo inconſiderable as our World? Might not an inferior Hand have been more proportionable to Creatures of a Rank ſo mean and inferior?* Anſw. Righteouſneſs, Virtue, Obedience to God, and Beneficence to his Creation, can be below the Dignity of none, but muſt be the real Glory and Excellence of any; and, indeed, is the *ONLY* Thing which can give Excellence and Diſtinction to any Being whatſoever. Moral Perfection, exerciſed and diffuſed through univerſal Nature, in Acts of Love, Goodneſs, and Righteouſneſs, is the Glory of the ſupreme Being Himſelf. And *the Father of all*, would have all Beings conformable to his own moral Excellency. For this Reaſon, it is, not only his Wiſdom, but alſo his Goodneſs to exerciſe them *all*, without Exception, in Truth, Virtue, Goodneſs, and every moral Perfection; in order to raiſe their Worth, and advance their Honour and Felicity. For thoſe Powers which reſt and terminate in themſelves, are ſolitary and barren; thoſe only are excellent, valuable, and deſerving of Praiſe and Bleſſing, which are well employed, eminently uſeful, and productive of Good.

161. AND as for Mankind's being a mean and inconſiderable Part of the Creation, it may not be ſo eaſy to demonſtrate, as we may imagine. The Sin that is, or hath been, in the World will not do it. For then the Beings, which we know ſtand in a much higher, and, perhaps, in a very high Rank of *natural* Perfection, will be proved to be as mean, and inconſiderable as ourſelves; ſeeing they in great Numbers have ſinned. Neither will our natural Weakneſs and Imperfection prove, that we are a mean and inconſiderable Part of God's Creation: For the Son of God, when clothed in our Fleſh, and incompaſſed with all our Infirmities and Temptations, loſt nothing of the real Excellency and Worth he poſſeſſed, when in a State of Glory with the Father, before the

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World was. Still he was the beloved Son of God, in whom he was well pleaſed. Beſides, ſince God may beſtow Honours and Privileges as he pleaſes, who will tell me, what Preheminence, in the Purpoſe of God, this World may poſſibly have above any other Part of the Univerſe? Or what Relation it bears to the reſt of the Creation? We know that even Angels have been miniſtring Spirits to ſome Part, at leaſt, of Mankind. Who will determine, how far the Scheme of Redemption may exceed any Schemes of Divine Wiſdom in other Parts of the Univerſe? Or how far it may affect the Improvement and Happineſs of other Beings, in the remoteſt Regions? Eph. iii. 10, *To the Intent that now unto the Principalities and Powers in heavenly Places, might be known by the Church the manifold Wiſdom of God, according to the eternal Purpoſe, which he purpoſed in Chriſt Jeſus our Lord.* 1 Pet. i. 12, *Which Things, that are reported by them that have preached the Goſpel, the Angels deſire to look into.* It is therefore, the Senſe of Revelation, that the heavenly Principalities and Powers ſtudy the Wiſdom and Grace of Redemption; and even increaſe their Stock of Wiſdom, from the Diſplays of the Divine Love in the Goſpel. Who can ſay how much our Virtue is more, or leſs, ſeverely proved, than in other Worlds? Or, how far our Virtue may excel that of other Beings, who are not ſubjected to our long and heavy Trials; May not a Virtue, firm and ſteady under our preſent Cloggs, Inconveniences, Diſcouragements, Perſecutions, Trials and Temptations, poſſibly ſurpaſs the Virtue of the higheſt Angel, whoſe State is not attended with ſuch Imbarraſſments? Do ye know how far ſuch, as ſhall have honourably paſſed through the Trials of this Life, ſhall hereafter be diſperſed through the Creation? How much their Capacities will be inlarged? How highly they ſhall be exalted? What Power and Truſts will be put into their Hands? How far their Influence ſhall extend, and how much they ſhall contribute to the good Order and Happineſs of the Univerſe? Poſſibly, the faithful Soul, when diſengaged from our preſent Incumbrances, may blaze out into a Degree of Excellency equal to the higheſt Honours, the moſt important and extenſive Services. Our Lord has made us Kings and Prieſts unto his God and Father, and we ſhall ſit together in heavenly Places, and reign with him. To him that overcomes the Trials of this preſent State, he will give to ſit with him in his Throne. True, many from among Mankind ſhall periſh, among the vile and worthleſs, for ever: And ſo ſhall many of the Angels. Theſe Conſiderations may ſatisfy us, that, poſſibly, Mankind are not ſo deſpicable, as to be below the Interpoſition of the Son of God. Rather, the ſurprizing Condeſcenſions and Sufferings of a Being ſo glorious ſhould be an Argument, that the Scheme of Redemption is of the utmoſt Importance; and that, in the Eſtimate of God, who alone confers Dignity, we are Creatures of very great Conſequence. Laſtly, *God by Chriſt created the World*; and if it was not below his Dignity to create, it is much leſs below his Dignity to redeem the World, which, of the two, is the more worthy and honourable.

162. THUS I have endeavoured to explain and clear the Scheme of Redemption *by the Blood of Chriſt*, or his ſpotleſs Goodneſs and Obedience; the nobleſt and moſt acceptable Sacrifice any Being can offer to the ſupreme Father, the God of perfect Goodneſs, Truth and Righteouſneſs. In which Method all the Means and Ends of our Redemption are ſecured, and our Salvation is, in every Reſpect, fully provided for. For thus, 1. Pardon and all the Bleſſings of the Goſpel are freely given us. And yet, 2. Our Subjection, and Obedience to God

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God are well secured. For, being founded upon the perfect Obedience of *Christ*, the Grace of Forgiveness cannot prompt us to have indifferent Thoughts of the Authority of the Law of God, or of our Obligations to obey him, 3. Thus the Lustre of Righteousness appears among us in the utmost Perfection; the Son of God having exercised all God-like Love to us, and all due Obedience to the supreme Father; and thus has set before us the most perfect and engaging Example for our Imitation. 4. In this Way, all proper Means are provided for our Instruction, Comfort, Direction, and for giving us the promised Inheritance. And, 5. The most powerful Motives, the Love of God, and of the Redeemer, the Promises of the Gospel, and the Prospects of Immortality, are proposed to animate our Obedience, Self-denial and Perseverance. And thus, 6. A person is constituted to manage the great Affairs of our Salvation, and to complete our Redemption, who has demonstrated himself to be altogether worthy of the Office of Lord and Saviour; and who is made Head over all Things for the Church, having all Power given him in Heaven and Earth.*

163. I

* And in most, if not in all, of these six Respects, *Christ* is said to *take away the Sin of the World*, John i. 29; *to redeem us from all Iniquity*, Tit. ii. 14; —*from a vain Conversation*, 1 Pet. i. 18; *to purge our Sins by himself*, Heb i. 4; *to put away Sin by the Sacrifice of himself*, Heb. ix. 26; *to bear our Sins in*, or *by*, *his own Body on the Tree*, 1 Pet. ii. 24. This Place seems to be taken from *Isai.* liii. 4, 11, 12, *Surely he has born our Griefs, and carried our Sorrows.* — *He shall bear their Iniquities.* — *He bare the Sins of many.* That the Apostles did not understand these Expressions, as denoting the Imputation of our Sins to *Christ*, is plain from St. *Matthew's* applying the 4th Verse to our Saviour's healing Diseases, *Mat.* viii. 17. Observe.

1. That נשא which we render *hath born*, Ver. 4, 12. signifies so to bear, as *to carry* or *take away*. And in this Sense it is, at least, six times used by the Prophet *Isaiah*, and so rendered in the *English* Bible. Isai. viii. 4, —*The Spoil of Samaria shall be taken away*, נשא xv. 7, — *that which they have laid up shall they* carry away. xxxix. 6, —*shall be* carried *to Babylon*. xl. 24, —*the Whirlwind shall* take *them* away. xli. 16, —*the Wind shall* carry *them* away. So Chap. lvii. 13. lxiv. 6. —*Our Iniquities like the Wind have* taken *us* away. *Gen.* xlvii. 30. *Lev.* xi. 25, 40. *Num.* xvi. 15. 1 *Sam.* xvii. 34. *Ezek.* xii. 7. *Dan.* i. 16, &c. It is the Word which is used in the Case of the Scape-goat, Lev. xvi. 22, *And the Goat shall bear*, or carry away, *upon him all their Iniquities into a Land not inhabited.* Signifying thereby the total Removal of Guilt from the penitent *Israelites*. See also *Exod.* xxviii. 38, *Bear* away *the Iniquity*. Lev. x. 17. Isai. xlvi. 4. Hence, as *bearing Iniquity*, in some Cases, is *taking it away*, the Word נשׂא *to bear*, frequently signifies to *forgive*, and is so translated, *Gen.* iv. 13. Margin. xviii. 24, 26, [spare] 1. 17. *Exod.* xxxii. 32. xxxiv. 7. *Num.* xiv. 18, 19. *Josh.* xxiv. 19. *Psal.* xxv. 18. xxxii. 1, 5. lxxxv. 2. *Isai.* i. 14. ii. 9.

2. That the Word סבל, which in *Isai.* liii. 4, we translate *carried* [*carried our Sorrows*,] and Ver. 11, *bear*, [*he shall bear their Iniquities*,] though a Verb but seldom used, will also admit the Sense of *carrying off*, or *away*, as a Porter carries a Burthen. Isai. xlvi. 4, *Even I will carry you off*, or away, *and I will deliver you.*

As the Iniquities and Transgressions of the Children of *Israel* were put upon the Head of the Scape-goat, and he carried off all their Iniquities, to signify that they were fully pardoned, *Lev.* xvi. 21, 22; so the Lord laid upon our Saviour *the Iniquities of us all*, and he bare, or carried them away, *Isai.* liii. 6, 11. Signifying that our Sins are fully pardoned, and in every Respect quite removed, by the Atonement of our Lord's Goodness and Obedience, as above explained. *He was wounded for our Transgressions*, — *the Chastisement of our Peace* [which was expedient to accomplish our Peace, Reconciliation, &c.] *was upon him, and with his Stripes we are healed*, all our Disorders, spiritual and natural, are removed.

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163. I HAVE been the longer upon this Article, becauſe it is of Importance. I ſhould indeed have ſhewn, that the Scripture Notion of *Atonement* exactly fits this Way of accounting for our Redemption *by the Blood of* Chriſt. But that would have ſwelled this Work too much; and what I have ſaid is ſufficient for my preſent Purpoſe. However, it is my Deſign to attempt to ſtate and clear the Scripture-Account of Atonement, if Health and Life be continued.

CHAP. IX.

Further Reflections upon the Goſpel. *It is a Scheme for reſtoring and promoting true Religion and Virtue. Proved to be ſo, from our Saviour's Diſcourſes and Parables.*

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164. AND as the whole Grace of the Goſpel is *in* or *by Chriſt*, for this Reaſon, *CHRIST*, or *THE LORD*, are frequently put for the whole *GOSPEL*. Rom. ix. 1, 3, *I ſpeak the Truth in* CHRIST. *I could wiſh myſelf accurſed from* CHRIST. xvi. 7, *In* CHRIST *before me.* Ver. 8, *Beloved in* THE LORD: So Ver. 9, 11, 12, 13. 2 Cor. iii. 16, *Nevertheleſs when it* [the vailed Heart of the *Jews*] *ſhall turn unto* THE LORD, [that is, the Goſpel, in Contradiſtinction to *MOSES*, in the foregoing Verſe; who in like Manner, is put for the *LAW*, which was given by him.] Ver. 17, *Now* THE LORD *is that Spirit, and where the Spirit of* THE LORD *is, there is Liberty.* Ver. 18,—*Beholding as in a Glaſs the Glory of* THE LORD, &c. Phil. iii. 1, *Rejoice in* THE LORD. iv. 4. iv. 1, *Stand faſt in* THE LORD, *my dearly Beloved.* And in other Places.

165. IT is further to be obſerved; that the whole Scheme of the Goſpel *in Chriſt*, and as it ſtands in Relation to his *Blood*, or *Obedience unto Death*, was formed in the Council of God, before the Calling of *Abraham*, and even before the Beginning of the World. Acts xv. 18, *Known unto God are all his Works* [the Diſpenſations which he intended to advance] *from the Beginning of the World.* Eph. i. 4, *According as he hath* choſen *us in him* [Chriſt] *before the Foundation of the World.* [προ καταβολης κοσμου*] 2 Tim. i. 9, *Who hath ſaved us and called us,—according to his own Purpoſe and Grace, which was given us* in Chriſt Jeſus *before the World began* †. 1 Pet. i. 20, *Who* [Chriſt] *verily was fore-ordained before*

Thus the Citation in *Mat.* viii. 17, *(himſelf took* [away] *our infirmities, and bare* [carried off] *our Sickneſſes,)* is very proper. For our Lord was then acting one Part of his ſaving Work, which the Prophet *Iſaiah* ſpeaks of, when he was removing the Griefs and Sorrows of the People. Thus alſo the Senſe of 1 *Pet.* ii. 24, will be eaſy, and ſtand thus; *His own ſelf bare away our Sins on his own Body on the Tree, that we being dead unto,* or rather, ſeparated from, *Sin,* being freed from the Guilt of Sin, *ſhould live unto Righteouſneſs.*

Note; ελαβε, βαστασε, *Mat.* viii. 17, and ανηνεγκειν, 1 *Pet.* ii. 24, will alſo admit the Senſe of *carrying,* or *taking away.* *Mat.* v. 40. xv. 26. *Rev.* iii. 11. *Mark* xiv. 13. *Luke* vii. 14. *John* xii. 6. xx. 15. *Acts* xxi. 35. *Mat.* xvii. 1. *Luke* xxiv. 51.

* Though Αιων, and χρονοι αιωνιοι may have Reference to the *Jewiſh* Diſpenſation, yet ſurely καταβωλη κοσμου muſt refer to the Creation of the World. See *Mat.* xxv. 34. *Luke* xi. 50, 51. *John* xvii. 24. *Heb.* iv. 3.—ix. 26.

† See the laſt Note upon *Rom.* xvi. 25.

the

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the Foundation of the World [προ καταβολης κοσμου *] *but was manifeſt in theſe laſt Times for you* [Gentiles.] Hence it appears; that the whole Plan of the Divine Mercy in the Goſpel, in Relation to the Method of communicating it, and the Perſon, through whoſe Obedience it was to be diſpenſed, and by whoſe Miniſtry it was to be executed, was formed, in the Mind and Purpoſe of God, before this Earth was created. God, by his perfect and unerring Knowledge, foreknew the future States of Mankind; and ſo, before-appointed the Means, which he judged proper for their Recovery. Which Fore-knowledge is fully confirmed by the Promiſe to *Abraham*, and very copiouſly by the repeated Predictions of the Prophets, in Relation to our Lord's Work, and particularly to his Death, with the End and Deſign of it.

166. AGAIN, it is to be noted, that all the forementioned *MERCY* and *LOVE*, Privileges and Bleſſings, are granted and confirmed to the *Chriſtian* Church under the Sanction of a *COVENANT*; [63] which is *a Grant or Donation of Bleſſings confirmed by a proper Authority*. The Goſpel Covenant is eſtabliſhed by the *PROMISE* and *OATH* of God, and ratified by the Blood of *Chriſt*, as a Pledge and Aſſurance, that it is a Reality, and will certainly be made good. Mat. xxvi. 28, *This is my Blood in the New* Teſtament, or COVENANT. Luke xxii. 20, *This Cup is the New Teſtament*, COVENANT, *in my Blood*. 2 Cor. iii. 6, *Made us able Miniſters of the New* Teſtament, COVENANT. Heb. vii. 22, —*Jeſus made a Surety* ‖ *of a better* Teſtament. Heb. viii. 6, *He is the Mediator* ‖ *of a better* COVENANT *eſtabliſhed upon better Promiſes*. viii. 8. ix. 15. xii. 24. xiii. 20.—Here Obſ. 1. Jeſus is the *Surety* [Εγγυος] Sponſor ‖, and *Mediator* [Μεσιτης ‖] of the New Covenant, as he is the great Agent appointed of God to negociate, tranſact, ſecure, and execute all the Bleſſings, which are conferred by this Covenant. Obſ. 2. That as the Covenant is a Donation or Grant of Bleſſings, hence it is, that *THE PROMISE*, or *PROMISES*, is ſometimes put for *the Covenant*; as, Gal. iii. 17,—*The* COVENANT *that was confirmed before*, to *Abraham*, *of God in Chriſt the Law, which was* 430 *Years after, cannot diſannul, that it ſhould make* THE PROMISE *of none Effect. For if the Inheritance be of the Law, it is no more of* PROMISE: *But God gave it to Abraham by* PROMISE. And ſo *Ver.* 19. Again, Ver. 21, *Is the Law then againſt the* PROMISE *of God?* Ver. 22. Obſ. 3. That the Goſpel Covenant was included in that made with *Abraham*, Gen. xvii. 1, &c. xxii. 16, 17, 18. As appears from *Gal.* iii. 17, and from Heb. vi. 13, *When God made* PROMISE *to Abraham, becauſe he could ſwear by no greater, he* ſware *by himſelf*, &c. Ver. 17, *He confirmed* [εμεσιλευσεν he mediator'd] *it by an* OATH: *That by two immutable Things*, the Promiſe and Oath of God, *we* [Chriſtians] *might have ſtrong Conſolation, who have fled for Refuge to lay hold on the Hope ſet before us*.

167. BUT what ſhould carefully and ſpecially be obſerved, is this; that the Goſpel-Conſtitution is a Scheme, and the moſt perfect and effectual *SCHEME FOR RESTORING TRUE RELIGION*, and for *PROMOTING VIRTUE* and *HAPPINESS*, that the World hath ever yet ſeen. [64] Upon

‖ This is the only Place where our LORD is called a *Surety*, εγγυος, or *Sponſor*; not *our* Sponſor, or Surety; but the Sponſor of the *Covenant*. Now a Sponſor is *one, who undertakes for the Performance of a Promiſe*. A *Mediator*, likewiſe, ſecures the Acompliſhment of promiſed Bleſſings. Thus (according to the Apoſtle, *Heb.* vi. 17.) God made his own Oath the *Mediator* of the Promiſe to *Abraham*. Εμεσιλευσεν οργω, *he mediator'd it*, that is, ſecured the Acompliſhment of it, *by an Oath*.

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professed Faith in *Christ* Men of all Nations were admitted into the Church, Family, Kingdom and Covenant of God by *Baptism*; were all numbered among the *justified, regenerate or born again, sanctified, saved, chosen, called, Saints*, and *Beloved*; were all of the *Flock, Church, House, Vine* and *Vineyard* of God; and were intitled to the *Ordinances* and *Privileges* of the Church; had exceeding great and precious Promises given unto them, especially that of entering into the *Rest* of Heaven. And in all these Blessings and Honours we are certainly very happy, as they are *the Things which are* FREELY *given to us of God*, 1 Cor. ii. 12. But because these Things are *freely* given, without Respect to any *Obedience*, or *Righteousness* of ours prior to the Donation of them, is our *Obedience* and *personal Righteousness* therefore unnecessary? Or, are we, on Account of Benefits already received, secure of the Favour and Blessing of God in a future World, and for ever? By no Means.

168. To explain this important Point more clearly, I shall proceed as before, [65, &c.] and shew that these Privileges and Blessings, given in general to the Christian Church, are *ANTECEDENT* Blessings, given indeed *freely*, without any Respect to the prior Obedience of the *Gentile* World, before they were taken into the Church; but intended to be *MOTIVES* to the most upright Obedience for the future, after they were joined to the Family and Kingdom of God. Which Effect if they produce, then our *ELECTION*, and *Calling*, our *Redemption, Adoption*, &c. are made good: Then we work out our own Salvation; and become so entitled to all the Blessings promised in the Covenant, that they shall be, not only a *present* Advantage, but secured to us *finally*, and for ever. Upon which Account I shall call them CONSEQUENT Blessings; because they are secured to us, and made ours for ever, only in Consequence of our Obedience. But, on the other hand, if the *Antecedent* Blessings do not produce Obedience to the Will of God; if we, his *chosen* People and *Children*, do not obey the Laws and Rules of the Gospel; then, as well as any other wicked Persons, we may expect *Tribulation and Wrath*; then we forfeit all our Privileges: And all our Honours and Relations to God, all the Favour and Promises given freely to us, are of no Avail; we *receive the Grace of God in vain*, and everlasting Death will certainly be our wretched Portion.

169. THAT this is the great End of the Dispensation of God's Grace to the *Christian* Church; namely, to engage us to Duty and Obedience; or, that it is a *Scheme for promoting Virtue* and true Religion, is clear from every Part of the New Testament, and requires a large and particular Proof: Not because the Thing in itself is difficult or intricate; but because it is of great Importance to the right Understanding of the Gospel, and the Apostolic Writings; and serves to explain several Points, which stand in close Relation to it. As particularly; that all the fore-mentioned Privileges belong to all professed *Christians*, even to those that shall perish eternally. [138] For,

1. IF the Apostles affirm them of all *Christians* to whom they write;
2. IF they declare some of those *Christians*, who were favoured with those Privileges, to be wicked, or suppose they might be wicked;
3. IF they declare those Privileges are conferred by mere *Grace*, without Regard to prior *Works of Righteousness*;
4. IF they plainly intimate those Privileges are conferred in order to produce true Holiness.

5. IF

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5. IF they exhort all to uſe them to that Purpoſe, as they will anſwer it to God at the laſt Day;
6. IF they declare they ſhall periſh, if they do not improve them to the purifying their Hearts, and the right ordering of their Converſations; then it muſt be true, that theſe Privileges belong to all *Chriſtians*, and are intended to induce them to an holy Life. And the Truth of all thoſe Six Particulars will ſufficiently appear, if we attend to the following Examination of the Goſpels and Epiſtles.

MAT. V, VI, VIIth Chapters, *LUKE* VI. 20, &c.

170. HERE our bleſſed Lord inſtructs his *Diſciples* in that Temper of Mind, and in thoſe Rules of Action, which alone would qualify them for *final Salvation*, and without due Regard to which, he aſſures them, they would periſh eternally. Obſerve; he addreſſes them as his *DISCIPLES*, Mat. v. 1, 2. Luke vi. 20. He conſiders them as *the* SALT *of the Earth*, Mat. v. 13; as *the* LIGHT *of the World*, Ver. 14. They owned him for their *LORD*, Luke vi. 46; they *CAME* to him, *Ver.* 47; they heard his Sayings, *Mat.* vii. 24, 26; and God was their *FATHER*, Mat. vi. 1, 4, 6, 9, &c. — Theſe were their *PRESENT* Privileges, by which they were obliged to various *DUTIES*; which *Duties* he ſuppoſes they might neglect, and then, notwithſtanding their Privileges, they would be caſt off in the *FUTURE* World. Mat. v. 13, *Ye are the* SALT *of the Earth: But if the* Salt *have loſt its Savour, wherewith ſhall it be ſalted? It is thenceforth good for nothing, but to be caſt out, and to be trodden under Foot of Men.* Mat. v. 14, *Ye are the* LIGHT *of the World.* Ver. 16, *Let your Light ſhine before Men.* Luke vi. 46, *And why call ye me* LORD, LORD, *and do not the Things which I ſay?* Ver. 47, &c. *Whoſoever* cometh *to me, and* heareth *my Sayings, and* doth *them, — is like a Man which built an Houſe, — and laid the Foundation on a Rock,* &c. *But he that heareth and doth not, is like a Man, that without a Foundation built an Houſe, — againſt which the Stream did beat vehemently, and immediately it fell, and the Ruin of that Houſe was great.*

171. AND that this is our Lord's Senſe, and a general Rule, he clearly declares in this ſame Diſcourſe. Mat. vii. 21, 22, 23, *Not every one that ſaith unto me,* [in this preſent World] LORD, LORD, [profeſſing Relation to me] *ſhall enter into the Kingdom of Heaven* [at the Laſt Day:] *But he that* doth the Will *of my Father which is in Heaven. Many will ſay to me in* THAT DAY, *Lord, Lord, have we not propheſied in thy Name, and in thy Name have caſt out Devils? and in thy Name have done many wonderful Works?* (Luke xiii. 26, *We have* eaten *and* drunk *in thy* Preſence, *and thou haſt* taught *in our Streets.) And then will I profeſs unto them, I never knew * you: Depart from me, ye that* work Iniquity. Here our Lord evidently ſuppoſes, that the Enjoyment of very high Privileges, at preſent, is conſiſtent with *working Iniquity*; and affirms, that if we are *Workers of Iniquity*, how great ſoever our preſent Privileges are, we ſhall be rejected in the Day of Judgment.

172. MAT. viii. 11, 12; — *Many ſhall come from the Eaſt and Weſt, and ſhall ſit down with Abraham, Iſaac and Jacob in the Kingdom of Heaven: But the Children of the Kingdom ſhall be caſt out into outer Darkneſs: There ſhall be Weeping*

* For the Senſe of *KNEW*, ſee Note upon *Rom.* viii. 27.

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and Gnashing of Teeth. — This refers to the final Issue of Things: For *outer Darkness*, and *Weeping and Gnashing of Teeth*, are, in all other Places, spoken of the final Punishment of wicked Men in the Day of Judgment. See *Mat.* xiii. 42, 50. xxii. 13. xxiv. 51. xxv. 30. — *Luke* xiii. 28. And in this last Place the Expressions and Sentiments are nearly the same, as in the Passage under Consideration. For thus it runs; Ver. 27, *He shall say, I tell you, I know you not whence you are; depart from me all ye Workers of Iniquity. There shall be Weeping and Gnashing of Teeth, when ye* [who now profess Relation to me, *Ver.* 26.] *shall see Abraham, and Isaac and Jacob, and all the Prophets in the Kingdom of God, and you yourselves thrust out. And they shall come from the East and the West, and from the North and the South, and shall sit down in the Kingdom of God.* Therefore both these Places [*Mat.* viii. 11, 12, and *Luke* xiii. 28, however the latter, without Dispute] refer to the final Issue of Things; and plainly signify, that though we *now* are the CHILDREN of the Kingdom of God, or belong to the Body of his People in this *present World*, which is our great *Privilege*, and the Effect of God's mere *GRACE*, yet it is very possible we may, in the *World to come*, be cast out of God's Kingdom into *outer Darkness*, while *many*, who do not at *present* belong to his Kingdom, shall *hereafter* be admitted into it.

173. MAT. xiii. 47, 48, 49. *Again, the* Kingdom of Heaven *is like unto a Net that was cast into the Sea, and gathered of* EVERY KIND. *Which, when it was full, they drew to the Shore, and sat down, and gathered the* GOOD *into Vessels, but cast the* BAD *away. So shall it be at the* END *of* THE WORLD: *The Angels shall come forth, and sever the* WICKED *from among the* JUST; *and shall cast them into the Furnace of Fire, &c.* — Here it is supposed, that the *present* Kingdom of God consists of *BAD* and *GOOD*, *WICKED* and *JUST*. A wicked Person may be a Member, and enjoy the Privileges of the Kingdom of God in this World: But if he continues finally wicked, he shall, notwithstanding his present Privileges, *in the End of the World*, at the last Day, be cast into Perdition.

174. MAT. xx. 1, — 17. *For the Kingdom of Heaven is like unto a Man that is an Householder, which went out early in the Morning to hire* LABOURERS *into his Vineyard. So when* EVEN *was come, the Lord of the Vineyard said unto his Steward, Call the* LABOURERS, *and give them their* HIRE, &c. — The *Vineyard* is the *Church*; *Jews* and *Christians* are the *Labourers* taken into it. This is their present great Privilege, granted by *GRACE*, without Respect to antecedent *WORKS*. But, now we are taken into the Vineyard, we shall not receive our *HIRE* at *EVEN*, (that is, in the Day of Judgment) unless we have done the *WORK* of the Vineyard.

175. MAT. xxii. 2, — 15. *The* Kingdom of Heaven *is like unto a certain King* [God] *who made a Marriage for his Son*, [our Lord] *and sent forth his Servants to* CALL *them* [the *Jews*] *who were* [before] *bidden to the Wedding*, [and now were *called* a second Time;] *and they would not come.* — *Then saith he to his Servants, The Wedding is ready, but they who were bidden were not worthy: Go ye therefore into the High-ways* [among the *Gentiles*] *and as many as ye shall find* CALL *to the Marriage. So those Servants went out into the High-ways, and gathered together all, as many as they found, both* BAD *and* GOOD: *And the Wedding was furnished with Guests. And when the King came in to see the Guests, he saw there a Man which had not on a Wedding-garment: And he saith unto him, Friend, how camest thou in hither, not having a Wedding-garment? and he was speechless.* Ver. 13, *Then said the King*

to

to the Servants, Bind him Hand and Foot, and take him away, and cast him into outer Darkneſs: There ſhall be Weeping and Gnaſhing of Teeth. — Hence it is evident, both *BAD* and *GOOD*, thoſe who had, and thoſe who had not, the *Wedding-garment*, were taken out of the common World, into the Chriſtian Church, or *Kingdom of Heaven*; or were *CALLED* to the Feaſt and admitted to it, without Reſpect to their former State of Idolatry and Wickedneſs. But at the laſt Day, when the King ſhall come to inſpect the Gueſts, (for the King's Coming in to ſee the Gueſts is at the Day of Judgment; as appears from the Puniſhment inflicted, *Ver.* 13.) if any be found without the *Wedding garment*, or, not having acquired the Habits of Virtue and Holineſs, by improving the Privileges and Bleſſings of the Kingdom of Heaven, notwithſtanding his preſent Advantages and Honours, in being admitted to the Feaſt, or taken into the Church, he ſhall be *taken away and caſt into outer Darkneſs.*

176. MAT. xxv. 1,—14; *Then ſhall the* Kingdom of Heaven *be likened unto ten Virgins, which took their Lamps, and went forth to meet the Bridegroom. And five of them were* WISE, *and five were* FOOLISH. *They that were* Foolish *took their Lamps, and took no Oil with them: But the* Wise *took Oil in their Veſſels. While the Bridegroom tarried they all ſlumbered and ſlept,* [namely, in Death. This repreſents their State between Death and the Reſurrection.] *And at Midnight there was a Cry made, Behold, the Bridegroom* COMETH, *go ye out to meet him. Then all theſe Virgins aroſe* [at the Reſurrection] *and trimmed their Lamps. And the* Foolish *ſaid unto the* Wise, *Give us of your Oil, for our Lamps are gone out. But the* Wise *anſwered, Not ſo, — but go ye — and buy for yourſelves. And while they went to buy the Bridegroom* CAME, *and they that were ready went in with him to the Marriage, and the Door was ſhut. Afterward came alſo the other Virgins, ſaying, Lord, Lord, open to us. But he anſwered and ſaid, Verily I ſay unto you, I know you not. Watch therefore, for ye know neither the Day nor the Hour wherein the Son of Man* COMETH. — It is evident, this Parable points at the final Iſſue of Things. The *ten Virgins* repreſent all the Members of the Church, or *Kingdom of Heaven*, in this World. Our being in that Kingdom, and having the Lamps put into our Hands, and enjoying the Opportunity of procuring Oil, repreſent our *preſent* Privileges, or the Means we enjoy of purifying our Nature. And theſe are freely given us by the Grace of God, without Reſpect to our prior *WORKS*. But having received them, it is our preſent Duty to improve them to our Sanctification, which if we do, we ſhall be admitted to the Marriage; that is, to the Happineſs of Heaven. But if we do not ſo improve them, we ſhall, notwithſtanding our preſent Privileges, be ſhut out, or denied Acceſs to Life, and Happineſs.

187. MAT. xxv. 14,—31; Here the ſame Diſpenſation is explained, by the Compariſon of *a Man travelling into a far Country*; *who called his* OWN SERVANTS, *and delivered unto them his Goods: And unto one he gave five Talents, and to another two, and to another one. — He that received five Talents — traded — and made them other five. And likewiſe he that had two gained other two. But he that had received one, went and digged in the Earth, and hid his Lord's Money. After a long Time the Lord of thoſe Servants* COMETH, *and reckons with them.* Ver. 21, *His Lord ſaid unto him, that had gained five Talents, and alſo to him, that had gained two,* WELL DONE, *good and faithful Servant, Thou haſt been faithful in a few Things, I will make thee Lord over many Things; enter thou into the Joy of thy Lord. But unto him, that had hid his Talent in the Earth, his Lord ſaid, Thou wicked and*

SLOTHFUL

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SLOTHFUL *Servant*, &c. *And caſt ye the* UNPROFITABLE *Servant into outer Darkneſs; there ſhall be Weeping and Gnaſhing of Teeth.* — In this Parable, our Lord is the Man who travelled into the *far Country*, Heaven. *His own Servants*, are the whole Body of *Chriſtians*. And it is our *preſent* great Privilege, that we are his Servants, and have received Talents; that is, various Capacities, Means and Advantages. Theſe Talents are the Gift of free *GRACE*, being our *Lord's Money*, and not merited by any WORKS, or Obedience of ours. But, having received theſe Talents, we are obliged to employ and improve them. For at the laſt Day, when *our Lord* ſhall *COME*, he will enquire how we have uſed them; and then the Servant, who has *DONE WELL*, ſhall be honoured and exalted. But the *SLOTHFUL* Servant, who hath *DONE* nothing, or very ill, ſhall be condemned. To the ſame Purpoſe alſo is the Parable of the Pounds, *Luke* xix. 12, — 27.

178. [MAT. xxv. 32, to the End; *When the Son of Man ſhall* COME *in his Glory*, — *before him ſhall be gathered* ALL NATIONS; *and he ſhall ſeparate them one from another, as a Shepherd divides his* Sheep *from the* Goats, &c. Obſerve well; the two foregoing Parables, of the *Virgins* and *Talents*, refer plainly to the Church, or to ſuch as are in the *Kingdom of Heaven*, or to thoſe who are Chriſt's *OWN SERVANTS*, in a peculiar Senſe; and ſhew, upon what Terms they are favoured with Church-Privileges. But this Parable of the *Sheep* and *Goats*, refers to all Mankind, to *ALL NATIONS*; and ſhews, how *Chriſt* will deal in Judgment with the whole World; thoſe that are not, as well as thoſe that are, in the Church. Now, though this Parable is not for our preſent Purpoſe, yet we may from thence learn, (1.) That all Mankind *without Exception* have a Rule of Duty. (2.) That all Men will be judged at the laſt Day, in Reference to their preſent Conduct. (3.) That then it will appear, there have been *righteous* Men among *all Nations*. (4.) That a *righteous* Man in any Nation, *Chriſtian* or *Pagan*, is one of *Chriſt's Brethren*, Ver. 40. — (5.) That *righteous* Men, in *all Nations*, *Chriſtians* or *Pagans*, are *bleſſed* of God, and ſhall be received into his Kingdom, *Ver.* 34. — (6.) That the finally *Wicked* and Impenitent in *all Nations*, *Chriſtians* as well as *Pagans*, are curſed of God, and ſhall go into *everlaſting-Fire*, Ver. 41.]

179. JOHN xv. 1, — 6; *I am the true* VINE, *and my Father is the Huſbandman. I am the* VINE, *ye are the* BRANCHES [123] *Every Branch in me that beareth not Fruit he taketh away: And every Branch that beareth Fruit, he purgeth it that it may bring forth more Fruit. Now you are* CLEAN [Epheſ. v. 26, 125] *through the Word which I have ſpoken unto you. Abide in me, and I in you. As the* BRANCH *cannot bear Fruit of itſelf, except it abide in the* VINE: *No more can ye except ye abide in me. I am the* VINE, *ye are the* BRANCHES: *He that abideth in me, and I in him, the ſame bringeth forth much Fruit: For ſevered from me ye can do nothing. If a Man abide not in me, he is caſt forth as a Branch, and is withered; and Men gather them, and caſt them into the Fire, and they are burned.* Ver. 8, *Herein is my Father gloriſied, that ye bear much Fruit, ſo ſhall ye be my* Diſciples. Ver. 9, *As the Father hath loved me, ſo have I* LOVED *you: Continue ye in my Love. If ye keep my Commandments, ye ſhall continue in my Love.* — Here *Chriſt*, (that is to ſay, the Church, or the *Chriſtian* Community, which is planted upon, and profeſſes the Faith and Doctrine of the Goſpel, 1 *Cor.* xii. 12, 27.) is the *VINE*, and particular Members of the Church are the *BRANCHES*; who are CLEAN through the Doctrine which *Chriſt* has taught us. This is our preſent great Privilege,

and the Effect of *Christ's LOVE*. But this will not secure our final Salvation. In order to that, we must *bring forth Fruit*, and *continue* in *Christ's* Love, by *keeping his Commandments*: Otherwise, we shall be taken away, and like useless withered Branches, *cast into the Fire*. CHAP. IX.

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Gospel *Privileges*, &c. *the Means of restoring true Religion, and Motives to a good and Virtuous Life. Proved to be so from the* Apostolic Writings.

180. FROM these Discourses, and Parables of our Blessed Lord, we may gather the Truth of the Particulars laid down [169]. Which Particulars we shall now prove more largely from the Apostolic Writings. And, that it may be done, as clearly and briefly as the Thing will allow, I shall use the following Abbreviations; namely, [PRIOR STATE,] which signifies that the Texts, which follow, prove the State they were in, before their Conversion to Christianity. ANTECED.] Signifies, that the following Texts speak of *Antecedent* Love, or Mercies. REASON.] The Texts, which give the Reason, or Cause of those Mercies; namely, the Grace of God. DUTY.] The Texts, which shew the Duties, to which we are obliged by the *Antecedent* Mercies. CONSEQ.] The Texts, which speak of the Blessings, in this or the other World, which shall be given in *Consequence* of the right Improvement of those Mercies. SUPPOS.] Texts, which suppose, or affirm, that *Christians*, favoured with *Antecedent* Mercies, may be, or actually are, wicked Abusers of them. ACCOUNT.] Texts, which prove our Accountableness to God, for the Improvement or Non-Improvement of those Mercies. THREAT.] Texts, which threaten final Perdition to wicked *Christians*, who abuse *Antecedent* Mercies. CHAP. X.

ROMANS, Chap. I. 6, 7.

181. *PAUL*, the Apostle, writes to *ALL* the *Christians* at *Rome*, without Distinction, as being CALLED [97] *of Jesus Christ*, BELOVED *of God*, [140] CALLED SAINTS; [127] as JUSTIFIED *by Faith, and having* Peace *with God*; as *standing in the GRACE* of the Gospel, *Chap.* v. 1, 2; *as* ALIVE [99] *from the Dead*, Chap. vi. 13, &c. [Duty] Chap. vi. 4, 12, &c. *Walk in Newness of Life. Let not Sin reign in your mortal Body. Yield yourselves unto God.* Chap. xii. 1, &c. *I beseech you therefore*, BRETHREN, *by the* MERCIES [142] *of God, that ye present your Bodies a living Sacrifice, holy, acceptable unto God, which is your reasonable Service.* [ACCOUNT.] Chap. xiv. 10, 12, *We shall* all *stand before the Judgment Seat of Christ.*—Every one *of us shall give Account of himself to God.* [SUP.]

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[SUP.] xiij. 11, 12, 13, 14, — *It is high Time to awake out of Sleep*; — *let us therefore caſt off the Works of Darkneſs*; — *let us not walk in Rioting and Drunkenneſs, in Chambering and Wantonneſs, in Striſe and Envying.* — *Make no Proviſion for the Fleſh to fulfil the Luſts thereof.* viii. 13, *For if ye live after the Fleſh,* [THREAT.] *ye ſhall die hereafter**: *But if ye through the Spirit do mortify the Deeds of the Body,* [CONS.] *ye ſhall live.*

I. II. *CORINTHIANS.*

182. BOTH theſe Epiſtles were wrote to the ſame Perſons.

PRIOR STATE.] The Body of *Chriſtians* at *Corinth* had been *idolatrous Gentiles* Chap. xii. 2; *Ye know that ye were* GENTILES *carried away unto thoſe dumb* IDOLS, *even as ye were led.*

183. ANTECED.] But after their Converſion to Chriſtianity (1 *Cor.* i. 2. 2 *Cor.* i. 1.) they were the CHURCH *of God,* [133] SANCTIFIED [124] *in Chriſt Jeſus,* CALLED [97] SAINTS. [127] Ver. 4, *The* GRACE [142] *of God* was *given them by Jeſus Chriſt*; Ver. 5, 6, 7, They were enriched with the miraculous Gifts of the Spirit; (xiv. 18, *I thank my God, I ſpeak with* Tongues *more than you all.*) Ver. 9, *They were called into the* Fellowſhip *of Jeſus Chriſt*; Ver. 10, 11, &c. (x. 14,) The Apoſtle frequently owns them for his *BRETHREN, dearly beloved*; Ver. 18, They were among the SAVED [93], in Oppoſition to the infidel *Gentiles*, who were LOST; Ver. 30, *Of him* ARE [102] *ye in Chriſt Jeſus.* Chap. iii. 9, *Ye are God's* HUSBANDRY, [123] *ye are God's* BUILDING [128]. Ver. 16, (2 Cor. vi. 16.) *Ye are the* TEMPLE [128] *of God.* Ver. 23, *Ye are Chriſt's.* Chap. v. 7, *Ye are unleavened,* [that is, with Regard to the State into which they were put by the Goſpel, according to the *Profeſſion, Principles, Means, Bleſſings, End and Deſign* of which they were *unleavened*, or purged from all Wickedneſs.] Chap. vi. 11, *Ye are* WASHED, [125] † *ye are* SANCTIFIED, [124] *ye are* JUSTIFIED, *in the Name of the Lord Jeſus, and by the Spirit of our God.* Ver. 15, *Your Bodies are the Members of Chriſt.* Ver. 19, *Your Body is the Temple of the Holy Ghoſt which is in,* or among, *you,* [in its miraculous Gifts and Operations.] Ver. 20, *Ye are* BOUGHT [93] *with a Price.* Chap. vii. 14, *Your Children* are not UNCLEAN, [126] *but* HOLY. [127] Ver. 23, *Ye are* BOUGHT [93] *with a Price.* Chap. x. 17, *They were all Partakers of that one Bread* in the Lord's Supper. xii. 13, *By one Spirit* they were *all baptized into one Body.* Ver. 27, They were *the Body of Chriſt, and Members in particular.* xv. 1, They had *received the Goſpel, and ſtood in it.* 2 Cor. vi. 17, 18. vii. 1, They had the Promiſe of God's being their *FATHER,* [103] and they his *SONS* and *DAUGHTERS*; that is, God was their *Father*, and they his *Sons* and *Daughters*; for they had in Poſſeſſion the Grant, or Promiſe, of this honourable Relation.

ALL theſe Bleſſings, and happy Relations, are affirmed of the whole Body of the *Corinthian Chriſtians,* without Exception, or Diſtinction.

* Μελλεῖε ἀποθνησκειν, *ye ſhall hereafter die*; meaning in the World that is to come.

† *Ye are waſhed,* is here of the ſame Import with *purged from his old Sins,* 2 Pet. i. 9. And ii. 22, *the Sow that was* WASHED, is an apoſtate *Chriſtian.* The *Jewiſh* Church is ſaid to be *WASHED,* when it was *BORN,* Ezek. xvi. 4, 9.

184. REASON.]

184. REASON.] 1 Cor. i. 4, *The* GRACE [142] *of God was given them by Jesus Christ.* CHAP. XX.

185. DUTY.] The foregoing Blessings and Privileges will appear to be MOTIVES to Virtue and Obedience, if we consider the following Passages. 1 Cor. v. 7, 8, *Purge out therefore the old Leaven* †, *that ye may be a new Lump, as ye are unleavened. For even Christ our Passover is sacrificed for us. Therefore let us keep the Feast* [of a *Christian* Life] *not with old Leaven, neither with the Leaven of Malice and Wickedness; but with the unleavened Bread of Sincerity and Truth.* vi. 18, 19, 20, *Flee Fornication.* — *Your Body is the* Temple *of the Holy Ghost,* — *and* — *ye are* bought *with a Price: Therefore glorify God in your Body, and in your Spirit, which are God's.* ix. 24, — 27, — *They which run in a Race, run all, but one receives the Prize. So run* [in the *Christian* Course] *that ye may obtain. And every Man that strives for the Mastery is temperate in all Things: Now they do it to obtain a corruptible Crown, but we an incorruptible. I therefore so run, not as uncertainly: So fight I, not as one that beateth the Air: But I keep under my Body, and bring it into Subjection: Lest by any Means, when I have preached to others, I myself should be a Cast away,* or Reprobate §. iv. 16, *I beseech you be ye the Followers of me.* xv. 58, *My Beloved Brethren, be ye stedfast, unmoveable, always abounding in the Work of the Lord* ‖. xvi. 13, 14, *Watch ye, stand fast in the Faith, quit you like Men, be strong. Let all your Things be done in Charity.* 2 Cor. v. 15, *Christ died for all, that they which live, should not* HENCEFORTH [after they have embraced Christianity] *live unto themselves, but unto him which died for them, and rose again.* vi. 1, *We beseech you also that* YE *receive not the* Grace *of God* in vain *. vii. 1, *Having therefore these Promises* [that God is your *FATHER*, and you his *Sons* and *Daughters*] *let us cleanse ourselves from all Filthiness of Flesh and Spirit, perfecting Holiness in the Fear of God.*

CONSEQ.]

† Though, according to the Profession, Principles, Means, Blessings, End and Design of the Gospel, they were *unleavened*, or *washed*, *purged* and *sanctified*, yet the Apostle here supposes there was among them the *old*, heathenish *Leaven of Malice and Wickedness*, which it was their Duty to *purge out*. This is clearly explained in *Ezek.* xxiv. 13, *Because I have purged thee*, [by the Instructions, Means and Motives afforded for that Purpose,] *and thou wast not purged* [by a due Improvement of them,] *thou shalt not be purged from thy Filthiness any more, till I have caused my Fury to pass upon thee.*

§ *Paul* was not *a cast away*, or reprobate, but was, at that Time, of the *Remnant according to the Election of Grace*, Rom. xi. 1, 5. And yet, had he not *kept under his Body*, &c. notwithstanding his Gifts and Preaching, as an Apostle, he would have become a Cast-away, or Reprobate, in the Day of Judgment.

‖ The *Corinthians* had *received the Gospel* and *stood* in it. (1 *Cor.* xv. 1.) Which Gospel, as appears from the whole Chapter, was this, that Christ will raise us from the Dead, and give us eternal Life. And this Gospel is a MOTIVE to engage us to be *stedfast and unmoveable, always abounding in the Work of the Lord; forasmuch as* we *know that* our *Labour shall not be in vain in the Lord.*

* It is worth our while to observe; that in 2 *Cor.* v. 20, 21. vi. 1, 2, 3. the Apostle gives us a Specimen of the Apostolic Manner of Address to two different Sorts of People. 1. To the unconverted *Gentiles*. 2. To those who had already embraced Christianity.

I. That he speaks to the unbelieving *Gentiles* in *Chap.* v. 20, 21, is evident; because he is speaking of God's *reconciling* THE WORLD *to himself by Christ*. Ver. 19, *To wit, that God was in Christ reconciling* the World *unto himself, not imputing their Trespasses unto them; and hath committed unto us*, Apostles, *the Word of Reconciliation. The World*, or *this World*, commonly, if not always, in the Apostolic Writings, when applied to the Men

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186. CONSEQ.] Performing the foregoing Duties they were ſure of further Bleſſings. 1 Cor. i. 8, *Jeſus Chriſt will eſtabliſh you unto the End; that ye may be blameleſs in the Day of our Lord Jeſus Chriſt.*—xv, 58,—*For as much as ye know that your Labour is not in vain in the Lord.* 2 Cor. iv. 17, *For our light Affliction—works for us a far more exceeding and eternal Weight of Glory.* xiii. 11, *Be perfect, be of good Comfort, be of one Mind, live in Peace; and the God of Peace will be with you.*

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that are in the World, ſignifies the *unconverted Heathens.* See, particularly, 1 *Cor.* v. 10, 11. xi. 32. And, RECONCILE, [καταλασσω] when ſpoken of *the World*, ſignifies *changing* Men from Heatheniſm, to the Faith of the Goſpel. Rom. v. 10, *For if when WE*, Chriſtians, *were Enemies*, idolatrous Gentiles, *we were RECONCILED*, or changed, *to God by the Death of his Son: Much more being now* actually *RECONCILED, we ſhall be* finally *ſaved by his Life.* Conſequently, he could not, as our Tranſlators ſuppoſe, addreſs the Chriſtians at *Corinth*, when he ſaith, Ver. 20, *Now then we are Ambaſſadors for Chriſt, as though God did beſeech* [you] *by us; we pray* [you] *in Chriſt's Stead be ye reconciled unto God.* Our Tranſlators have inſerted [*you*] twice in this Verſe; as if the Apoſtle was ſpeaking to the *Corinthians:* But [*you*] is not in the original Greek; and the *Corinthians*, to whom he writes, were already *reconciled to God*, or changed from Heatheniſm to the Faith of the Goſpel; they had *received the Grace of God*, Chap. vi. 1. And therefore in this Verſe he gives a Specimen of their Manner of Preaching to the unconverted, unreconciled Gentiles. *Now then we are Ambaſſadors on the Behalf of Chriſt, as though God did beſeech*, or intreat, *by us, we pray*, we beg, *on the Behalf of Chriſt*, BE YE RECONCILED [or changed from your Enmity and Idolatry,] UNTO GOD. In ſuch Language the Apoſtles addreſſed, and intreated the *Gentile* World. He adds, *Ver.* 21, the grand Argument, which they urged to inforce this Intreaty: *For he*, God, *has made him to be Sin for us who knew no Sin, that we might be made the Righteouſneſs of God in him.* As if he had ſaid, "God by a ſurprizing Scheme of Wiſdom and Mercy, appointed his only "begotten Son, who was in a State of the higheſt Excellency, and Glory, to ſink into a "State of Suffering, and even to die, in order to lay a proper and juſt Foundation for the "Pardon and Salvation of a ſinful and apoſtate World." After this Manner the Apoſtles preached to the *unconverted Gentiles.*

II. The Apoſtle alſo gives us a Specimen of their Preaching to ſuch as the *Corinthians*, who had already embraced Chriſtianity; *Chap.* vi. 1, 2, 3, *And working together*, (I and my Fellow-labourer *Timothy*, *Chap.* i. 1.) *we moreover intreat* [και is emphatical] *that* YOU *receive not the Grace of God in vain.* [142] The *Corinthians* had received the Grace of God; and therefore the Apoſtle, and the Miniſters of the Goſpel, did not exhort them to be *reconciled unto God*; but, not *to receive* his *Grace in vain.* And then, as before, he ſubjoins the grand Argument, to perſuade *Chriſtians* to make a right Improvement of the Grace and Privileges they had received. *For he ſaith*, (explaining the bleſſed State of the Church, or People of God) *I have heard thee in a Time accepted, and in the Day of Salvation have I ſuccoured thee; Behold*, take good Notice, O Chriſtians, *now is the accepted Time, behold, now is the Day of Salvation.* As if he had ſaid; "Chriſtians, you "are in the happy State of Pardon, in which God has promiſed to hear your Prayers, to "ſupply you with all needful Succour and Strength, and to carry you on to Perfection. "Heaven ſhines and ſmiles upon you. Therefore, make a due Improvement of the glori-"ous Opportunity." Thus the Apoſtles and Miniſters of the Goſpel preached to ſuch, as had already embraced Chriſtianity. And it is evident, they conſidered all profeſſed *Chriſtians*, without Exception, as in a *State of Grace.* It is the great Happineſs of all profeſſed Chriſtians, that they have received *the Grace of God.* But this will not abſolutely ſecure their final Salvation. For the Grace of God is a *Motive* to Virtue; and if they do not ſo improve it, they *receive it in vain*, and ſhall periſh for ever. See other Inſtances of the like Apoſtolic Manner of preaching to Chriſtians, 2 *Cor.* vi. 16, 17, 18. vii. 1. *Heb.* iii. 6, 7, &c. xii. 22,—25; 28, 29. *Jam.* i. 18, 19. 1 *Pet.* i. 2, 3, 4, &c.

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187. SUPPOS.] But they might, and ſome of them actually did, neglect their Duty in a very groſs Manner. 1 Cor. i. 11, *There are Contentions,* Ἔριδες, *among you* [which are the Works of the Fleſh, *Gal.* v. 19, 20, 21.] iii. 3, *Whereas there are among you Envying and Strife, and Diviſions, are ye not carnal and walk as Men?* v. 11, *If any Man that is called a* BROTHER, [106] *be a Fornicator, Covetous, an Idolater, a Railer, a Drunkard, or an Extortioner.* vi. 8, *You do wrong,* ἀδικεῖτε, *and defraud, and that your* BRETHREN. x. 6, — 15, *Luſt not after evil Things, as they* [our Fathers, the *Jews* in the *Wilderneſs* *] *alſo luſted. Neither be ye Idolaters, as were ſome of them;* — *neither let us commit Fornication,* — *neither let us tempt,* provoke, *Chriſt,* — *neither murmur ye as ſome of them alſo murmured, and were deſtroyed of the Deſtroyer. Now all theſe Things happened unto them for Enſamples, and they are written for our Admonition* *. *Wherefore let him that ſtands* † [in the Chriſtian Faith] *take heed leſt he fall* [into thoſe Sins, and under the Wrath of God.] — *My dearly Beloved, flee from Idolatry.* xi. 18, — 33, *They eat and drank unworthily in the Lord's Supper, and were guilty of the Body and Blood of the Lord.* xv. 34, *Awake to Righteouſneſs, and ſin not; for ſome of you have not the Knowledge of God: I ſpeak this to your Shame.* 2 Cor. xi. 3, *I fear leſt by any Means, as the Serpent beguiled Eve through his Subtilty, ſo your Minds ſhould be corrupted from the Simplicity that is in Chriſt.* xii. 20, 21, *I fear leſt when I come I ſhall not find you ſuch as I would:* — *Leſt there be Debates, Envyings, Wraths, Strifes, Backbitings, Whiſperings, Swellings and Tumults: And leſt, when I come again, my God will humble me among you, and that I ſhall bewail* MANY *which have ſinned already, and have not repented of the Uncleanneſs, and Fornication, and Laſciviouſneſs which they have committed.*

188. ACCOUNT.] For their good or bad Behaviour they were accountable to God, and obnoxious to his Judgment. 1 Cor. x. 22, *Do ye provoke the*

13, &c. 23, &c. ii. 1; 7, &c. 11, &c. 2 *Pet.* i. 3, 4, 5, 6, &c. 1 *John* ii. 12, — 17. And in other Places.

* The Apoſtle's Argument in this 10*th* Chapter, *Ver.* 1, — 15, ſtands upon this Foundation; that our preſent *Chriſtian* Privileges and State bear a Correſpondence to the State and Privileges of the antient *Jews.* Now, ſaith he, *ALL our Fathers,* the *Iſraelites, were under the Cloud; and* ALL *paſſed through the Sea, and were* ALL *baptized into Moſes in the Cloud and in the Sea; and did* ALL *eat the ſame ſpiritual Meat; and did* ALL *drink the ſame ſpiritual Drink: (For they drank of that ſpiritual Rock that followed them: And that Rock was Chriſt:) But with many of them God was not well pleaſed: For they were overthrown in the Wilderneſs. Now thoſe Things were* OUR *Examples:* And therefore *ALL* of us, *Chriſtians,* without Exception, do enjoy all the common Honours, Encouragements, Advantages and Bleſſings of a peculiar People, as well as ALL the *Iſraelites* did. And further; as many of the *Iſraelites,* notwithſtanding their Privileges, were wicked, and for their Wickedneſs were deſtroyed, and fell ſhort of the promiſed Land; even ſo, if we *Chriſtians* do not take Care to improve our Privileges; if we commit Sin, as they did, we ſhall, after their Example, periſh, and fall ſhort of the heavenly *Canaan.* Therefore, the Apoſtle exhorts, Ver. 12, *Let him that thinks he ſtands,* in the preſent Privileges and Bleſſings of the Goſpel, *take heed leſt he fall* into eternal Perdition, by miſimproving them. In the ſame Manner he argues from *Jewiſh* Privileges and Duties, to *Chriſtian* Privileges and Duties, *Heb.* iii. 7 — 19. — iv. 1 — 12.

† The Senſe of δοκεῖν [*think, ſeem*] in ſeveral Places, eſpecially here, and *Heb.* iv. 1, is ſo nice, and difficult to ſettle, that I reckon the cleareſt Way of rendering the Words is to conſider this Verb as a Kind of Expletive.

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Lord to Jealousy? Are we stronger than he? xi. 30, 31, *For this Cause* [because you eat and drink unworthily in the Lord's Supper] *many are weak and sickly among you, and many sleep. For if we would judge ourselves, we should not be judged.* 2 Cor. v. 10, *For we must* ALL *appear before the Judgment-seat of Christ, that every one may receive the Things done in the Body, according to that he hath done, whether it be Good or Evil.*

189. THREAT.] And for their Wickedness, unrepented of, they should as certainly perish, as any other Sinners upon Earth. 1 Cor. vi. 9,—*The Unrighteous shall not inherit the Kingdom of God* *. *Be not deceived* with any Professions you make, or Privileges you enjoy: *Neither Fornicators, nor Idolaters, nor Adulterers, nor Effeminate, nor Abusers of themselves with Mankind, nor Thieves, nor Covetous, nor Drunkards, nor Revilers, shall inherit the Kingdom of God.* xi. 32, *When we are judged we are chastened of the Lord, that we should not be condemned with the World.* [This supposes, wicked *Christians* will, at last, be condemned with the Heathen World.]

190. FROM all this it appears; that the *Corinthian Christians* are affirmed by the Apostle, to be the *Church of God, washed, sanctified, justified, called Saints, saved, God's Husbandry, Building, Temple, bought with a Price,* to have God for their *Father,* and to be his *Children,* in a Sense which must take in the whole Body of Professors, good or bad; and even in a Sense consistent with their final Perdition. Consequently, that the *Grace,* they had *received,* was not to be rested in for *final Salvation,* any further, than it was made the Principle of a pious and virtuous Life.

GALATIANS.

191. The *Galatian Christians* had been *idolatrous Gentiles,* Chap. iii. 8, 14. iv. 8, *When ye knew not God, ye did Service unto them which by Nature are no Gods.*

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* *Inheriting the Kingdom of God,* plainly refers to *final* Salvation; or being actually possessed of the Glory of Heaven. Now the Apostle affirms, that the *Corinthian Christians* were *washed, sanctified,* and *justified,* Ver. 11, *And such were some of you: But ye are* washed, *but ye are* sanctified, *but ye are* justified *in the Name of the Lord Jesus, and by the Spirit of our God.* And yet, in *Ver.* 8, he charges them with the aggravated Crime of Injustice, or *Unrighteousness: Nay, you do wrong,* [ἀδικεῖτε, ye deal unrighteously] *and defraud, and that your Brethren,* to whom you profess the highest Love and Friendship. But he assures them, *Ver.* 9, that the *Unrighteous,* ἄδικοι, such as they were, *should not inherit the Kingdom of God.* Hence it appears; that, according to the Apostolic Way of speaking and judging, Persons who are *washed, sanctified,* and *justified,* may, nevertheless, be wicked, and excluded from Heaven. Which makes it very evident; that when the Apostle affirms, that the *Corinthians* were the *Church of God, called Saints, sanctified in Christ Jesus, washed, justified,* &c. he means they were so in a Sense common to all *Christians,* without Exception; namely, as they had a general Pardon of all past Sins, as they were taken into the present temporary and preparatory Family and Church of God, and enjoyed all proper Means, and powerful Motives to purify themselves, and to live holily. Which they were strongly obliged to do, as ever they hoped to obtain eternal Life. For, if they continued still to live in Fraud and Injustice, they would certainly perish with other Workers of Iniquity. And therefore Mr. *Pyle* has very clearly expressed the Sense of *Ver.* 11, thus; "To such Vices as these, many of you *Corinthians* were addicted in your "*Heathen*

192. BUT after they were converted to Christianity, the Apostle affirms, (i. 2.) that their several Societies were *Churches*; Ver. 4, That *Christ gave himself for* their *Sins*; Ver. 6, they were CALLED *into the Grace of Christ*; Ver. 11, Were BRETHREN; [106] iii. 2, 3, 5, Had *received the Spirit, begun in the Spirit*; Ver. 26, They were *all the* CHILDREN [107] *of God by* FAITH *in Christ Jesus*; Ver. 27, They had *put on Christ*; Ver. 29, They were *Christ's, Abraham's Seed, and* HEIRS [108] *according to Promise*; iv. 5, 6, *They had received the Adoption of* SONS, *and God had sent forth the Spirit of his Son into their Hearts*; Ver. 7, They were HEIRS *of God by Christ*; Ver. 9, They *knew God, or rather, were known of God.*

193. DUTY.] v. 6, *In Jesus Christ, neither Circumcision availeth any Thing, nor Uncircumcision, but Faith which works by Love*. Ver. 13, *By Love serve one another*. Ver. 16, *Walk in the Spirit*. Ver. 24, 25, *They that are Christ's have crucified the Flesh, with the Affections and Lusts. If we live in the Spirit, let us also walk in the Spirit*. vi. 9, *Let us not be weary in Well-doing* *.

194. CONS.] vi. 8, *He that soweth to the Spirit, shall of the Spirit reap Life everlasting*. Ver. 9, *For in due Season we shall reap, if we faint not*. Ver. 16, *And as many as walk according to this Rule, Peace be on them, and Mercy*.

195. SUPPOS.] The Apostle, through the whole Epistle, supposes these *Galatians* in great Danger of *finishing in the Flesh*, iii. 3; Of *falling from Grace*, and of having *Christ become of no Effect unto* them, v. 4; That they did, or might, *bite and devour one another*, Ver. 15; That they were in Danger of *fulfilling the Lust of the Flesh*, Ver. 16; That they might be *desirous of Vain-Glory, provoking one another, envying one another*, Ver. 26.

196. THREAT.] Chap. v. 19, 21, *They which do the Works of the Flesh, shall not inherit the Kingdom of God*. vi. 5, *Every Man shall bear his own Burden*. Ver. 7, 8, *Be not deceived, O Galatians, God is not mocked: For whatsoever a Man soweth, that shall he also reap. For he that soweth to the Flesh, shall of the Flesh reap Corruption.*

EPHESIANS.

197. PRIOR STATE.] ii. 1, 2, 3, *You were dead in Trespasses and Sins, wherein* IN TIME PAST † *ye walked according to the Course of this World,* [according to the Custom of the *Heathen* World,] *according to the Prince of the Power of the Air; the Spirit that now worketh in the Children of Disobedience,* ‡ [the Heathen.] *Among whom we all had our Conversation* IN TIMES PAST, † *in the Lusts of our Flesh, fulfilling the Desires of the Flesh, and of the Mind; and*

" *Heathen* State. But by becoming *Christians*, being baptized into the Faith of the *Gos-*
" *pel*, and by the Endowments of the *Holy Ghost* conferred on you, you were cleansed
" from the Guilt, and received Pardon of them all; and so are indispensably obliged for
" the future, to renounce and forsake the Practice of them."

* *Let us not be weary in* WELL-DOING, *for in due Time we shall reap, if we faint not*. Hence it appears, we are to go through a Course of WELL-DOING, in order to our reaping eternal Life; which we shall not obtain, if we *faint*, or are *weary in WELL-DOING*.

† *Time past.*] This Phrase points to their *Gentile* State. See 1 *Pet.* ii. 10. iv. 3, and the Note upon *Rom.* v. 6.

‡ *Children of Disobedience*, are unbelieving Heathen, in Contradistinction to *Christians*, who are *obedient Children*, or, as it is in the Greek, *Children of Obedience*, 1 Pet. i. 14.

were

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were Children by Nature of Wrath, even as other Heathens. Ver. 11, 12, *Wherefore remember that ye being in* TIMES PAST † GENTILES *in the Flesh, who are called Uncircumcision by that which is called the Circumcision in the Flesh made by Hands; that at that Time ye were without Christ, being* ALIENS [37] *from the Commonwealth of Israel, and* STRANGERS *from the Covenants of Promise, having no Hope, and without God in the World.* Ver. 17, *Ye were* AFAR OFF. Ver. 19, STRANGERS [37] *and* FOREIGNERS. v. 8, *Ye were sometimes Darkness* *.

198. ANTECED.] i. 1, 3, 4, 5, — *To the* SAINTS [127] *at Ephesus, and to the Faithful in Christ Jesus. The God and Father of our Lord Jesus Christ has blessed us with all spiritual Blessings in heavenly Places in Christ: According as he has* CHOSEN [92], *us in him before the Foundation of the World; having predestinated us to the Adoption of Children by Jesus Christ to himself.* Ver. 7, *In Christ we have* Redemption *through his Blood, the Forgiveness of Sins.* Ver. 11, *In whom also we have obtained an* Inheritance, *being predestinated according to the Purpose of him, who worketh all Things after the Counsel of his own Will.* Ver. 13, — *In whom also, after that ye believed, ye were sealed with that holy Spirit of Promise.* ii. 5, 6, God, *even when we were dead in Sins, hath quickened us together with Christ (by* GRACE [139] *ye are* SAVED. [93]). *And hath raised us up together, and made us sit together in heavenly Places in Christ Jesus.* Ver. 10, *We are his Workmanship,* CREATED [99] *in Christ Jesus.* Ver. 13, *Now ye who sometimes were* afar off, *are made* NIGH [131] *by the Blood of Christ.* Ver. 16, Who has *reconciled* us *unto God in one Body* with the *Jews.* (iii. 6.) Ver. 18, *For through him we have an Access by one Spirit unto the Father.* Ver. 19, *Now therefore ye are no more* Strangers *and* Foreigners, *but Fellow-*CITIZENS [117] *with the* SAINTS, *and of the* HOUSHOLD [107] *of God;* Ver. 20, *And are built upon the Foundation of the Apostles and Prophets, Jesus Christ himself being the chief Corner-stone.* Ver. 22, *In whom you also are builded together for an* HABITATION [128] *of God, through the* Spirit. v. 8, *Ye were sometimes* Darkness, *but* now *are ye* Light *in the Lord.*

199. REASON.] i. 5, *Having predestinated us — according to the Pleasure of his Will.* Ver. 6, *To the Praise of the Glory of his* GRACE, [142] *whereby he has made us accepted in the Beloved.* Ver. 7, — *According to the Riches of his* GRACE. Ver. 9, *According to his good Pleasure, which he has purposed in himself.* Ver. 11, *Being predestinated according to the Purpose of him, who works all Things after the Counsel of his own Will.* ii. 2, *God, who is rich in* MERCY, [142] *for his great* LOVE [142] *wherewith he has loved us, even when we were dead in Sins, has quickened us together with Christ; by* GRACE *ye are* SAVED. [93] Ver. 7, *That in the Ages to come he might shew the exceeding Riches of his* GRACE, *in his Kindness towards us in Jesus Christ. For by* GRACE *ye are* SAVED *through* FAITH, *and that not of yourselves, it is the Gift of God: Not of* WORKS, [139] *so that no Man can boast.* iii. 11, *According to the eternal Purpose which he purposed in Christ Jesus our Lord.* [165]

200. The *Ephesians* were happy in these *Privileges*, conferred upon them by the pure *Mercy*, *Grace* and *Love* of God, without Respect to any *Works of Righteousness* they had done, in their *Gentile* State. Thus they were *saved*, through *Faith* only, without *Works*. But would they be finally saved without *Works* of

* *Darkness*, is another Character of the *Heathen* State; Col. i. 13, *Who has delivered us from the Power of* Darkness. 1 *Thes.* v. 4, 5. *Acts* xxvi. 18. *Rom* xiii. 12. 2 *Cor.* vi. 14. *Ephes.* v. 11. vi. 12. 1 *Pet.* ii. 9.

Obedience

Obedience and Righteouſneſs? By no Means. So far from that, that theſe Privileges were *Means* and *Motives* to engage them to *good Works*; which *good Works* are the very End, for which they were, by the Grace of God, brought into the foreſaid bleſſed Condition. And therefore the Apoſtle earneſtly exhorts them to all Manner of Holineſs; which would have been needleſs, had their *final Salvation* been ſecured by their being *choſen, predeſtinated, ſaved by Grace*, &c.

201. DUTY.] i. 4, *He has* choſen *us,— that we ſhould be holy.* Ver. 12, *Being predeſtinated — that we ſhould be to the Praiſe of his Glory.* ii. 10, *For we are his Workmanſhip, created in Chriſt Jeſus unto* GOOD WORKS, *which God hath before ordained,* [when he laid the Plan of our Redemption] *that we ſhould walk in them.* iv. 1, 2, 3, *I therefore, the Priſoner of the Lord, beſeech you that ye walk worthy of the* CALLING *wherewith ye are* CALLED, *with all Lowlineſs and Meekneſs, with Long ſuffering, forbearing one another in Love.* Ver. 17. *This I ſay therefore, and teſtify in the Lord, that ye* HENCEFORTH [in your Chriſtian State] *walk not as other* GENTILES *walk, in the Vanity of their Mind, having their Underſtanding darkened, being alienated from the Life of God*, &c. Ver. 22, 23, 24, *That ye put off, concerning the former Converſation, the old Man, which is corrupt, — and that ye put on the new Man, which after God is created in Righteouſneſs, and true Holineſs.* Ver. 25, *Wherefore, putting away Lying, ſpeak the Truth.* — Ver. 26, *Be ye angry, and ſin not. Neither give Place to the Devil.* Ver. 28, *Let him that ſtole, ſteal no more. Let no corrupt Communication proceed out of your Mouth*, &c. v. 1, 2, *Be followers of God as dear Children; and walk in Love.* Ver. 3, *Fornication and all Uncleanneſs, or Covetouſneſs, let it not be once named among you, as becomes* SAINTS. Ver. 8, *Ye were ſometimes* [in Heatheniſm] Darkneſs; *but now* [in your Chriſtian State] *are ye* Light *in the Lord: Walk as Children of Light.* Ver. 11, *And have no Fellowſhip with the unfruitful Works of Darkneſs.*

202. SUPPOS.] From theſe earneſt Admonitions it is evident, the *Epheſians*, though they were *choſen, predeſtinated*, &c. might ſtill live in Heatheniſh Wickedneſs; as alſo from his exhorting them to *take unto* them *the whole Armour of God, that they might be able to ſtand in the evil Day, and having done all to ſtand*, &c. Chap. vi. 11, &c. Which ſuppoſes they had Enemies to engage with, by whom they might poſſibly be overcome, and ruined for ever: As he tells them.

203. THREAT.] v. 5, 6, *For this ye know, that no Whoremonger, nor unclean Perſon, nor covetous Man, who is an Idolater, hath any Inheritance in the Kingdom of Chriſt, and of God. Let no Man deceive you,* into the Commiſſion of thoſe Sins, *with vain Words: For becauſe of theſe Things the Wrath of God cometh upon the Children of Diſobedience* *; and will come upon you alſo, if you practiſe ſuch Wickedneſs.

PHILIPPIANS. Chap. I.

204. ANTECED.] Ver. 1, — *To all the* SAINTS *in Chriſt Jeſus at Philippi.* Ver. 3, 5, *I thank God for your* FELLOWSHIP *in the Goſpel.* ii. 12. iii. 1. iv. 1, *My Beloved; my* BRETHREN, *dearly Beloved,* — ii. 13, *God works in* [among]

* Children of Diſobed.] An Epithet of the Heathen World, *Eph.* ii. 2, 3.

you

CHAP. X.

you both to will and to do; [that is, God hath ſupplied them with all proper Means and Motives, to engage them to a faithful Diſcharge of their Duty, and was ready to ſupply them with Strength to enable them to do it.]

205. REASON.] ii. 13, — *Of his Good-will.* That is, upon the Foot of Good-will, ὑπερ εὐδοκιας, or free Grace, God was working among them to will and to do. Which Grace is not conſidered, as what would in itſelf abſolutely ſecure their final Salvation; but as a MOTIVE TO OBEDIENCE, without which, they could not be ſaved: As appears from *Ver.* 12, *&c.*

206. DUTY.] ii. 12, — 16, *Wherefore, my Beloved, as ye have always* OBEYED, *not as in my Preſence only, but now much more in my Abſence*; WORK *out your own Salvation* [or one another's Welfare] *with Fear and Trembling*; that is, with Care and Attention. [*For it is God which works in*, or among *you, both to will and to do of his Good-will.*] *Do all Things without Murmurings and Diſputings: That ye may be blameleſs and harmleſs, the Sons of God without Rebuke, in the Midſt of a crooked and perverſe Nation, among whom ye ſhine* * *as Lights in the World*; *holding forth the Word of Life.* i. 9, 10, 11, — *I pray that your Love may abound more and more, in Knowledge and in all Judgment; that ye may approve Things that are excellent; that ye may be* SINCERE, *and without Offence till the Day of Chriſt; being filled with the Fruits of* RIGHTEOUSNESS, *which are by Jeſus Chriſt unto the Glory and Praiſe of God.* iv. 4, *Rejoice in the* LORD [164]. Ver. 6, *Be careful for nothing: But in every Thing by Prayer and Thankſgiving let your Requeſts be made known unto God.* Ver. 8, *Finally, Brethren, whatſoever Things are true, — honeſt, — juſt, — pure, — lovely, — of good Report; if there be any Virtue, and if there be any Praiſe, think of theſe Things.*

207. CONSEQ.] i. 6, *Being confident of this very Thing, that he who has begun a good Work in you, will perform it until the Day of Jeſus Chriſt.* iv. 7, 9, *And the Peace of God which paſſes all Underſtanding, ſhall keep your Hearts and Minds through Chriſt Jeſus. Thoſe Things which ye have both learned and received, and heard and ſeen in me,* DO: *And the God of Peace ſhall be with you.*

208. SUPPOS.] ii. 16, *Holding forth the Word of Life; and that I may rejoice in the* DAY *of* CHRIST, *that I have not run in vain, neither laboured in vain.* [His *running* and *labouring* plainly refer to his Preaching the Goſpel among them. Therefore, he evidently ſuppoſes, that the *Philippians* might not be obedient to the Goſpel; (though they were then *SAINTS in Chriſt Jeſus*) and that, if they were not obedient, in the *DAY OF CHRIST* it would be found, that the Apoſtle's Labours among them were loſt and ineffectual: Becauſe the *Philippians* would fail of eternal Salvation.] And of himſelf he ſaith, iii. 13, 14, *Brethren, I count not myſelf to have apprehended: But this one Thing I do, forgetting thoſe Things which are behind, and reaching forth unto thoſe Things which are before, I preſs towards the Mark for the Prize of the high Calling of God in Chriſt Jeſus.* Here the Apoſtle tells us, his attaining to *the Reſurrection of the Dead*, in the beſt Senſe, muſt be the Effect of his diligent Perſeverance in the Chriſtian Life; and that this ſhould be a Rule to all Chriſtians. In this all ſhould agree; and, agreeing in this, ſhould not differ about other Things, which they may not underſtand, *Ver.* 15, 16.

* *Ye ſhine*, that is, ought to ſhine. Duty is frequently expreſs'd in the preſent Tenſe. See *Col.* iii. 8. *Heb.* xiii. 14. [274]

COLOS-

209. PRIOR STATE.] i. 27, The Apostle supposes they had been *GENTILES*; Ver. 21, SOMETIME *alienated and* ENEMIES [37] *in their Mind by wicked Works*; iii. 7, *Walking in Fornication, Uncleanness*, &c. *while they lived among the Children of Disobedience.*

210. ANTECED.] i. 2, They were SAINTS, *and faithful* BRETHREN [106] *in Christ*; Ver. 5, *The Hope* of the Gospel *was laid up for them in Heaven*; Ver. 12, They were *made meet*, or counted worthy, *to be Partakers of the* INHERITANCE [108 in the Note] *of the Saints* [127] *in Light*: *Being delivered from the Power of* Heathenish *Darkness*; *and translated into the Kingdom of* God's *dear Son*: Ver. 14, *In whom they had* Redemption *through his Blood, even the Forgiveness of Sins*; Ver. 21, They were *sometime*, [in their Heathen State] *alienated and Enemies*; —but now *Christ had* RECONCILED [117] *them in the Body of his Flesh, through Death*; Ver. 27, *Christ was in*, or among, *them, the Hope of Glory*; ii. 6, They had *received Christ Jesus the Lord*; Ver. 11, —14, *They* were *circumcised with the Circumcision made without Hands, in putting off the Body of the Sins of the Flesh, by the Circumcision of Christ: Buried with him in Baptism, wherein also* they were *risen with him, through the Faith of the Operation of God, who has raised him from the Dead. And* them *being dead in* their *Sins, and the Uncircumcision of* their *Flesh, had God* quickened *together with Christ, having forgiven* them *all Trespasses, blotting out the Hand-writing of* Jewish *Ordinances that was against* them, and hindered their Admittance into the Church upon Gospel Terms; iii. 3, By the Profession and Principles of the Gospel, they were *dead* to this World, and their *Life was hid with Christ in God*, in Hope *that when Christ, who is our Life shall appear, then* they *also* should *appear with him in Glory*; Ver. 9, They had *put off the old Man with his Deeds*; *and* had *put on the new Man which is renewed in Knowledge, after the Image of him that* CREATED [99] *him*; Ver. 12, They were ELECT [92] *of God*, HOLY [127] *and* BELOVED; [140] Ver. 15, *They were* CALLED *in one Body.*

211. DUTY.] i. 9, —12, —*We cease not to pray for you, and desire that ye might be filled with the Knowledge of his Will, in all Wisdom and spiritual Understanding: That ye might walk worthy of the Lord* [164] *unto all pleasing, being fruitful in every* GOOD WORK, *and increasing in the Knowledge of God; strengthened with all Might, according to his glorious Power, unto all Patience and Long-suffering with Joyfulness; giving Thanks unto the Father.* Ver. 22, *You hath he* RECONCILED [changing you from Heathenism to Christianity, and forgiving your Sins, for this End] *to present you holy and unblameable, and unreproveable in his Sight*, [at the LAST DAY.] ii. 6, *As ye have therefore received Christ Jesus the Lord, so walk in him.* iii. 1, 2, *If ye*, or since ye, *then are risen with Christ, seek those Things which are above, where Christ sitteth on the Right Hand of God. Set your Affection on Things above, and not on Things on the Earth. For ye are dead*, &c. Ver. 5, *Mortify therefore your Members, which are upon the Earth; Fornication, Uncleanness, inordinate Affection*, &c. *In the which ye also walked sometime*, that is, when you were *Heathens*. Ver. 8, *But NOW*, you have embraced the Gospel, *you also put off*, that is, it is your Duty to *put off all these, Anger, Wrath, Malice*, &c. Ver. 9, *Lie not one to another, seeing that ye have put off the old Man with his Deeds.* Ver. 12, *Put on therefore (as the* ELECT *of God,* HOLY *and* BELOVED [140]

CHAP. X.

Bowels of Mercies, Kindneſs, Humbleneſs of Mind, &c. to the 7th Verſe of the 4th Chapter.

212. CONSEQ.] iii. 24, *Knowing that of the Lord ye ſhall receive the Reward of the* INHERITANCE. [108]

213. SUPPOS.] i. 23, *If ye continue in the Faith, grounded and ſettled, and be not moved away from the Hope of the Goſpel.* Ver. 28, *Whom* [Chriſt] *we preach*, warning *every Man, and teaching every Man in all Wiſdom; that we may preſent every Man perfect in Chriſt Jeſus.* ii. 4, *This I ſay, leſt any Man ſhould* beguile *you with enticing Words.* Ver. 8, *Beware leſt any Man* ſpoil *you.* Ver. 18, *Let no Man* beguile *you of your* [final] *Reward.* All this ſuppoſes, they might poſſibly be *ſpoiled*; and *beguiled* of eternal Happineſs; and therefore the Apoſtle earneſtly cautions and *warns* them, that he might, in the *laſt Day*, preſent them *perfect in Chriſt Jeſus.* In which Day, he tells them,

214. THREAT.] iii. 25, That he that *doth Wrong, ſhall receive for the Wrong which he has done: And there* will then be *no Reſpect of Perſons.* For, Ver. 6, on Account of *Fornication, Uncleanneſs*, &c. againſt which he cautions them, *the Wrath of God comes upon the Children of Diſobedience*, whoever they be, and therefore, would come upon them too, if they were guilty of ſuch Wickedneſs.

ALL this makes it clear, 1. That their being *Saints, reconciled, quickened together with Chriſt, Elect, Holy* and *Beloved*, would not, of itſelf, ſecure their final Happineſs. 2. That theſe Honours and Privileges were in order to their diſcharging their ſeveral Duties as *Chriſtians.* 3. That they might, though *Elect, Holy* and *Beloved*, neglect thoſe Duties, and fall into Sin. 4. And that if they did, they ſhould periſh. Conſequently their being *reconciled, quickened together with Chriſt, Elect, Holy, Beloved*, &c. muſt refer to their External State, as they were taken into the Family and Kingdom of God, and veſted with the Privileges thereof.

I. II. *THESSALONIANS.*

BOTH theſe Epiſtles were wrote to the ſame Perſons.

215. PRIOR STATE.] They had been idolatrous *Gentiles.* 1 *Theſ.* i. 9,— When we *entered in unto you*, and preached the Goſpel, *ye turned unto God from IDOLS.* ii. 14, *Ye have ſuffered like Things of your own Countrymen*, the Gentiles of *Theſſaly, even as the Churches of God in Judea have of the Jews.*

216. ANTECED.] 1 *Theſ.* i. 1, They are become, by embracing the *Chriſtian* Faith, *the* CHURCH, or CONGREGATION, [133] *of the Theſſalonians in God the Father, and the Lord Jeſus Chriſt.* 2 Theſ. i. 1.—1 Theſ. i. 2, 4, *I give Thanks to God always for you,—knowing,* BRETHREN *beloved, your* ELECTION *of God*; or *knowing*, Brethren, BELOVED *of God, your* Election. Ver. 6, *And ye became Followers of us, and of the Lord, having received the Word.*— Ver. 9, *Ye turned to God from Idols.* ii. 12, *God has* CALLED *you to his Kingdom and Glory.* v. 4, 5, *Ye, Brethren, are not in* DARKNESS.—*Ye are all Children of the* LIGHT, *and the Children of the* DAY: *We are not of the Night, nor of Darkneſs.* Ver. 9, *God has not appointed us to Wrath, but to obtain Salvation by our Lord Jeſus Chriſt.* Ver. 27, *I charge you by the Lord, that this Epiſtle be read unto all the* HOLY BRETHREN. [127, 106] 2 Theſ. ii. 13, 14, *We are bound to give Thanks alway to God for you Brethren,* BELOVED *of the Lord,* [140] *becauſe God hath from the Beginning* [perhaps from the original Settlement

ment of the Covenant with *Abraham*] CHOSEN *you to Salvation, through Sanctification of the Spirit, and Belief of the Truth; whereunto he* CALLED *you by our Gospel, to the obtaining of the Glory of our Lord Jesus Christ.*—These were their great Honours and Privileges, intended to engage them to a holy and virtuous Life; as follows.

217. DUTY.] 1 Thes. ii. 12, *Walk worthy of God, who has called you to his Kingdom and Glory.* iii. 12, 13, *And the Lord made you to increase and abound in Love one towards another, and towards all Men, even as we do towards you: To the end he may establish your Hearts unblameable in Holiness before God, even our Father, at,* or unto, *the* COMING OF OUR LORD *Jesus Christ with all his Saints* *. iv. 1,—6—*We beseech you, Brethren, and exhort you by the Lord Jesus, that as ye have received of us how ye ought to walk, and to please God, so ye would abound more and more. For ye know what Commandments we gave you by the Lord Jesus. For this is the Will of God* [in *ELECTING* and *CALLING* you,] *even your Sanctification, that ye should abstain from Fornication,* &c. Ver. 9,—12, *As touching brotherly Love, ye need not that I write unto you;—for indeed you do it,—but I beseech you, Brethren, that ye abound more and more; and that ye study to be quiet, and do your own Business,* &c. v. 6, *Let us not sleep as do others,* [the Heathen, *Ephes.* ii. 3. v. 14] *but let us watch and be sober.* Ver. 8, *Let us, who are of the* DAY, *be sober, putting on the Breast-plate of Faith and Love, and for an Helmet the Hope of Salvation.* Ver. 23, *And the very God of Peace sanctify you wholly: and I pray God your whole Spirit and Soul and Body be preserved blameless unto the* COMING OF OUR LORD Jesus Christ *. 2 Thes. i. 11, 12, *We pray always for you, that our God would count,* or make, *you worthy of this* CALLING, *and fulfil all the good Pleasure of his Goodness, and the Work of Faith with Power. That the Name of our Lord Jesus Christ may be glorified in you, and ye in him, according to the Grace of our God, and the Lord Jesus Christ,* bestowed upon you. ii. 14, &c. *Ye are* CALLED *to the obtaining of the Glory of our Lord Jesus Christ. Therefore, Brethren, stand fast, and hold the Traditions, which ye have been taught. Now our Lord Jesus Christ, and God even our Father, which has* LOVED [193] *us, and given us everlasting Consolation, and good Hope through Grace, comfort your Hearts, and establish you in every good Word and Work.*

218. CONSEQ.] 1 Thes. iv. 17,—*We shall for ever be with the Lord.* v. 23, 24, *The God of Peace sanctify you wholly.—Faithful is he who* CALLETH *you, who also will do it.* 2 Thes. i. 4, 5, 7, 10, *Your Persecutions and Tribulations, are a manifest Token of the righteous Judgment of God, that ye may be counted worthy of the Kingdom of God, for which ye suffer. Seeing it is a righteous Thing with God,—to recompence—to you who are troubled,* REST [109] *with us, when the Lord Jesus shall be revealed from Heaven, with his mighty Angels,—when he shall come to be glorified in his Saints, and admired in all them that believe in* THAT DAY. iii. 3, *The Lord is faithful who shall establish you, and keep you from Evil.*

219. SUPPOS.] 1 Thes. ii. 11, 12,—*We exhorted and* charged *every one of you,—that ye would walk worthy of God.* iii. 5, 8,—*I sent to know your Faith, lest by some Means the Tempter have tempted you, and our Labour be* IN VAIN. *For now we live, if ye stand fast in the Lord.* iv. 7, 8, *God hath not* called *us unto Un-*

* Hence it appears; That the happy State of a Christian is not determined, or fixed, till the *Coming of our Lord.* In the mean while, he has a State of Trial to go through, in order to his being *sanctified*, and found blameless at our Lord's Coming. Which the Apostle prays might be the Case of the *Thessalonian Christians.*

CHAP. XI.

cleanneſs, but unto Holineſs. He therefore [among you] *that deſpiſes* [the Rules of our holy Calling,] *deſpiſes not Man but God, who has alſo given unto us his holy Spirit.* v. 6, *Therefore let us not ſleep as do others* [the Heathen;] *but let us watch and be ſober.* Ver. 14, *We exhort you, Brethren, warn them that are unruly* among you. 2 Theſ. iii. 4, *We have Confidence touching you, that ye both do, and will do the Things which we command you.* Ver. 6, *Now we command you, Brethren, in the Name of our Lord Jeſus Chriſt, that ye withdraw yourſelves from every* BROTHER *that walks diſorderly.* Ver. 11, *For we hear that there are ſome which walk among you diſorderly.*—Ver. 13, 14, 15, *But ye, Brethren, be not weary in Well-doing. And if any Man obey not our Word by this Epiſtle, note that Man, and have no Company with him, that he may be aſhamed; yet count him not as an Enemy, but admoniſh him as a* BROTHER. [106]

220. ACCOUNT.] 1 Theſ. iv. 8, *He* [among you] *that deſpiſes, deſpiſes not Man, but God,* to whom he is accountable for his wicked Conduct; as appears from

221. THREAT.] Ver. 6, *Let none among you go beyond and defraud his Brother in any Matter, becauſe that the Lord is the* Avenger *of all ſuch, as we alſo have* forewarned *you, and teſtified.*

CHAP. XI.

A Continuation *of the Proof from the Apoſtolic Writings, that Goſpel Privileges,* &c. *are Motives to a Good and virtuous Life.*

I. TIMOTHY.

CHAP. XI.

222. CHAP. I. 5, *The End,* or Deſign, *of the Commandment* *, [the Goſpel] *is* to produce *Charity, out of a pure Heart, and of a good Conſcience, and of Faith unfeigned.* Ver. 9, 10, 11, *The* LAW *is made*—*for the Lawleſs and Diſobedient, for the Ungodly and Sinners, for Unholy and Profane,* &c. —*and if there be any other Thing that is contrary to* SOUND DOCTRINE, *according to the glorious* GOSPEL *of the bleſſed God, which is committed to my Charge.* Obſ. The *Goſpel, Paul* preached, forbids and condemns all Wickedneſs, as certainly as the *Law* itſelf. iv. 8, 'Tis GODLINESS, which in the Goſpel, *has the* PROMISE *of the Life that now is,* [of preſent Bleſſings,] *and of that which is* TO COME. vi. 3, *The Words of our Lord Jeſus Chriſt* are *wholeſome Words,* and his *Doctrine is according to* GODLINESS.

223. *TIMOTHY* was a *MAN OF GOD,* Chap. vi. 11; *A Miniſter of Jeſus Chriſt,* iv. 3; And therefore one of a higher Rank in the Church: But he ſhould finally *ſave himſelf, and them that heard* him, *by exerciſing himſelf unto Godlineſs,* being *an Example of the Believers in Word, in Converſation, in Charity, in*

* Παραγγελιας. The Goſpel is alſo ſignified by ἐντολη, *Commandment,* 2 Pet. ii. 21.

Spirit,

Spirit, in Purity. — By *taking heed unto* himself, *and* his *Doctrine*, Ver. 7, to the End. — He was CALLED to *eternal Life*; but he would lay hold of it, ſo as to ſecure it finally, by *following after Righteouſneſs, Godlineſs, Faith, Love, Patience, Meekneſs: And by fighting the good fight of Faith*, vi. 11, 12. — Ver. 17, — 19, *Charge them that are rich in this World*. He ſpeaks of profeſſed *Chriſtians*, who were (Ver. 2.) *Brethren, faithful, and beloved*, [140] *Partakers of the Benefit*, that is, of the Favour and Bleſſing of God in *Chriſt*. And yet he muſt charge thoſe not to be *high-minded, nor truſt in uncertain Riches, but in the living God; to do good, that they might be rich in* GOOD WORKS, *ready to diſtribute, willing to communicate; laying up in Store for themſelves a good Foundation againſt the Time to come*, the future World, *that they may lay hold on eternal Life*. Plainly intimating, that if they were not rich in *good Works*, notwithſtanding their preſent Honours and Privileges, they would want a good Foundation, as to the World to come, and would not lay hold on eternal Life, ſo as finally to obtain it.

II. *TIMOTHY.*

224. CHAP. I. 9, *Timothy*, with the Apoſtle, and other *Chriſtians*, was SAVED, [93] *and* CALLED [97] *with an holy Calling, not according to* his or their WORKS, *but according to God's own Purpoſe and* GRACE, [139] *which was given us in Chriſt Jeſus before the World began.* [165] And *Timothy* was CHOSEN *to be a Soldier*, ii. 4. But though he was *ſaved, called* and *choſen*, without Reſpect to *Works*, antecedent to his being *ſaved, called* and *choſen*, it is manifeſt he was under the ſtrongeſt Obligations to all GOOD WORKS, after he was *ſaved, called* and *choſen*; otherwiſe, he would fall ſhort of final and eternal Salvation. This is manifeſt from the Apoſtle's Exhortations. ii. 15, *Study to ſhew thyſelf approved unto God.* Ver. 22, *Flee youthful Luſts: But follow Righteouſneſs*, &c. iii. 14, *Continue thou in the Things which thou haſt learned.* iv. 1, 2, *I charge thee before God, and the Lord Jeſus Chriſt, who ſhall judge the Quick and the Dead, at his Appearing and his Kingdom*, [and who will judge thee, *Timothy*, according to thy Behaviour,] *preach the Word, be inſtant in Seaſon, out of Seaſon, reprove, rebuke, exhort with all Long-Suffering and Doctrine.* Ver. 5, *Watch thou in all Things, endure Afflictions, do the Work of an Evangeliſt, make full Proof of thy Miniſtry.* ii. 3, — *Endure Hardneſs as a good Soldier of Jeſus Chriſt. No Man that warreth intangleth himſelf with the Affairs of this Life; that he may pleaſe him who has choſen him to be a Soldier. And if a Man ſtrives for Maſteries* [in the *Olympic* Games,] *yet is he not* CROWNED, *except he ſtrive lawfully. The Huſbandman that* LABOURETH, *muſt be firſt Partaker of the Fruits.* Or, as it is in the Margin, *The Huſbandman* LABOURING *firſt, muſt be Partaker of the Fruits.* According to which Rule the Apoſtle himſelf (Ver. 10.) *endured all Things for the* ELECT's [92] *ſake, that they might obtain the Salvation which is in Chriſt Jeſus, with eternal Life.* [This ſhews, it is one Thing to be *elect*, or *choſen* unto *Salvation*; and another Thing to obtain that *Salvation*, which is connected with *eternal Life.*] Ver. 11, *It is a faithful Saying, For if we*, who are SAVED and CALLED (i. 9.) *be dead with him, we ſhall alſo live* eternally *with him: If we ſuffer, we ſhall alſo* REIGN *with him: But if we deny him, he will deny us*, in the Day of Judgment. Ver. 19, — *Let every one that names the Name of Chriſt* [profeſs Chriſtianity] *depart from Iniquity.*

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quity. Ver. 20, 21, *But in a great Houſe,* [ſuch a large Society as the Church,] *there are not only Veſſels of Gold and Silver, but alſo of Wood and Earth; and ſome to Honour, and ſome to Diſhonour. If a Man therefore purge himſelf from theſe, he ſhall be a Veſſel unto Honour, ſanctified and meet for the Maſter's Uſe, and prepared unto every* GOOD WORK.

225. CHAP. IV. 6, 7, 8,—*The Time of my Departure is at hand; I have fought the good Fight, I have finiſhed my Courſe, I have kept the Faith. Henceforth there is laid up for me a* CROWN *of Righteouſneſs, which the Lord the righteous Judge will give me at that Day; and not to me only, but unto all them alſo, that love his appearing.* Hence it is evident, the *CROWN* of final Happineſs is to be expected, as the Iſſue of a Courſe of faithful Service and Obedience.

TITUS.

226. CHAP. I. 1, *The Truth* [the Goſpel] *is after Godlineſs.* ii. 1, *Speak thou the Things which become* SOUND DOCTRINE. What is *ſound* Goſpel *Doctrine?* Anſw. Ver. 2,—11, *That aged Men be ſober, grave, temperate,* &c. *The aged Women likewiſe, that they be in behaviour as becomes* HOLINESS, or holy Women, &c. *That they may teach the young Women to be ſober, to love their Huſbands, to love their Children, to be diſcreet, chaſte, Keepers at Home, good, obedient to their own Huſbands,* &c. *Young Men likewiſe exhort to be ſober-minded. In all Things ſhewing thyſelf a Pattern of* GOOD WORKS. *Exhort Servants to be obedient unto their own Maſters,* &c.—That the Doctrine, which teaches us Godlineſs, Sobriety, right Behaviour in every Relation, and the Performance of all *GOOD WORKS,* is the *ſound, uncorrupt Doctrine* of the Goſpel, the Apoſtle proves, Ver. 11,—14, *For the* GRACE *of God, which brings* SALVATION [93] *unto all Men*, has appeared, teaching us, that denying Ungodlineſs and worldly Luſts, we ſhould live ſoberly, righteouſly, and godly in this preſent World; looking for that bleſſed Hope, and the Appearing of the Glory of the great God, and our Saviour Jeſus Chriſt, who gave himſelf for us, that he might redeem us from all Iniquity, and purify unto himſelf a* PECULIAR PEOPLE [132] *zealous of* GOOD WORKS.—This clearly ſhews, that the Goſpel is a Scheme for promoting Virtue and Holineſs: and that *Redemption,* and *the Grace of God which brings Salvation unto all Men,* or freely admits Men of all Degrees, upon their profeſſed Faith, to the Privileges and Bleſſings of God's *peculiar People,* doth not immediately and abſolutely ſecure our *final Salvation*; but, in order to that, we muſt be purified from Iniquity, and zealous of good Works.

227. CHAP. III. 1,—9. *Paul* ſhews *Titus,* how to inſtruct the *Cretans* to make a due Improvement of their *Chriſtian* Principles and Obligations, inculcating the ſame Things, as above, under a different Form. Ver. 8, *Theſe Things I will that thou affirm conſtantly,* or eſtabliſh, as Principles, among them, for this End, *that they who believe in God be careful to maintain* GOOD WORKS; of which he gives ſome Inſtances, Ver. 1, 2, *to be ſubject to Principalities and Powers, to obey Magiſtrates, to be ready to every* GOOD WORK. *To ſpeak Evil of no Man, to be no Brawlers, but gentle, ſhewing all Meekneſs to all Men.*

* *Unto all Men,*] That is, unto all Ranks and Degrees of Men, Servants as well as Maſters, *Ver.* 9, 10.

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228. Now the Principles and Obligations, which he ought to affirm and eſtabliſh, in order to inforce the Practice of ſuch *good Works*, are contained in Ver. 3, 4, 5, 6, 7; *For we ourſelves alſo were SOMETIMES* [in our *Gentile* State] *fooliſh, diſobedient, deceived, ſerving divers Luſts and Pleaſures*, &c. *But after that the* KINDNESS *and* LOVE *of God our Saviour towards Man appeared, not by* WORKS *of Righteouſneſs, which we have done, but according to his* MERCY *he* SAVED *us, by the Waſhing* * *of Regeneration, and Renewing of the Holy Ghoſt, which he ſhed on us abundantly, through Jeſus Chriſt our Saviour; that being* [*thus*] JUSTIFIED *by his Grace, we ſhould be made* HEIRS [108] *according to the Hope of eternal Life.* Then he adds, Ver. 8, *This is a faithful Saying*, or, this is perfectly true, and the real Senſe of the Goſpel, *and theſe Things I will that thou affirm conſtantly*, [for this End and Purpoſe] *that they, who have believed in God, may be careful to maintain* GOOD WORKS †.

229. HERE it is plain, 1. That the *Chriſtians* of *Crete* were SAVED *by the Waſhing of Regeneration, and Renewing of the Holy Ghoſt, ſhed* on them, and that they were JUSTIFIED, and *made* HEIRS *of the Hope of eternal Life.* 2. That they were not *ſaved, juſtified*, &c. *by* WORKS *of Righteouſneſs they had done*; for they had been *fooliſh, diſobedient*, &c. but by the *Kindneſs, Love*, and *Mercy* of God. 3. Notwithſtanding they were thus *ſaved* and *juſtified*, &c. and *believed in God*, their final State was not hereby determined, without their being *careful to maintain* GOOD WORKS. 4. Their preſent *Salvation* and *Juſtification* muſt be inculcated upon them, in order to induce them to be *careful to maintain good Works*. And therefore, 5. The Grace and Privileges of the Goſpel, they then enjoyed, muſt be conſidered as a Principle or Motive [168], under the Influence of which they were to bring forth *good Works*; without which they would be *unfruitful*, according to Ver. 14, *And let ours alſo learn to maintain good Works for neceſſary Uſes, that they be not unfruitful.*

* *HEBREWS.*

230. PRIOR STATE.] *Jews.* The Apoſtle writes to the *Hebrews*, or the *Jewiſh Chriſtians* inhabiting *Judea*. And they were,

231. ANTECED.] iii. 1, HOLY BRETHREN, [127, 106] *Partakers of the heavenly* CALLING; iv. 1, They had *a Promiſe left* them *of entering into* God's REST [109]; vi. 4, 5, *They were enlightened, and had taſted of the heavenly Gift, and were made Partakers of the Holy Ghoſt, and had taſted the good Word of God, and the Powers of the World to come*; Ver. 7, They were the *Earth*, or Ground, upon which the Rain fell; The Covenant, mentioned Chap. viii. 10, 11, 12, and x. 16, 17, wherein God promiſes *the Houſe of Iſrael* to be their God, and takes them for his People, grants them clearer Diſcoveries of his Nature and Will; and a full Remiſſion of Sins is ſuppoſed to be made with them; ix. 12, *Chriſt* had *obtained eternal Redemption for them*; Ver. 15, They were CALLED, and had *received the Promiſe of the eternal Inheritance*; Ver. 24, *Chriſt appeared in*

* The *Jewiſh* Nation is ſaid to be *WASHED*, when it was *BORN* [44, 125. 183 Note, 185, 1st Note.]

† Here *Paul* exhorts *Titus* to preach in the true Apoſtolic Method of Preaching to *Chriſtians*. [185, 4th Note]

the

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the Presence of God for them; x. 10, They were SANCTIFIED [124] *through the Offering of the Body of Jesus Christ once* for all; Ver. 19, 21, They had Boldness to enter into the Holiest by the Blood of Jesus, &c. They were the HOUSE [128] *of God*, over which he had set *Christ* as a *High-Priest*; Ver. 32, They were *illuminated*; xii. 22, 23, 24, They were *come unto* MOUNT SION [115], *and to the* CITY [114] *of the living God, the heavenly* JERUSALEM [115], and *to an innumerable Company of Angels, to the general Assembly, and Church* [133] *of the First-born*, which are written, or inroll'd* [116], *in Heaven, and to God the Judge of all, and to the Spirits of just Men made perfect, and to Jesus the Mediator of the New Covenant, and to the Blood of Sprinkling*; Ver. 28, They had *received a kingdom which could not be moved*, as the *Jewish* Kingdom, or Constitution, was; xiii. 5, The Promise, *I will never leave thee, nor forsake thee*, was applicable to them all; (Ver. 6.) And they might *boldly say, The Lord is my Helper, I will not fear what Man shall do unto me*; Ver. 14, In this World they *had no continuing City, but sought one to come.*—These were their Privileges and Blessings, according to the Principles of the Gospel, as they were professed *Christians*. In Consequence of which they were obliged to perform the following Duties.

232. DUTY.] ii. 1, *Therefore we ought to give the more earnest Heed to the Things which we have heard, lest at any Time we should let them slip.* iii. 6, *Whose* [*Christ's*] *House* [128] *we are*, [in the most eminent Sense, *finally*, and *effectually*] *if we hold fast the Confidence, and the Rejoicing of the Hope firm unto the* END. Ver. 14, *For we are made Partakers of Christ* [*effectually* and *finally*] *if we hold the* BEGINNING *of our Confidence stedfast unto the* END. vi. 1, 2, *Therefore leaving the Principles of the Doctrine of Christ, let us go on* [in teaching, and learning] *unto Perfection; not laying again the Foundation of Repentance from dead Works, and of Faith towards God, of the Doctrine of Baptisms, and of laying on of Hands, and of the Resurrection of the Dead, and of eternal Judgment.* Ver. 10, 11, *God is not unrighteous, to forget your Work and Labour of Love*, &c. *And we desire that every one of you do shew the same Diligence, to the full Assurance of Hope unto the* END; *That ye be not slothful, but* Followers of them, who by Faith and Patience inherit the Promises. ix. 14, *The Blood of Christ purges your Conscience from dead Works, to serve the living God.* x. 19,—25, *Having Boldness to enter into the Holiest, and having an High-Priest over the House of God: Let us draw near with a true Heart, in full Assurance of Faith, having our Hearts sprinkled from an evil Conscience*, &c. *Let us hold fast the Profession of our Faith without wavering (for he is faithful that promised) and let us consider one another to provoke unto Love, and to* GOOD WORKS: *Not forsaking the Assembling of yourselves together.* xii. 1, *Let us lay aside every Weight, and the Sin which doth so easily beset us, and let us run with Patience the Race that is set before us.* Ver. 28, *Wherefore, we receiving a Kingdom that cannot be moved, let us have*, or hold fast, [265, 2[d] Note] *Grace*, that it may be in us a lasting, living, operative Principle, *whereby we may serve God acceptably, with Reverence and godly Fear.* xiii. 1, *Let brotherly Love continue*, &c. Ver. 15, *&c. By Christ let us offer the Sacrifice of Praise to God continually.*—*But to do good and communicate forget not; for with such Sacrifices God is well pleased*, &c.—In the upright Discharge of these Duties, they might expect further and final Blessings.

* This is explained in the Note upon *Rom.* iv. 13.

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233. CONSEQ.] ii. 18, *Chriſt is able to ſuccour them that are tempted.* iv. 16, *Let us therefore come boldly to the Throne of Grace, that we may obtain Mercy, and find Grace to help in Time of Need.* v. 9, *Chriſt is become the Author of eternal Salvation unto all them that* OBEY *him.* vi. 7, *For the Earth which drinketh in the Rain, that comes often upon it, and brings forth Herbs meet for them by whom it is dreſſed, receiveth Bleſſings from God.* Ver. 10, *For God is not unrighteous, to forget your Work and Labour of Love.* vii. 25, Chriſt *is able to ſave to the uttermoſt thoſe that come unto God by him, ſeeing he ever lives to make Interceſſion for them.* ix. 18, *Unto them that look for him Chriſt ſhall appear the ſecond Time,* — *unto Salvation.* x. 35, 36, 38, *Caſt not away therefore your Confidence, which had great Recompence of Reward. For ye have need of Patience; that after ye have done the Will of God, ye might receive the Promiſe. For yet a little while, and he that ſhall come will come, and will not tarry. Now the Juſt by Faith ſhall live.* — Ver. 39, *We are not of them who draw back unto Perdition; but of them who believe, to the ſaving of the Soul.* — But, notwithſtanding their *preſent* Privileges and Bleſſings, they might *draw back*, and periſh for ever; as appears from what follows.

234. SUPPOS.] ii. 3, *How ſhall we eſcape if we neglect ſo great Salvation?* iii. 7 — 14, *Wherefore as the holy Ghoſt ſaith, To-Day, while ye hear his Voice, harden not your Hearts, as in the Provocation, the Day of Temptation in the Wilderneſs:* Ver. 9, *When your Fathers tempted me, proved me, though* * *they ſaw my Works forty Years. Wherefore I was grieved with that Generation, and ſaid, They do alway err in their Heart; and they have not known my Ways. So I ſware in my Wrath, They ſhall not enter into my* REST [28]. *Take heed,* Chriſtian *Brethren, leſt there be in any of you,* as there was in the antient *Iſraelites, an evil Heart of Unbelief, in departing from the living God. But exhort one another daily, while it is called, To Day; leſt any of you be hardened through the Deceitfulneſs of Sin.* iv. 1, *Let us fear, leſt a Promiſe being left us of entering into his* REST [109], *any of you ſhould* ‡ *come ſhort of it.* Ver. 11, *Let us labour to enter into that* REST, *leſt any Man fall after the ſame Example of Unbelief* †. x. 26, *For if we ſin wilfully after that we have received the Knowledge of the Truth, there remains no more Sacrifice for Sin.* xii. 15, 16, *Looking diligently leſt any Man fail of the Grace*

* Και *and*, in *Greek*, as well as [ו] in *Hebrew*, ſometimes ſignifies [*though*]. See *Mark* vi. 26. *Luke* xviii. 7. *John* iii. 11, 32. xiv. 24, 30. xvi. 32. *Acts* viii. 5. xiii. 28. *Rom.* i. 13. 1 *Cor.* iii. 1. *Heb.* iv. 6. This laſt Place ſhould, I think, to make out the Apoſtle's Argument, be pointed thus; Επει ουν, απολειπεσθαι τινας εισελθειν εις αυτην, και οι προτερον ευαγγελισθεντες, &c. And ſhould be tranſlated thus: *Seeing then* it is ſo, *it remains*, or follows, *that ſome muſt enter into it; though they, to whom it was firſt preached, entered not in becauſe of Unbelief.*

‡ See [187] the ſecond Note.

† From Chap. iii. 7. to Chap. iv. 12, the Apoſtle runs a Parallel between the State of the antient *Jews* in the Wilderneſs, and that of *Chriſtians* under the Goſpel, while in this World. All the *Jews* had a Promiſe given them of entering into God's REST, in the Land of *Canaan*; and ſo were evangelized, or had glad Tidings, or a Goſpel, preached to them, *Chap.* iv. 2. In like Manner we, the whole Body of *Chriſtians*, or *People of God* under the new Diſpenſation, have a Promiſe left us of entering into God's REST, in the heavenly *Canaan*; and ſo we, as well as the antient *Jews*, are evangelized, or have glad Tidings preached to us; as the Apoſtle proves *Chap.* iv. Ver. 2,—9.—The Grace, vouchſafed to them, was intended to produce Faith and Obedience. And the Grace, vouch-

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Grace of God; leſt any Root of Bitterneſs ſpringing up, trouble you, and thereby many be defiled: Leſt there be any Fornicator: or profane Perſon, as Eſau, *who for one Morſel of Meat ſold his Birth-right* ‡. — Hence it appears, notwithſtanding their preſent Privileges, they might be wicked. And the Apoſtle tells them, They, as well as the reſt of Mankind, were accountable to God for their Conduct.

235. ACCOUNT.] iv. 13, — *All Things are naked and opened unto the Eyes of him with whom we have to do*; or, *to whom we muſt render an Account.* [See *Whitby*] x. 30, *For we know him that has ſaid, Vengeance belongs unto me, I will recompenſe, ſaith the Lord. And again, the Lord ſhall judge* HIS PEOPLE. And will puniſh them with eternal Deſtruction, if they abuſe his Grace, and diſobey his Precepts.

236. THREAT.] ii. 2, 3, *For if the Word* the [Law of *Moſes*] *ſpoken by Angels was ſtedfaſt, and every Tranſgreſſion and Diſobedience received a juſt Recompence of Reward; How ſhall we eſcape* the Wrath of God, *if we neglect ſo great Salvation, which at the firſt began to be ſpoken by the Lord?* &c. vi. 4, — 6, *It is impoſſible for thoſe, who were once enlightened,* &c. that is, have embraced the Goſpel; *If they fall away,* by a total Rejection of it, *to renew them again unto Repentance,* that is, after they have rendered the preſent Goſpel ineffectual. God will not provide a new Redeemer, a new Goſpel, a new Sacrifice for Sin, a new Renovation to bring them to Repentance: *Seeing they crucify to themſelves the Son of God afreſh, and put him to open Shame.* But their ſad Caſe is like unto that of (Ver. 8.) *The Earth bearing Thorns and Briers, which is rejected, and is nigh unto Curſing; whoſe End is to be burned.* x. 26, — 31, *For if we ſin wilfully,* &c. *there remains no more Sacrifice for Sins, but a certain fearful Looking-for of Judgment, and fiery Indignation, which ſhall devour the Adverſaries. He that deſpiſed Moſes' Law, died without Mercy, under two or three Witneſſes: Of how much ſorer Puniſhment, ſuppoſe ye, ſhall he be thought worthy, who hath trodden under Foot the Son of God, and hath counted the Blood of the Covenant, wherewith he was* SANCTIFIED [124] *an unholy Thing, and hath done deſpite to the Spirit of Grace? — It is a fearful Thing to fall into the Hands of the living God.* Ver. 38, *The Juſt by Faith ſhall live: But if he* * *draw back, my Soul ſhall have no Pleaſure in him.* xii. 14, *Without Holineſs no Man ſhall ſee the Lord.* Ver. 25, *See that ye refuſe not him that ſpeaketh: for if they eſcaped not who refuſed him that ſpake on Earth,* [Moſes,] *much more ſhall not we eſcape, if we turn away from him* [Chriſt,] *that ſpeaketh from Heaven.* Ver. 28, *For our God is a conſuming Fire* §, under the *Goſpel,* as well as under the *Law,* to all thoſe who finally abuſe his Goodneſs.

ſafed to us, is alſo deſigned to keep us true to God and Duty, *Chap.* iii. 12, 13. — The Word of Mercy, preached to them, did not profit them; becauſe they did not embrace it by Faith, *Chap.* iv. 2: And ſo, through Sin and Unbelief, they fell under God's Wrath, and periſhed. Thus alſo, we Chriſtians, through a wicked Heart of Unbelief, may depart from the living God, and periſh for ever.

‡ *Chriſtians* have a BIRTHRIGHT, the Gift of God's Grace, which they may forfeit by ſenſual Indulgencies, as *Eſau* did his.

* Here our Tranſlators inſert the Words *any Man,* but they are not in the Original.

§ Theſe Words are taken from *Deut.* iv. 23, 24, *Take heed, leſt ye forget the Covenant of the Lord your God. — For the Lord thy God is a conſuming Fire. —*

JAMES.

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237. THE Apoſtle writes to the whole Body of *Jews*, converted to the *Chriſtian* Religion*, Chap. i. 1. And as they had embraced the *Chriſtian* Profeſſion, God *of his own Will*, according to the Riches of his Grace, had BEGOTTEN [99] them *with the Word of Truth*, for this noble End, *That they ſhould be a kind of Firſt-fruits of his Creatures*, i. 18. ii. 1, They *had the* FAITH *of our Lord Jeſus Chriſt, the Lord of Glory*. Therefore he exhorts them to all Chriſtian Duties, i. 19, 21, *&c.* Tells them they would *deceive themſelves*, if they were only *Hearers*, and *not Doers of the Word*, Ver. 22. That their profeſſed *Faith*, if not attended with *WORKS* of Goodneſs and Obedience, was *dead* and of no Significancy, ii. 17, *&c.* He puts them in Mind, that they had a Courſe of *Trials* or *Temptations* to go through, under which they muſt behave well, before they could *receive the Crown of Life*, i. 2, 3, 4, 12. He exhorts them (ii. 12, 13.) to *ſpeak, and do, as they that ſhall be judged by the Law of Liberty*, or the Goſpel; and aſſures them they ſhould *have Judgment without Mercy*, if they *ſhewed no Mercy*. iii. 1, That if they affected *to be many Maſters*, domineering over each other, they ſhould *receive the greater Condemnation*. v. 9, *Grudge not one againſt another*, BRETHREN, *leſt ye be condemned: Behold, the Judge ſtands at the Door.*

I. II. *PETER.*

Both theſe Epiſtles are wrote to the ſame Perſons.

238. PRIOR STATE.] They had been idolatrous *Gentiles*; but before their Converſion to *Chriſtianity*, probably, were *Proſelytes of the Gate* to the *Jewiſh* Religion‡, that is, had ſojourned among the *Jews*, and complied with thoſe religious Conditions, which the Law required of them. And therefore, the Apoſtle calls them *STRANGERS*, or *Sojourners*, i. 1; the very Name, by which they are currently ſignified in the Books of *Moſes*, *Lev.* xvii. 8, 10, 12. 15. xviii. 26. Such *Strangers* and *Proſelytes* were *Cornelius* and his Family, the Firſt-fruits of the *Gentiles*, who embraced the *Chriſtian Faith*, *Acts* x. Which Firſt-fruits being converted by St. *Peter*'s Miniſtry, he writes to them, as properly belonging to his Province. That they had been *Gentiles* appears further from i. 14, They had been *formerly* in a State of *Ignorance*, ſubject to divers *Luſts*; Ver. 18, Their *Converſation* had been *vain, received by Tradition from* their *Fathers*; ii. 9, 10, They had been in *DARKNESS*; *in* TIME PAST *they were* NOT *a People* [37]; *they* had *not obtained Mercy* [62]; they *were as Sheep going aſtray*; iv. 3, In *the Time paſt of* their *Life* they *had wrought the Will of the* GENTILES, *when* they *walked in Laſciviouſneſs, Luſt, Exceſs of Wine, Revellings, Banquetings, and abominable* IDOLATRIES; Ver. 6, They were *DEAD*. In this State they could have no *WORKS of Righteouſneſs* to boaſt of, as the Reaſon, or qualifying Cauſe, of Juſtification. But after their Converſion, they were in a different, and far more happy State; as follows;

* See Dr. *Benſon*'s Hiſtory of St. *James*, prefixed to his Paraphraſe upon this Epiſtle, SECT. III.

‡ See this very judiciouſly argued by Dr. *Benſon*, in his Hiſtory of St. *Peter*, prefixed to his Paraphraſe upon the firſt Epiſtle of St. *Peter*, SECT. II.

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239. ANTECED.] i. 1, 2, They were ELECT — *through Sanctification of the Spirit*; Ver. 3, BEGOTTEN AGAIN [99], or *born again*, or *regenerated*, *of God unto a lively Hope, by the Reſurrection of Jeſus Chriſt from the Dead, to an Inheritance incorruptible, undefiled, and that fadeth not away, reſerved in Heaven for* them, *who were kept by the Power of God through Faith, unto Salvation*; Ver. 15, [ii. 21. iii. 9. v. 10] They were *CALLED*; Ver. 17, They *called on the Father*, [or ſirnamed the Father; that is, were the Children of God.] Ver. 18, They were REDEEMED *from* their *vain Converſation by the precious Blood of Chriſt*; Ver. 21, 22, 23, They *believed in God, that raiſed him from the Dead:* Had *purified their Souls in obeying the Truth through the Spirit, unto unfeigned Love of the Brethren: were* BORN AGAIN, or regenerated, *not of corruptible Seed, but incorruptible, by the Word of God*; ii. 4, 5, They were *come unto Chriſt as to a living Stone*, — and *as lively Stones* were *built up a Spiritual* HOUSE [128], *a holy* PRIESTHOOD; Ver. 7, They *BELIEVED*; Ver. 9, 10, They were a CHOSEN *Generation, a royal* PRIESTHOOD [130], *a holy* NATION [127], *a* PECULIAR PEOPLE [132], CALLED *out of Darkneſs into* God's *marvellous Light.* They were *NOW*, [in their Chriſtian State] *the* PEOPLE *of God, and had obtained* MERCY [143]; Ver. 24, Chriſt *bare* their *Sins in his Body on the Tree*; Ver. 25, They were NOW *returned unto the Shepherd and Overſeer of* their *Souls*; iii 7, Huſbands and Wives among them were *Heirs together of the Grace of Life*; Ver. 18, *Chriſt ſuffered for* their *Sins, to bring them to God*; v. 12, They *ſtood in the true Grace of God*; Ver. 13, They were ELECTED *together* with other *Chriſtian* Churches; 2 *Pet.* i. 1, They had *obtained like precious* FAITH with the Apoſtles, and other *Chriſtian Jews*; (See *Acts* xi. 17, 18, xv. 7, 8, 9.) Ver. 3, 4, The *Divine Power had given them all Things pertaining to Life and Godlineſs, through the Knowledge of him that had* CALLED them *to Glory and Virtue: Whereby were given unto* them *exceeding great and precious* PROMISES; Ver. 9, They were *purged from their* OLD *Sins*; Ver. 10, They were *CALLED* and *ELECTED*; Ver. 12, They were *eſtabliſhed in the preſent Truth*; ii. 20, 21, They had *eſcaped the Pollutions of the World, through the Knowledge of the Lord and Saviour Jeſus Chriſt.* They *knew the Way of Righteouſneſs.*

THESE were their preſent *Chriſtian* State and Privileges.

240. REASON.] And the Reaſon, or qualifying Cauſe of theſe Bleſſings, could not be any WORKS of Righteouſneſs they had done to deſerve them, but the pure *GRACE*, or Favour of God. So the Apoſtle, 1 *Pet.* i. 2, ELECT *according to the* FOREKNOWLEDGE *of God the Father.* Ver. 3, *Bleſſed be the God and Father of our Lord Jeſus Chriſt, which according to his abundant* MERCY *hath begotten us again to a lively Hope*, &c. ii. 10, — *Which had not obtained Mercy, but now have obtained* MERCY. v. 12, *This is the true* GRACE *of God in which ye ſtand.*

241. BUT, though theſe Bleſſings were not of *WORKS*, but the Effect of *GRACE*, yet they were intended to be the Principles, Means and Motives of producing all the *Works* of Righteouſneſs, and true Holineſs; as appears from the following Text.

242. DUTY.] 1 Pet. i. 2, *Elect*, or choſen, — *unto* OBEDIENCE, *and Sprinkling of the Blood of Jeſus Chriſt*, that is, the Sanctifying of our Hearts by a right Application, or due Reflections upon the *Blood of Chriſt.* Ver. 3, — 13, *Bleſſed be God — who has* begotten us again *to a lively Hope*, &c. *Wherefore gird up the Loins of your Mind, be ſober, and hope to the End, or perfectly*, &c. Ver. 15, *As he which*

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which hath called *you holy, ſo be ye holy in all Manner of Converſation.* Ver. 17, *And ſince ye ſirname the Father, who without Reſpect of Perſons, judgeth according to every Man's Work, paſs the Time of your ſojourning here in Fear: For as much as ye know ye were* REDEEMED *— from your vain Converſation, — with the Blood of Chriſt:* Ver. 21, *By Chriſt you believe in God, — that your Faith and Hope might be in God.* That is, that you might be truly religious. Ver. 22, *Seeing ye have purified your Souls in obeying the Truth, — unto* [this End, namely,] *the unfeigned Love of the Brethren; ſee that ye love one another with a pure Heart fervently:* Ver. 23, *Having been* BORN AGAIN, or regenerated, *&c.* ii. 1, 2, *Therefore,* for that Reaſon, *laying aſide all Malice, and all Guile, and Hypocriſies, and Envies, and Evil-ſpeakings, as* NEW-BORN *Babes deſire the ſincere Milk of the Word, that ye may* GROW *thereby.* Ver. 5, Ye *are built up a ſpiritual* HOUSE, *an holy* PRIESTHOOD, for this End, *to offer up Spiritual Sacrifices acceptable to God by Jeſus Chriſt.* Ver. 9, *Ye are a* CHOSEN *Generation, a* ROYAL PRIESTHOOD, *an* HOLY NATION, *a* PECULIAR PEOPLE; for this End, *that ye ſhould ſhew forth the Praiſes of him, who has called you out of Darkneſs into this marvellous Light.* Ver. 10, 11, Ye *are now the* PEOPLE *of God, and have obtained* MERCY. *Dearly beloved, I beſeech you, abſtain from fleſhly Luſts,* &c. And he exhorts them to perform all *GOOD WORKS,* and every Inſtance of *WELL-DOING,* in every Relation and Condition, to Ver. 21, *Chriſt ſuffered for us, leaving us an Example, that we ſhould follow his Steps.* Ver. 24, *Chriſt bare our Sins — on the Tree,* for this End, *that we being dead to Sin, might live unto* RIGHTEOUSNESS. ii. 1, *Ye Wives be in Subjection to your own Huſbands,* &c. Ver. 7, *Likewiſe ye Huſbands* dwell with *them according to Knowledge, as the Woman is the weaker Veſſel; giving them Honour, as they are alſo* HEIRS [108] *together of the Grace of Life.* [So this Verſe ſhould have been rendered.] Ver. 8, *Finally, be all of one Mind, having Compaſſion one of another, love as Brethren, be pitiful, be courteous,* &c. iv. 1, *For as much as Chriſt hath ſuffered for us in the Fleſh, arm yourſelves with the ſame Mind: For he that hath ſuffered in the Fleſh hath ceaſed from Sin; that he no longer ſhould live the reſt of his Time in the Fleſh, to the Luſts of Men, but to the Will of God. For the* TIME PAST *of our Life may ſuffice us to have wrought the Will of the Gentiles,* &c. 2 Pet. i. 4, *Exceeding great and precious Promiſes are given unto us,* for this End, *that by theſe you might be Partakers of a* DIVINE NATURE, *having eſcaped the Corruption that is in the World through Luſt.* And we, on our Part, in order to a right Improvement of theſe Promiſes, *giving all Diligence,* ought to *add to* our *Faith, Virtue, and — Knowledge, and — Temperance, and — Patience, and — Godlineſs, and — Brotherly kindneſs, and — Charity. For if theſe Things be in us, and abound, they make us that we be neither ſlothful, nor unfruitful in the Knowledge of our Lord Jeſus Chriſt.* iii. 11, *Seeing then that all theſe Things ſhall be diſſolved, what Maner of Perſons ought ye to be in all holy Converſation and Godlineſs.*

THUS their preſent Privileges and Bleſſings, given them by the free Grace of God, obliged them to a Life of Obedience and Holineſs.

243. CONSEQ.] And by Obedience and Holineſs, they would make good their preſent Bleſſings, ſecure the continued Favour of God, and obtain everlaſting Life. 1 Pet. i. 5, *We are kept by the Power of God through Faith unto Salvation.* ii. 20, *If when ye do well, and ſuffer for it, ye bear it patiently; this is acceptable with God.* iii. 10, 11, 12, *He that will love Life, and ſee good Days, let him refrain his Tongue from Evil, and his Lips that they ſpeak no Guile: Let him eſchew Evil and do Good; let him ſeek Peace and enſue it. For the Eyes of the*

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the Lord are over the Righteous, and his Ears are open to their Prayers. Ver. 14, *If ye ſuffer for Righteouſneſs Sake, happy are ye.* iv. 14, —*for the Spirit of Glory, and of God reſteth upon you.* v. 5, *God gives Grace* [Favour] *to the Humble.* 2 Pet. i. 10, 11, — *If ye do theſe Things* [namely, add to Faith, Virtue, *&c.* Ver. 5,] *ye ſhall never fall: For ſo an Entrance ſhall be miniſtred unto you abundantly into the* EVERLASTING *Kingdom of our Lord and Saviour Jeſus Chriſt.* [Note, It is called the *everlaſting Kingdom* to diſtinguiſh it from the preſent *temporary* and *preparatory* Kingdom, into which the Perſons, to whom the Apoſtle writes, were already entered, (1 *Epiſt. Chap.* ii. 9, 10.) but into the *everlaſting Kingdom* they could not enter, except they did thoſe Things mentioned 2 *Epiſt. Chap.* i. 5, 6, 7.]

244. SUPPOS.] But notwithſtanding their being *elected, called, begotten, or born again*, or *regenerated, redeemed*, &c. they might abuſe the Grace of God by Diſobedience and Wickedneſs; or in our Saviour's Words, *They ſeeing, might not ſee; and hearing, they might not hear*, (Mat. xiii. 13) as appears from the earneſt Exhortations and Cautions under the foregoing Head: and ſtill further from 2 *Pet.* i. 12, 13. iii. 1, 2. Moreover, the Apoſtle tells them, they were upon *Trial*, or Probation; which muſt be in order to know what Courſe they would take, and ſuppoſes they might be worſted. 1 Pet. i. 6, 7, *Though now for a Seaſon, if need be, ye are in Heavineſs through manifold Temptations. That the Trial of your Faith*, or your tried Faith, *might be found unto Praiſe and Honour and Glory at the Appearing of Jeſus Chriſt.* iv. 12, *Beloved, think it not ſtrange concerning the fiery Trial, which is to try you, as though ſome ſtrange Thing happened unto you.* 2 Pet. i. 9, 10, *He*, among you, *that lacketh theſe Things*, [Faith, Virtue, Knowledge, Temperance, *&c.* Ver. 5,] *is blind, and having ſhut his Eyes hath forgotten that he was purged from his old Sins*, in his heathen State; that is, he has loſt a Senſe of God's forgiving Mercy. *Wherefore the rather, Brethren, give Diligence to make your* * CALLING *and* ELECTION *ſure: For if ye do theſe Things ye ſhall never fall.* ii. 18, Deceivers *allure through the Luſts of the Fleſh — thoſe that were clean eſcaped from them who live in Error*, that is, thoſe who were converted from Heatheniſm to Chriſtianity. Ver. 20, *For if* ſuch Chriſtians *after they have eſcaped the Pollutions of the World, through the Knowledge of the Lord and Saviour Jeſus Chriſt, are again entangled therein, and overcome; the latter End is worſe with them than the Beginning. For it had been better for them not to have known the Way of Righteouſneſs, than after they have known it to turn from the holy Commandment*, [the Goſpel] *delivered unto them. But it is happened unto them according to the true Proverb; The Dog is turned to his own Vomit; and the Sow that was* WASHED [125] *to her wallowing in the Mire.* iii. 17, *Ye therefore, beloved, ſeeing ye know theſe Things, beware leſt ye alſo being led away by the Error of the Wicked, fall upon your own Stedfaſtneſs.*

245. ALL this proves, that they might abuſe the Grace of God, and *fall* from their preſent happy State and Standing into Perdition. They *called upon or ſirnamed* the Father, that is, they were the Children of a Father, *who, with-*

* *Make your Calling and Election ſure:*] βεβαιαν firm, *abiding, permanent.* They were then *called* and *elected* into Chriſt's *temporary, preparatory* Kingdom on Earth. But this alone would not ſecure their final Happineſs, unleſs they made this Calling and Election an abiding Privilege and Honour, by their Improvement in *Faith, Virtue*, &c. Then, and then only, they ſhall gain an Admiſſion into his everlaſting Kingdom in the Heavens.

out

out reſpect of Perſons, judges according to every Man's Work, 1 *Pet.* i. 17; and whoſe *Face is againſt them that do Evil*, iii. 12. Conſequently, if they did Evil, God would not partially reſpect them, but his Face would be againſt them in Wrath and Vengeance. CHAP. XI.

I. JOHN.

246. ANTECED.] ii. 2, *Jeſus Chriſt is the Propitiation for our Sins.* Ver. 12, *Your Sins are forgiven you for his Name Sake.* Ver. 13, 14, *Ye have known him that is from the Beginning,—ye have overcome the wicked One,—ye have known the Father,—the Word of God abideth in you* *. Ver. 20, *Ye have an Unction from the holy One, and ye know all Things* ‖. iii. 1, 2, *Behold what Manner of Love the Father hath beſtowed upon us, that we ſhould be called the Sons* [τεκνα, CHILDREN, *of God*;—*Beloved, now we are the* CHILDREN *of God.* iv. 4, *Ye are of God, little Children, and have overcome them* [Anti Chriſt: for this Reaſon] *becauſe greater is he that is in you* [Chriſtians] *than he that is in the World.* v. 11,—*God hath given to us eternal Life.* Ver. 13, *Theſe Things have I written unto you that believe on the Name of the Son of God; that ye may know that ye have eternal Life.* Ver. 20, *The Son of God—hath given us Underſtanding, that we may know him that is true: And we are in him that is true.*

THESE were their preſent Privileges, belonging to all the Chriſtians, young and old, to whom the Apoſtle wrote; this their preſent religious State. Which was the Reſult,

247. REASON.] Not of Works of Righteouſneſs which they had done; For, i. 8, *If we ſay that we have no Sin, we deceive ourſelves.* Ver. 10, *If we ſay that we have not ſinned, we make him a Liar, and his Word is not in us* [effectually.] ii. 12,—*Your* SINS *are forgiven you.* iii. 1, *Behold, what Manner of* LOVE [139] *the Father hath beſtowed upon us, that we ſhould be called the Children of God.* iv. 9, 10, 19, *In this was manifeſted the* LOVE *of God towards us, becauſe that God ſent his only begotten Son into the World, that we might live through him. In this is Love, not that we loved God,* and by our Love deſerved and ingaged his; *but that he* LOVED *us, and ſent his Son to be the Propitiation for our Sins. We love him; becauſe he firſt* LOVED *us.* v. 11, *God hath* GIVEN *us eternal Life.*

234. DUTY.] Theſe Privileges, and the whole Grace of the Goſpel, were intended to ingage them to Obedience and Righteouſneſs; which was the only Token of their being true Chriſtians, *born of God* in the moſt eminent Senſe; or

* THESE Aſſertions, *Ver.* 12, 13, 14, as alſo *Ver.* 20, 21, muſt be underſtood to affirm their Chriſtian Privileges, and the great Advantages they enjoyed, for gaining the moſt ſolid Comfort in the Aſſurance of the Pardon of their Sins; for attaining the moſt excellent and uſeful Knowledge; for acquiring the nobleſt Fortitude in adhering to the Word of God, and obtaining a glorious Victory over the wicked One. [274] And then, after the Apoſtolic Manner of Preaching, he puts them in Mind of the Duty to which by thoſe great Advantages they were obliged, Ver, 15, 16, 17, *Love not the World*, &c.

‖ They knew *all Things* about which the Apoſtle writes; that is, they were fully inſtructed in the true Goſpel of *Chriſt*, and ſtood in no need of the pretended Teaching of the *Deceivers* (Ver. 26, 27.) to new model their Faith, or to give them more perfect Knowledge of the Goſpel.

of

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of their *being* effectually, or *abiding* in *Christ* *. For living in Sin is inconsistent with the Character of a *true Christian*. ii. 3, 5, 6, *Hereby we do know that we know him* [effectually] *if we keep his Commandments. Whoso keepeth his Word, in him verily the Love of God is perfected* [has obtained its best Effects:] *hereby know we that we are* [effectually] *in him. He that saith he abideth in him, ought himself also to walk, even as he walked.* Ver. 10, *He that loveth his Brother abideth in the Light.* Ver. 15, *Love not the World, neither the Things that are in the World.* Ver. 24, 29, *Let that therefore abide in you which ye have heard from the Beginning. If ye know that he is righteous, ye know that every one that doth Righteousness, is born of him* [in the most eminent Sense]. iii. 3, *Every Man that hath this Hope in him purifieth himself, even as he is pure.* Ver. 5,—9, *And ye know that he was manifested to take away our Sins; and in him,* [in his Gospel] *is no Sin*; no Allowance of Sin. *Whosoever abideth in him sinneth not: Whosoever sinneth, hath not seen him, neither known him. Little Children, let no Man deceive you: He that* DOTH *Righteousness is righteous, even as he is righteous. He that committeth Sin is of the Devil.*—*For this Purpose the Son of God was manifested, that he might destroy the Works of the Devil. Whosoever is born of God, doth not commit Sin; for his Seed remains in him: And he cannot sin, because he is born of God.* Ver. 14, *We know that we have passed from Death unto Life, because we love the Brethren.*—Ver. 24, *And he that keepeth his Commandments dwelleth in him, and he in him.* iv. 7, 8, *Beloved, let us love one another:*—*Every one that loveth is born of God, and knows God. He that loveth not, knoweth not God.* Ver. 10, 11,—*God sent his only begotten Son into the World, that we might live through him. Beloved, if God so loved us, we ought also to love one another.* Ver. 12,—*If we love one another God dwelleth in us, and his Love is perfected in us,* that is, has its true and proper Effects upon our Hearts. Ver. 19, *We love him,* that is, we ought to love him, [274] *because he loved us.* v. 3, *This is the Love of God, that we keep his Commandments.* Ver. 4, *Whatsoever is born of God overcometh the World.* Ver. 13, *These Things have I written unto you that believe on the Name of the Son of God, that ye may know that ye have eternal Life, and that ye may believe on the Name of the Son of God.* Ver. 18, *We know that whosoever is born of God sinneth not, but he that is begotten of God keepeth himself, and that wicked One toucheth him not.* 3 John 11, *Beloved, follow not that which is Evil, but that which is Good. He that doth Good is* OF GOD: *But he that doth Evil hath not seen God.*

249. CONSEQ.] In the Performance of these Duties, further Blessings would be given, and they should be finally saved. i. 9, *If we confess our Sins, he is faithful and just to forgive us our Sins, and to cleanse us from all Unrighteousness.* ii. 17, —*He that doth the Will of God abideth for ever.* Ver. 24,—*If that which ye have heard from the Beginning shall remain in you, ye also shall continue in the Son and in the*

* Being *OF THE TRUTH*, *OF* or *IN GOD*, *KNOWING GOD*, *BORN OF GOD*, signify our being *Christians*, or, in general, our Christian Profession and Principles. But, in particular, may signify our being eminently and truly Christians; which is specially denoted by our *ABIDING* in God, or in *Christ*, *having*, or HOLDING *the Son*, and his *ABIDING* or *DWELLING* in us, namely, when his Gospel is a real, permanent Principle in our Hearts, 2 *John* 9, or when his Love is *PERFECTED* in us; that is, when it has its proper Effects in our Minds and Conversations: In which Case we *have*, or HOLD, *Life*.

Father,

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Father. Ver. 28, *And now, little Children, abide in him; that when he shall appear we may have Confidence,* — iii. 18, 19, — *Let us love in Deed and in Truth; and hereby we* — *shall assure our Hearts before him.* Ver. 22, *And whatsoever we ask, we receive of him, because we keep his Commandments, and do those Things that are pleasing in his Sight.* iv. 17, 18, *Herein is our Love made perfect*; it is in the Greek, *herein*, [that is, in loving one another,] *is Love* [the Love which God hath shewn to us] *made perfect with us*, [or has its full Effect with regard to our Improvement of it] *that we may have Boldness in the Day of Judgment: Because as he is* [good and Beneficent] *so are we in this World.* v. 12, *He that hath* [HOLDETH] *the Son, hath* [HOLDETH] *Life.* [265 2d Note.]

250. SUPPOS.] But they might live in Sin, abuse their Privileges, and render them ineffectual. i. 6, *If we say that we have Fellowship with him, and walk in Darkness, we lie and do not the Truth.* ii. 1, *My little Children, these Things write I unto you, that ye sin not.* Ver. 4, *He that saith, I know him,* [he that professeth Christianity] *and keepeth not his Commandments, is a Liar, and the Truth is not in him.* Ver. 9, *He that saith he is in the Light,* [he that makes profession of the Gospel] *and hates his Brother, is in Darkness even until now,* when he is become a *Christian.* Ver. 15, — *If any Man love the World, the Love of the Father is not in him.* Ver. 27, 28, — *and even as the Anointing has taught you, ye shall abide in him. And now, little Children, abide in him.* iii. 17, *Whoso hath this World's Goods, and seeth his Brother have Need, and shutteth up his Bowels from him, how dwelleth the Love of God in him?* v. 16, *If any Man see his Brother sin a Sin,* &c. Ver. 21, *Little Children, keep yourselves from Idols.*

251. THREAT.] If they did live in Sin, they would be confounded in the Day of Judgment, and lose eternal Life. ii. 28, *Little Children, abide in him; that when he shall appear, we may — not be ashamed before him at his Coming.* iii. 14, 15, *He that loveth not his Brother, abideth in Death. Whosoever hateth his Brother is a Murtherer; and ye know that no Murtherer hath eternal Life abiding in him.* v. 12, *He that hath* [HOLDETH] *not the Son, hath* [HOLDETH] *not Life.* 2 John, 8, 9, *Look to yourselves, that we* LOSE *not those Things, which we have wrought, but that we receive a full Reward. Whosoever* among the Professors of Christianity *transgresseth, and* ABIDES *not in the Doctrine of Christ, hath* [HOLDS] *not God.*

JUDE.

252. *JUDE* writes to those who were SANCTIFIED *by God the Father, and in Jesus Christ the preserved* CALLED; (Ver. 1.) that is the *called*, who had hitherto been preserved from the Corruption, which had infected many, who also were *called.*

253. To those he writes with great Concern and Diligence, (Ver. 3.) about the *COMMON SALVATION*, which belongs to all *Christians*, (*Rom.* xiii. 11.) to shew them, what Improvement they ought to make of it, in order to their being *finally saved.* And this, to guard them against the wicked Errors of some professing Christianity.

254. THOSE degenerate *Christians* had received the *Grace of God, or the* Gospel, [141] Ver. 4, They were SAVED, as the *Israelites* were out of *Egypt*, and like them had a Share in the Privileges of God's Church and People, *Ver.* 5, Like the Angels, who fell, they had a *First State* of Dignity and Happi-

 ness,

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ness, *Ver.* 6, They appeared as *Christians* among *Christians* at their *Feasts of Love*: In external Privileges they were in the Elevation of *Clouds*, were *Trees* in God's Vineyard, *Ver.* 12; And *Stars* in the Firmament of the Church, *Ver.* 13.

255. BUT they were *ungodly Men, who turned the Grace of God into Lasciviousness, denying the only Lord God, and our Lord Jesus Christ*, Ver. 4, 8, 10, 11. *Clouds without Water, Trees without Fruit*, Ver. 12, *Wandering Stars*, Ver. 13.

256. SUCH vicious *Christians* are by the Gospel condemned to everlasting Perdition. Nor can it be objected that this is a Novel Opinion, and therefore less credible. For to *this Condemnation* they *were before of old* described, or set forth, [προγεγραμμένοι *] in ancient Examples, *Ver.* 4. Or, this their Condemnation was *fore-written*, or set forth in the ancient Examples of the unbelieving *Jews*, who were *destroyed* in the Wilderness, *Ver.* 5. And of the Apostate Angels, *who are reserved in everlasting Chains under Darkness*, &c. Ver. 6. And also of *Sodom and Gomorrah, which are set forth for an Example* of the Condemnation of all such wicked Persons, *suffering the Vengeance of eternal Fire*, Ver. 7. As they were *Trees without Fruit*, being *twice dead*, once in their infidel, unconverted State; and now again notwithstanding the Privileges of their Christian State, (and therefore *dead* without any Hope of a further Dispensation, or Display of God's Grace, for their Recovery †) *they were plucked up by the Roots*, Ver. 12. And as they were *wandering Stars*, they should be extinguished in the everlasting *Blackness of Darkness*, Ver. 13. Agreeable to *Enoch*'s Prophecy, *Ver.* 14, 15.

257. ALL this the Apostle applies to the *Christians*, to whom he writes, to warn them against the like Apostacy. Exhorting them to *exert their utmost Vigour in the Faith once delivered to the Saints*, Ver. 3, that is to say, to strive to understand, retain and improve it, as the solid Foundation of an holy Life, and the only true Way of obtaining eternal Salvation. Or, in other Words, he exhorts them *to build up* themselves *on their most holy Faith*, (Ver. 20.) *praying in the holy Ghost* (as being persuaded that God was *able to keep* them *from* FALLING, *and to present them faultless before the Presence of his Glory*) *keeping* themselves *in the Love of God, looking for the Mercy of our Lord Jesus Christ unto eternal Life.*

258. THIS evidently supposes; That although they were SANCTIFIED *by God the Father*, CALLED *in Christ*, and hitherto *preserved* from Apostacy, yet, if like the wicked *Christians* he has described, they did not *build up* themselves *on their holy Faith*, they would FALL, and fall into eternal Perdition.

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259. As we begun with our Lord's Declaration concerning this weighty Affair, while he was on Earth, we shall conclude with his Sense, after his Ascension to Heaven. The seven Epistles, (*Rev.* iid, iiid Chapters) were ordered by our Lord to be written to seven *CHURCHES* in *Asia*, which were each of them a *golden CANDLESTICK*, or Lamp, in the Temple of God, i. 20. In the midst of which *Christ* walked, ii. 1. And he declares to every one of them, that he was a careful Inspector of their Works and Principles, ii. 2, 13, 19, &c.

* See *Rom.* xv. 4. *Gal.* iii. 1. and below, *Ver.* 7, 14.
† See *Heb.* vi. 4,—8. x. 26, 27. 2. *Pet.* ii. 20, 21, 22.

Some

Some of which he commends, others he blames, ii. 4, 14, 15, 20, 21. iii. 1, 2. Those who were fallen from their first Works and Principles, he exhorts to repent, denouncing severe Judgments upon the Impenitent, ii. 5, 16. iii. 3. [ANTECED.] *Remember how thou hast received and heard,* [DUTY] *and hold fast, and repent.* [SUPPOS.] *If therefore thou shalt not watch,* [THREAT.] *I will come on thee as a Thief,* Ver. 16, — 19. *He declares he will give unto* EVERY ONE *of them according to* their works, ii. 23. He warns them to *hold fast that which* they *had already, till he came,* Ver. 25. And iii. 11, *Hold fast that which thou hast, that no Man take thy Crown.* And he concludes every Epistle in this Manner, ii. 7, *To him that overcomes* [the Temptations of this World] *will I give to eat of the Tree of Life.* Ver. 11, *He that overcomes shall not be hurt of the second Death.* Ver. 17, 26, *He that overcomes, and keeps my Commandments unto the End, to him will I give Power,* &c. iii. 5, 12, 21. Which magnificent Promises are each of them introduced with a Command, to every one in the *Churches,* to attend diligently to *what the Spirit* of Truth *saith to the Churches.* This shews, that all *Christians,* in all Ages, are concerned in the Contents of these Epistles.

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Ten CONCLUSIONS, *or* INFERENCES, *drawn from the foregoing Collection of Texts.*

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260. THOUGH, in the foregoing Collection, I have faithfully and impartially endeavoured to give the true Sense of every Text; yet possibly in some few, that are doubtful, I may have erred. But there are so many indisputably plain and full to the Purpose, as will, I am persuaded, sufficiently justify the following Conclusions.

261. I. THAT the Gospel is a Scheme for restoring true Religion, and for promoting Virtue and Happiness. [167]

262. II. THAT *Election, Adoption, Vocation, Salvation, Justification, Sanctification, Regeneration,* and the other Blessings, Honours, and Privileges, which come under the Head of *ANTECEDENT Blessings,* in the foregoing Collection of Texts, do in a Sense, belong, at present, to all *Christians,* even those, who for their Wickedness shall perish eternally.

263. III. THAT those *Antecedent Blessings,* as they are assigned to the whole Body of *Christians,* do not import an Absolute, final State of Favour and Happiness; but are to be considered as Displays, Instances, and Descriptions of God's Love and Goodness to us, which are to operate as a moral Mean upon our Hearts. They are, in Truth, *Principles,* or *MOTIVES,* [70] to engage us to Holiness and Obedience. And they are Principles both true, and proper for this Purpose, and of the greatest Force and Efficacy, if attended to, for re-

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forming the World, and restoring true Religion. They are a Display of the Love of God, who is the *FATHER* of the Universe, who cannot but delight in the Well-being of his Creatures; and being perfect in Goodness, possessed of all Power, and the only Original of all Life and Happiness, must be the *prime* Author of all Benefactions, and bestow his Favours in the most free, generous, and disinterested Manner. And therefore, those Blessings, as freely bestowed antecedently to our Obedience, are perfectly consonant to the Nature and moral Character of God. He has freely, in our first Birth and Creation, given us a distinguished and eminent Degree of Being, and all the noble Powers and Advantage of Reason: And what should stop the Course of his Liberality, or hinder his conferring new and higher Blessings, even when we could pretend no Title or Claim to them?

AND, as the Blessings of the Gospel are of the most noble Kind, raising us to high Dignity, and the most delightful Prospects of Immortality, they are well adapted to engage the attention of Men, to give the most pleasing Ideas of God, to demonstrate most clearly, what Nature itself discovers, that he is our *FATHER*, and to win and engage our Hearts to him in Love, who has, in a Manner, so surprizing, loved us. By granting the Remission of Sins, the Promises of all Supplies, Protection and Guidance through this World, and the Hope of Eternal Life, every Cloud, Discouragement and Obstacle is removed, and the Grace of God, in its brightest Glory, shines full upon our Minds, and is divinely powerful to support our Patience, and animate our Obedience under Temptations, Trials and Difficulties, and to inspire Peace of Conscience, Comfort and Joy. And as the Honours, and large Estates of this World are apt to have a great Effect upon the Mind, to elevate the Thoughts, Views and Behaviour of Men above ordinary Things, and to raise them to a Way of Life quite different from that of the Low and Vulgar: So our Honours, as we are the Children of God, incorporated into his Family, and interested in the heavenly Inheritance, have a natural Tendency, when duly considered, to ennoble our Spirits, to raise them above all the Allurements and Terrors of this World, and to persuade us how much any Thing vile, base, false, sensual, is below our Rank and Degree; and how agreeable it is to our heavenly Station, to purify ourselves from all Filthiness of Flesh and Spirit, and to perfect Holiness in the Fear of God. The unspeakable Riches of God's Favour to us all, and our Joint-Interest in them, will sweeten our Spirits, and purge them from Wrath, Malice, Envy, and every unfriendly Passion; and expose us to the most extensive Goodness, Love and Benevolence towards one another, and towards all Mankind. If the *Christian* seriously considers, he will find all the Principles of the Gospel are well adapted to produce every divine Temper in his Breast, and all Righteousness, Sobriety and Godliness in his Conversation. And, if he carefully peruses the *Apostolic* Writings, he will find that those, who best understood these Principles, always apply them to such excellent Purposes.

AND, that the Gospel proposes eternal Life, as the Reward of Virtue, is also perfectly right and true. For Virtue is the only Thing that is rewardable, which all Men allow is rewardable, and which, if any Man knows God truly, he must know God loves, and will certainly reward in one Kind or other; not by honouring those, who for the sake of Gain or Pleasure are ready to do any thing right or wrong; which is base and mercenary; but by giving eternal Life to those, who follow what is right, and true and good, under all Changes in this World,

World, and though they suffer Loss of all Enjoyments in it. For indeed, God hath so constituted the present State of Things, as to render Virtue not mercenary, though we practise it in Assurance of his Favour, and the Hopes of eternal Life. Nay, in a State of Trial so severe, that Life and all its Enjoyments are to be hazarded in the Cause of Truth and Virtue. Virtue could hardly support itself, without some proportionable Encouragement to balance the Loss, which is the Loss of all we have, to be sustained by it. CHAP. XIII.

264. And it should be particularly observed: That the *MOTIVES* of the Gospel do not run thus: [72] Ye are still under *the Power of Darkness, Children by Nature of Wrath, dead in Trespasses and Sins, without Christ, Strangers from the Covenants of Promise, unregenerated*, therefore believe in *Christ*, and repent, and love God, *&c.* that ye may be numbered among the *elect, saved, called, justified, washed*; interested in *Christ*, have a Share in the Covenant of Grace; that God may be your *Father*, &c. But plainly thus: You, Christians, are *elected, redeemed, bought, saved, called, justified, washed, regenerated*, or *born again*; God is your *Father*, who has *created, made* and *begotten* you *to a lively Hope*; you are interested in the Covenant of his Grace; you are the *Children of God, Saints, Heirs*, &c. You are *Partakers of the heavenly Calling*; you *have a Promise left you of entering into his Rest*; therefore be induced, by the exuberant Goodness of God, and the surprizing Riches of his Grace in the Redeemer, to love and obey him. — The Grace, or Favour of God, as it is the Foundation and Original of the Gospel-Scheme; so it is the prime Motive in it, as we shall further see in what follows.

265. IV. These Principles ought to be admitted and claimed by all *Christians*, and firmly established in their Hearts, as containing Privileges and Blessings in which they are all undoubtedly interested. Otherwise, it is evident, they will be defective in the true Principles of their Religion, the only Ground of their *Christian* Joy and Peace, and the proper Motives of their *Christian* Obedience. Now those Principles (namely, our *Election, Vocation, Justification, Regeneration, Sanctification*, &c. in *Christ*, through the free Grace of God) are admitted, and duly established in our Hearts, by *FAITH*; which is being convinced, or fully satisfied, that God has *freely* bestowed upon us all the Blessings of the Gospel: and which, with Regard to those Blessings that lie in the future World, is called *HOPE*. *Heb.* xi. 1, Faith *is the Substance* [ὑπόστασις,* Confidence, Assurance] *of Things* hoped *for, the Evidence* [ἔλεγχος, the being convinced] *of Things not seen*; that is, the unseen spiritual and heavenly Blessings which God has promised. *Faith* then, as exercised upon the Blessings which God has gratuitously bestowed upon us, is, *in our Hearts*, the Foundation of the Christian Life: And retaining and exercising this *Christian* Virtue of *Faith*, is called *Tasting that the Lord is gracious*, 1 *Pet.* ii. 3; *Having* †, or holding fast, *Grace*, Heb. xii. 28; *Growing in Grace*, 2 Pet. iii. 18; Being *strong in the Grace of Jesus Christ*, 2 Tim. ii. 1; *Holding Faith*, 1 Tim. i. 19. iii. 9;

* See 2 *Cor.* ix. 4. xi. 17. *Heb.* iii. 14.

† Ἔχω, *have*, in such Passages signifies to *keep*, or *hold*, as a Property or Principle for Use. *Mat.* xiii. 12. xxv. 29. *John* iii. 29. v. 42. viii. 12. *Rom.* i. 28. xv. 4. 1 *Thes.* iii. 6. 1 *Tim.* i. 19. iii. 9. *Heb.* vi. 9. ix. 4. 1 *John* ii. 23. iii. 3. v. 12. 2 *John*, ver. 9.

Continuing

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Continuing in the Faith grounded and settled, and not being moved away from the Hope of the Gospel, Col. i. 23; *Holding fast the Confidence and Rejoicing of Hope*, Heb. iii. 6; *Holding the Beginning of our Confidence stedfast*, Heb. iii. 14; *Having* [holding,] *Hope*, 1 John iii. 3; Hoping perfectly, *for the Grace that is to be brought unto us at the Revelation of Jesus Christ*, 1 Pet. i. 13; *Giving earnest Heed to the Things we have heard*, Heb. ii. 1; *Having* [holding,] *the Son*, or *Christ*, 1 John v. 12. By these, and such like Phrases, the Apostles express our being throughly persuaded of, and duly affected with, the Blessings included in our *Election*, *Vocation*, *Justification*, &c. Or, their being firmly established in our Hearts as Principles of Obedience, to secure our Perseverance and final Happiness; through the mighty working of God's Power, to purify our Hearts, and to guard us through all our spiritual Dangers and Conflicts; which Power will always assuredly attend every one, who *holds Faith*, *Grace*, *and Hope*, 1 Pet. i. 5. Here note; that the *primary Object* of Faith is not in ourselves, but in God. Not our own Obedience or Goodness, but the free Grace of God is the primary Object of Faith. But the *Fruit* of Faith must be in ourselves. The Grace or free Gift of God is the Foundation of Faith; and Faith is the Foundation of the whole Life of a true Christian. 2 *Pet.* i. 5, 6, 7, —*giving all Diligence, add to your* FAITH, *Virtue*, &c. Jude 20, —*building up yourselves on your most holy* FAITH, &c. See § 284.

266. V. FURTHER; the Interest of every professed *Christian* in all the *Antecedent* Blessings, (*Election*, *Justification*, *Adoption*, *Regeneration*, *the Promises of the Covenant*, *the Ordinances of Worship*, and *the Gift of eternal Life*, &c.) must be clear of all Doubt and Uncertainty. The Apostles, with one Consent, assign those Blessings to *all* professed *Christians*, without Exception; never raising any Scruple or Difficulty about any *Christian*'s Interest in them, or Right to them: No, not in the Case of *sinning a Sin*; except the Sin of Apostacy, or total Renouncing the Christian Faith; which is signified by being *destroyed*, Rom. xiv. 15, 20; *Swallowed up*, or *devoured of Satan*, 2 Cor. ii. 7; 1 Pet. v. 8, *Turned aside after Satan*; *casting off the first Faith*, 1 Tim. v. 12, 15; *Falling away*, Heb. vi. 6; *Sinning wilfully after we have received the Knowledge of the Truth*; *treading under Foot the Son of God*, Heb. x. 26, 29; *Turning from the Holy Commandment*, 2 Pet. ii. 21; *Selling* our *Birthright*, Heb. xii. 16. These Texts are to be understood of a *total* Renouncing the *Christian* Faith, or of final Impenitency. In which Case, a Person is supposed to be entirely deprived of every Gospel Blessing, and subjected to the Wrath of God. But any other Sin leaveth a Man in Possession of his Christian Privileges, even all those Blessings, which I call *Antecedent*, so far, that they may be urged upon him as a Reason and Motive to Repentance and Reformation. For the Apostles do urge those Privileges, as a Motive to Repentance, upon *Christians* who had sinned.

267. AGAIN; These Antecedent Blessings, *Election*, *Calling*, *Justification*, *Regeneration*, *Adoption*, &c. are the Things which are *freely* given us of God, 1 *Cor.* ii. 12, They are the Donation of *pure Grace*, of *perfect Love*. Eternal Life is a free Gift, promised to us in the Gospel, sealed and confirmed by the Blood of *Christ*. He that has *freely* given us a rational Being, of a Rank superior to any in this World, has, of his Divine Munificence, added a new Gift, in pursuance of this first Instance of his Bounty; and the latter is just as free as the

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the former. The *first Creation* is of Grace, and the *new Creation* in *Christ Jesus*, or the new State of Life under the Gospel, is also of mere Grace. Therefore, every professed *Christian*'s Title to them must be clear and full, free from Fear and Doubt; as the Apostle argues, 1 *John* iv. 17, 18, *There is no* FEAR *in* LOVE; *but* [God's] *perfect Love casts out* [our] *Fear*: *because Fear has Torment*, [contrary to the Spirit and Design of the Gospel:] *he*, therefore, *that fears*, *is not made perfect in Love*, that is, has not a just Sense of the Love of God. And to cast out your Fear, remember, (Ver. 19.) *that we love him*; *because he first loved us*. His Love first begun with us, made the first Motion towards us, and is *freely* extended to us; and therefore, *we love him*, or are encouraged and obliged to love him, without any Fear or Doubt concerning his Love to us. Again;

268. THESE Antecedent Blessings are the first *Principles* of the *Christian* Religion: But the first Principles of Religion must be free from all Doubt or Scruple; otherwise the Religion, which is built upon them, must sink, as having no Foundation. The Principles of *Natural* Religion, that I am endowed with a Rational Nature, that there is a God, in whom I live, move and have my Being, and to whom I am accountable for my Actions, are perfectly evident, otherwise the Obligations of *Natural* Religion would be necessarily doubtful and uncertain. In like manner; the first Principles of the *Christian* Religion must be free from all Perplexity; otherwise its Obligations must be doubtful and perplexed. If it be doubtful, whether ever *Christ* came into the World to redeem it, the whole Gospel is doubtful; and it is the same Thing, if it be doubtful who are *redeemed* by him; for if he has redeemed we know not who, it is nearly the same Thing, with regard to our Improvement of Redemption, as if he had redeemed no body at all.

269. FAITH is the first Act of the *Christian* Life, to which every *Christian* is obliged; and therefore, it must have a sure and certain Object to work upon; But, if the Love of God in our *Election*, *Calling*, *Adoption*, *Justification*, *Redemption*, &c. be in itself uncertain to any Persons in the *Christian* Church, then Faith has no sure nor certain Object to work upon, with respect to some *Christians*, and consequently, some *Christians* are not obliged to believe; which is false.

270. FURTHER; the Apostles make our *Election*, *Calling*, *Adoption*, &c. Motives to Obedience an Holiness. And therefore, these (our *Election*, *Calling*, *Adoption*, &c.) must have an Existence antecedent to our Obedience; otherwise, they can be no Motive to it. And if only an uncertain, unknown Number of *Christians* be elected to eternal Life, no single Person can certainly know that he is of that Number; and so, *Election* can be no Motive to Obedience to any Person in the *Christian* Church. To confine *Election*, *Adoption*, &c. to some few, is unchurching the greatest Part of the Church, and robbing them of common Motives and Comforts.

271. OUR *Election*, *Adoption*, and other *Antecedent* Blessings, are not *of Works*: Consequently, we are not to work *for* them, but *upon* them. They are not the Effect of our good Works; but our good Works are the Effect of them. They are not founded upon our Holiness; but our Holiness is founded upon them. We do not procure them by our Obedience; for they are the Gift of *free Grace*; but they are *Motives* and *Reasons* exciting, and encouraging our Obedience. Therefore, our *Election* is not proved by our *Sanctification*, or real Holiness.

Our

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Our real Happineſs proves, that our *Election* is *made ſure*; but our *Election* itſelf is proved by the free Grace of God, and our Chriſtian Profeſſion.

272. FROM all this it follows; that *we*, as well as the *Chriſtians* of the firſt Times, may claim, and appropriate to ourſelves, all the forementioned Antecedent Bleſſings, without any Doubt or Scruple. In Confidence of Hope, and full Aſſurance of Faith, we may boldly ſay, The Lord is my Helper, and come with Boldneſs to the Throne of Grace. Our Life, even eternal Life, is ſure to every one of us in the Promiſe of God, and the Hands of our *Lord Jeſus Chriſt*. And the Buſineſs of every Chriſtian is not to perplex himſelf with Doubts, and Fears, and gloomy Apprehenſions; but to rejoice in the Lord, and to do the Duties of his Place chearfully and faithfully, in the aſſured Hope of eternal Life, through *Jeſus Chriſt*; to him be everlaſting Glory and Praiſe. *Amen.*

273. VI. FROM the preceding Collection of Texts we may gather; That ſome of the Expreſſions, whereby the *antecedent* Bleſſings are ſignified, ſuch as *elect*, *juſtify*, *ſanctify*, &c. may be uſed in a double Senſe; namely, either as they are applied to all *Chriſtians* in general, in relation to their being tranſlated into the Kingdom of God, and made his peculiar People, enjoying the Privileges of the Goſpel: Or as they ſignify the *Effects* of thoſe Privileges; namely, either that excellent Diſpoſition and Character, which they are intended to produce, or that final State of Happineſs, which is the Reward of it. It would be too tedious to examine, in this View, all the Expreſſions, or Phraſes, whereby *Antecedent* Bleſſings are ſignified. The Student in Scripture-Knowledge may eaſily paſs a Judgment upon them by theſe Rules. Where-ever any Bleſſing is aſſigned to all *Chriſtians*, without Exception; where-ever it is ſaid, not to be of *Works*; where-ever *Chriſtians* are exhorted to make a due Improvement of it, and threatened with the Loſs of God's Bleſſing, and of eternal Life, if they do not; there the Expreſſions, which ſignify that Bleſſing, are to be underſtood in a General Senſe, as denoting a Goſpel Privilege, Profeſſion, or Obligation. And in this general Senſe, *ſaved*, *elect*, *choſen*, *juſtified*, *ſanctified*, are *ſometimes* uſed; and *Calling*, *Called*, *Election*, are, I think, *always* uſed, in the New Teſtament. But when any Bleſſing connotes real Holineſs, as actually exiſting in the Subject, then it *may* be underſtood in the ſpecial and eminent Senſe; and always *muſt* be underſtood in this Senſe, when it implies the actual Poſſeſſion of eternal Life. And in this Senſe *ſaved*, *elect*, *choſen*, *juſtify*, *ſanctify*, *born of God*, are *ſometimes* uſed. *Mat.* xx. 16, *Many are called, but few are* choſen [who make a worthy Uſe of their Calling]. *Mat.* xxiv. 31, *He ſhall ſend his Angels, with a great Sound of a Trumpet, and they ſhall gather together his* Elect. xii. 36, 37, — *In the Day of Judgment, — by thy Words thou ſhalt be* juſtified, *and by thy Words thou ſhalt be condemned.* 1 *Theſ.* v. 24, *The God of Peace* ſanctify *you wholly*, &c. 1 John ii. 29, *Every one that doth Righteouſneſs is* born of him. iv. 7, *Every one that loveth, is* born of God, in the eminent Senſe.

274. HERE it ſhould be carefully obſerved; That it is very common, in the ſacred Writings, to expreſs, not only our Chriſtian Privileges, but alſo the Duty, to which they oblige, in the Preſent, or Preterperfect Tenſe; or, to ſpeak of that as done, which only ought to be done, and which, in Fact, may poſſibly never be done. *Mal.* i. 6, *A Son honours* [ought to honour] *his Father. Mat.* v. 13, *Ye are* [ought to be] *the Salt of the Earth: But if the Salt have loſt his Savour*, &c. Rom. ii. 4, *The Goodneſs of God leads* [ought to lead] *thee to Repentance.*

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penance. vi. 2, 11. viii. 9. Col. iii. 3. 1 Pet. i. 6, *Wherein ye* [ought to] *greatly* [to] *rejoice.* 2 Cor. iii. 18, *We all with open Face,* [enjoying the Means of] *beholding as in a Glass the Glory of the Lord, are* [ought to be, enjoy the Means of being] *changed into the same Image, from Glory to Glory.* 1 Cor. v. 7, *Purge out the old Leaven, that ye may be a new Lump, as ye are* [obliged by the Christian Profession to be] *unleavened.* Heb. xiii. 14, *We seek,* [we ought to seek, or according to our Profession we seek] *a City to come.* 1 John ii. 12, — 15. iii. 9. v. 4, 18. And in other Places. [246 Note, 206 Note].

275. BUT my chief Intention is to establish a double *Justification*, or *Salvation*; for which we have the clearest scriptural Evidence. However, at present, it shall suffice to observe, That there is a *Justification* and *Salvation* by *Faith alone*, without the *Deeds of Law*, or any *Works of Righteousness*, Rom. iii. 28. Ephes. ii. 8, 9, 10. And there is another *Justification*, or *Salvation*, which is not without *Works*, but is the Issue of a holy and obedient Life. James ii. 24, *By Works a Man is justified, and not by Faith only.* Mat. xii. 36, 37, *In the Day of Judgment, by thy Words thou shalt be justified.* Mark xiii. 13, *He that shall endure unto the End, the same shall be saved.* Phil. ii. 12, *Work out your own* [or one another's] *Salvation with Fear and Trembling.* Heb. v. 9, *Christ is become the Author of eternal Salvation to them that obey him.* And the whole New Testament bears Witness, that only they who live soberly, righteously, and godly in this present World shall be *saved* and justified in the Day of our Lord. Now this Difference of being *justified* without *Works*, and being *justified* by Works, is so essential, and irreconcileable, that it necessarily constitutes two Sorts of *Justification*, or *Salvation*.

276. 1. THE *FIRST* or Fundamental *Justification*. This has Relation to the *Heathen* State of us *Gentile Christians*, and consists in the Remission of Sins, and in our being admitted, upon our Faith, into the Kingdom and Covenant of God; when, with regard to our *Gentile* State, we were obnoxious to Wrath, and deserving of Condemnation. This is of *free Grace, without Works.* For how wicked soever any *Heathen* had been, or *now* has been, upon Profession of Faith in *Christ*, his former Wickedness neither was, nor is, any Bar to his Admittance into the Kingdom of God, nor to an Interest in its Privileges and Blessings. Nay, further, our present common Salvation, or Justification, is of Grace, and reaches so far, that in Case any professed *Christian* has lived disagreeably to the Rules of the Gospel; yet upon his Repentance and Return to God, his Interest in the divine Grace, and the Pardon of Sin, stands good; notwithstanding his former evil Life. This I call the *FIRST* Justification, or Salvation, by which we are invested in all the present Privilegds of the Gospel; and in reference to which we are said in Scripture to be *elected, adopted, saved, justified, washed, sanctified, born again, born of God*, &c.

277. CONCERNING this *FIRST* Justification, or Salvation, I may briefly observe, (1.) That it was confirmed to the first Converts, and in them, as the first Fruits, to us, by the miraculous Gifts of the Spirit, which were poured out upon them. (2.) That we receive this perpetual Benefit from it, that we, who are descended from Christian Parents, are born in a justified State, born *HOLY* [126, 127,] born Members of the Family and Congregation of God, intitled to all the Blessings and Privileges of it, according to the original Grant of the Covenant, *Gen.* xvii. 7. (3.) It is this *first* Justification, and the Blessings included in it, that is, (not conferred upon us, but) sealed and confirmed to us in *Baptism*, as what we have a Right to, in Virtue of the foresaid Covenant. See

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the Note upon *Rom.* vi. 4. (4.) Upon Account of this *firſt* Juſtification, we are ſaid to be, in the Preſent Tenſe, what we are deſigned to be, or what your Principles have a proper Tendency to make us; as, *ye are waſhed, ye are ſanctified*, &c. [274] (5.) It is with regard to this *firſt* Juſtification, that we are ſaid to be *reconciled*, or changed to God, in reference to our Heathen State [117]. (6.) It is by Virtue of this *firſt* Juſtification, that we enjoy the Benefit of Repentance, and the Forgiveneſs of Sin, after we are taken into the Church and Covenant of God. And therefore the Forgiveneſs of Sins, to thoſe who are in the Church and Covenant of God, comes under the ſame Rules with the *firſt* Juſtification, (for it is the ſame Juſtification continued, or repeated,) and is of *Grace*, not of *Works*, as it neceſſarily muſt. See *Rom.* iv. 6,—8. *Luke* xviii. 9,—14. Or, in other Words, it is in Virtue of the *firſt* Juſtification, that our preſent Life is a Day of Grace, the Grace of our *firſt* Juſtification, or the Benefit of Repentance and Pardon, being continued throughout our whole preſent Life, and giving us the Opportunity and Means of obtaining eternal Life. (7.) From all this it appears, that this *FIRST* Juſtification doth not terminate in itſelf, but it is in order to another; which we may call

278. (II) *FINAL Juſtification*, or *Salvation.* This relates to, and ſuppoſes, our *Chriſtian* State; and conſiſts in our being actually qualified for, and being put into Poſſeſſion of, eternal Life, after we have duly improved our *FIRST* Juſtification, or our *Chriſtian* Privileges, by patient Continuance in Well-doing, to the End, under all Trials and Temptations.

279. VII. A CAREFUL Attention to the preceding Collection of Texts will give us a clear and diſtinct Notion, what thoſe *WORKS* are, which St. *Paul* excludes from *Juſtification*; and what that *Juſtification* is from which they are excluded. By WORKS, excluded from *Juſtification*, or Salvation, he doth not mean *only ceremonial Works*, or *ritual Obſervations* of the *Moſaic* Conſtitution: For he expreſsly excludes *Works of Righteouſneſs*, or righteous Works, *Tit.* iii. 5, *Not by Works of Righteouſneſs which we have done, but acording to his Mercy he* SAVED *us.* Now this ſets aſide, not only *ceremonial* Works, but all Acts of Obedience properly *moral.*—Again; by *WORKS*, or *WORKS* of *LAW*, excluded from Juſtification, the Apoſtle doth not *always* mean *only ſinleſs, perfect Obedience.* For I do not find that any, the moſt rigid *Jew*, ever inſiſted upon that, as neceſſary to *Juſtification:* Indeed, the Apoſtle may argue from the Nature of *Law*, as it requires ſinleſs, perfect Obedience, in Confutation of the *Jew*, who, not duly conſidering the Nature of *Law*, inſiſted that the *Gentiles* ought to put themſelves under the Law of *Moſes.* But certainly, by *WORKS* or *DEEDS* of *LAW* he doth not *always* mean *only ſinleſs, perfect Obedience.* In ſhort; the *WORKS*, excluded from *Juſtification*, are any Kind of Obedience, *perfect* or *imperfect*, which may be ſuppoſed a Reaſon for God's beſtowing the Privileges and Honours of the Goſpel upon the Heathen World. [*Note on Chap.* III. 20.] Thoſe Privileges and Honours were beſtowed out of pure Mercy and Goodneſs, without Regard to the foregoing good or bad Works of the Heathen World. No doubt, every good and Virtuous Action is pleaſing to God, and approved by him; and the eminent Piety of *Cornelius* might be a Reaſon why, of all the Heathens, the Goſpel was firſt preached to him, *Acts* x. 4, 5. But no Perſon, whether *Heathen* or *Jew*, was taken into the Church or Family of God, *only* for his being a virtuous Perſon. Becauſe had he *in Times paſt* been ever

ever ſo wicked, upon his Faith, he had a Right to the Privileges and Honours of the Goſpel. Conſequently, the *Works*, which are excluded from *Juſtification*, refer to the *prior State of Chriſtians*, and to their *FIRST Juſtification*; when they were taken into the Church or Kingdom of God, and had their *paſt Sins* forgiven them. This *FIRST Juſtification* was *not of Works:* That is to ſay, There was no Retroſpect, no ſtating Accounts with regard to a Man's paſt Conduct; nor was any Perſon admitted into the Church and Covenant of God *only* becauſe he had been a good Man, nor any Perſon, profeſſing Faith in *Chriſt*, rejected, becauſe he had been wicked and ungodly; but *this Juſtification* of the believing Heathen was of *mere GRACE*, according to the Council and Purpoſe of God's own Will, without Regard to what the *Heathen* had been before his Converſion. So that *no Man*, upon his being raiſed to the Honours and Privileges of the Goſpel, could *GLORY*, *BOAST*, or pretend Self-ſufficiency, or Self-dependence in procuring thoſe Honours or Privileges, *Epheſ.* ii. 9.

280. THAT *Works*, excluded from *Juſtification*, muſt be Works done in the State *PRIOR* to a Perſon's Converſion; and that the Juſtification they are excluded from is the *FIRST Juſtification*, is further evident: Becauſe after Converſion, when a Man is become a *Chriſtian*, and with regard to *FINAL Juſtification*, *Works* are expreſly required. For *without Holineſs*, or Works of Righteouſneſs, the Goſpel conſtantly declares, *No Man ſhall ſee the Lord* *.

281. BUT yet, obſerve; *Works of Righteouſneſs* are ſo inſiſted upon in our *Chriſtian* State, now that we are taken into the Kingdom of God, that if any Chriſtian ſhould neglect the Performance of them, there is ſtill Room, *in this Life*, for Repentance. For our Lord and his Apoſtles, not only called Men to Repentance, in order to their *FIRST Juſtification*; but the Apoſtles, and our Lord after his Aſcenſion, exhort wicked *Chriſtians*, ſuch as were Members of the Goſpel Church, to Repentance, in order to their *FINAL Juſtification*. 2 Cor. xii. 21. Rev. ii. 5, 16. iii. 3, 19. While the *accepted Time and the Day of Salvation* continues, we enjoy the Benefit of Repentance. We are in a State of Pardon during Life, which is the *Day when we hear the Voice* of God's Mercy, *Heb.* iii. 7. And the Language of his Mercy to every Sinner is the ſame as our Saviour's to the Woman, *John* viii. 11, *Neither do I condemn thee: Go, and ſin no more.* But it muſt be carefully obſerved, That this Favour is granted, not to indulge Wickedneſs, but mercifully to enlarge the Poſſibility of our Salvation. For, whatever our preſent Privileges are, we ſhall for certain periſh eternally, unleſs we forſake Sin, and practiſe univerſal Holineſs. And ſuch is the abounding Mercy of God, that he will receive and pardon us, at what Time ſoever we ſincerely return unto him. Only remember; That the longer that Return is delayed, the more our Hearts will be hardened, our Salvation will become leſs poſſible, and we ſhall ſtill be *nigher to Curſing*, Heb. vi. 8.

282. VIII. IT is alſo evident, from the foregoing Collection of Texts, what that *FAITH* is, which gave a Right to the *FIRST Juſtification*, or an Admittance into the Kingdom of God in this World. Certainly it was ſuch a Faith as was conſiſtent with a Man's periſhing eternally: Becauſe he might be admit-

* Note, St. *James* meaneth this *FINAL* Juſtification, or Salvation, when he ſaith, (*Chap.* ii. 14, 24.) That a Man is not *ſaved*, or *juſtified*, by *Faith alone without Works.*

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ted into the Church upon a Profeſſion of *that* Faith, and yet remain a wicked Perſon, and be loſt for ever. This was evidently the Caſe of *Simon the Sorcerer*; who, though his *Heart was not right in the Sight of God*, (Acts viii. 21.) though he was in the *Gall of Bitterneſs and Bond of Iniquity*, Ver. 23; yet it is ſaid, Ver. 13, that *he BELIEVED, and was baptized.* Conſequently, *that* Faith muſt be the *general Faith*, which is common to all *Chriſtians*, good and bad; or Faith conſidered ſimply and ſeparately from the Fruits and Effects of it. It was that general Profeſſion of Faith in *Chriſt Jeſus*, as the Meſſiah and Saviour of the World (which included a Profeſſion of Repentance, and which indeed ought to have been ſincere,) upon which the Apoſtles baptized the firſt Converts. It is in this Senſe, that *we are all the Children of God by Faith in Jeſus Chriſt*, Gal. iii. 26. And this Faith, in the Nature of Things, muſt be abſolutely neceſſary to our *Adoption*, or being taken into God's Family. For as our being *begotten*, or *born again*, *regenerated*, or made the *Children of God*, is of a ſpiritual or moral Nature, and relates to the Improvement of our Minds in Wiſdom and Goodneſs, if a Perſon were intirely ignorant of the Grace of God, or refuſed to aſſent to it, and accept of it, it is plain he could be *begotten* to Nothing; or could not be *begotten* at all; for there would be no Foundation of the ſpiritual Relation between God and ſuch a Perſon. The Means, by which we are *begotten*, or *regenerated*, to the Chriſtian State, or the *Seed* of which we are *born*, is the *Word of God*, James i. 18. 1 Peter i. 23. Now where the Word of God is not received, but rejected; that is, where a Perſon doth not profeſs Faith in it, but remains ſtill in Unbelief, it is evident nothing can be produced, or generated; the only Means of *Regeneration*, or the only Ground upon which *Adoption*, *Juſtification*, and the other Antecedent Bleſſings, can be planted, is wanting.

283. THE *Faith*, which gave a Perſon a Place or Standing in the *Chriſtian* Church, was *Profeſſion*, conſidered ſimply, and ſeparately from the *Fruits* and *Effects* of it; though, I conceive, it did include a *Profeſſion* of Repentance, of forſaking Sin and Idolatry, and of bringing forth the Fruits of Righteouſneſs. And this *Faith* we may call the *FIRST FAITH*; as I ſuppoſe, the Apoſtle doth, 1 *Tim.* v. 12. And it is the continued Profeſſion of this Faith in *Chriſt*, which gives us a continued Right to a Place in the Church. For, if we *caſt off* this *FIRST Faith*, we renounce our Profeſſion; we ceaſe to be *Chriſtians*; or, we no longer belong to the *peculiar* Family of God *.

284. BUT, though a Perſon upon this *FIRST Faith alone*, has a Right to a Place and Standing in the preſent Kingdom of God; yet it is not *this Faith alone* which gives him a Title to *FINAL Juſtification*, or to a Place in the future and heavenly Kingdom. No; in order to *that*, this general and profeſſed Faith muſt grow into a Principle in the Heart, working by Love, overcoming the World, and bringing forth all the Fruits of Righteouſneſs in this Life: Otherwiſe, the *FIRST Faith*, and *FIRST Juſtification* will come to nothing. This is the *WORKING Faith*, Gal. v. 6; or *Faith working with WORKS*, and *perfected by WORKS*, Jam. ii. 22; the *CONTINUED* Faith, *Col.* i. 23; the *GROWING*, or *INCREASING Faith*, 2 Theſ. i. 3. 2 Pet. i. 5. 2 Cor. x. 15; the *STEDFAST* or *eſtabliſhed* Faith, *Col.* ii. 5; *UNFEIGNED Faith*, 1 Tim. i. 5. The *FIRST Faith*, is the *common Faith* of all *Chriſtians*;

* St. *James* ſpeaks of this *FIRST Faith*, Chap. ii. 14,—26. And very juſtly pronounces it inſufficient, being *alone*, for our *FINAL Salvation*, or *Juſtification*.

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this latter Faith is peculiar to *real* Chriſtians, who purify themſelves from all Filthineſs of the Fleſh and Spirit. The *FIRST* may be a dead, unactive Faith, *Jam.* ii. 17, 20, 26; The *other* is living, and active. The *FIRST* is a *Profeſſion*; the *other*, an operative *Principle*. A Man may have the *FIRST Faith*, and periſh; by the *other*, we *believe to the ſaving of the Soul*, Heb. x. 39. The *FIRST Faith* may be a Foundation without a Superſtructure; the *other* is Faith *built upon* and improved, 2 *Peter* i. 5,—8. *Jude* 20.

285. THIS Diſtinction of *Faith* ſeems to be agreeable to the Senſe of thoſe Texts, *Rom.* i. 17, *In the Goſpel is reveáled the Righteouſneſs of God from* FAITH *to* FAITH. 1 *John* v. 13, *Theſe Things have I written unto you, that believe on the Name of the Son of God*, [with the FIRST Faith;] *that ye may know that ye have eternal Life, and that ye may believe on the Son of God*, [with the GROWING, *&c.* Faith.]

286. IX. We may alſo learn, from the preceding Collection of Texts, what it is to be a *TRUE CHRISTIAN*. And he is a true Chriſtian, who improves the *FIRST FAITH* into the *WORKING FAITH*; or who has ſuch a Senſe, and Perſuaſion of the Love of God in *Chriſt Jeſus*, conferring upon him the Antecedent Bleſſings of *Election*, *Adoption*, *Juſtification*, &c. that he devotes his Life to the Honour and Service of God in Hope of eternal Glory.—— Therefore, to the Character of a true Chriſtian it is abſolutely neceſſary, that he diligently ſtudy the Things that are *freely given* him *of God*; namely, his *Election*, *Regeneration*, *Adoption*, *Pardon*, *Right to the heavenly Inheritance*, &c. that he may gain a juſt Knowledge of theſe ineſtimable Privileges; may *taſte that the Lord is gracious*, and rejoice in the Goſpel-Salvation as his greateſt Happineſs and Glory. This is *growing up in Chriſt*, Eph. iv. 15; This is *Growing in Grace*, or in a Senſe of God's Favour, *and in the Knowledge of our Lord Jeſus Chriſt*, 2 Pet. iii. 18. And this happy Growth is nouriſhed by conſtant and careful Attention to the Word of God, 1 *Peter* ii. 2, 3. It is neceſſary that he work thoſe Bleſſings upon his Heart, till they become a vital Principle, producing in him the Love of God, and engaging him to all chearful Obedience to his Will, giving a proper Dignity and Elevation of Soul, raiſing him above the beſt and worſt of this World, carrying his Heart into Heaven, and fixing his Affections and Regards upon his everlaſting Inheritance, and the Crown of Glory laid up for him there. Thus he is *ſtrong in the Grace that is in Chriſt Jeſus*, 2 Tim. ii. 1. Thus his *Heart is eſtabliſhed with Grace*, Heb. xiii. 9. Thus he *abides* in Chriſt, and his *Words abide* in him, *John* xv. 7. Thus he *continues in the Son, and in the Father*, 1 John ii. 24. Thus *his Seed remains in him*, iii. 9. Thus, *he dwells*, or continues, *in God, and God in him*, iv. 16. Thus *he hath*, or holds, *the Son*, v. 12. Or, more plainly, thus he *continues in the Faith, grounded and ſettled, not moved away from the Hope of the Goſpel*, Col. i. 23. For thus he is armed againſt all the Temptations and Trials reſulting from any Pleaſure or Pain, Hopes or Fears, Gain or Loſs in this preſent World. None of theſe Things move him from a faithful Diſcharge of any Part of his Duty, or from a firm Attachment to Truth and Righteouſneſs; neither counts he his very Life dear to him, that he may do the Will of God, and finiſh his Courſe with Joy. In a Senſe of the Love of God in *Chriſt*, he maintains daily Communion with God, by reading and meditating upon his Word. In a Senſe of his own Infirmity, and the Readineſs of the Divine Favour to ſuccour him, he daily addreſſes the Throne

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of Grace, for the Renewal of ſpiritual Strength, in Aſſurance of obtaining it, through the one Mediator, *Chriſt Jeſus*. Inlightened and directed by the heavenly Doctrine of the Goſpel, he purges his Mind from Anger, Wrath, Malice, Envy, and every ſelfiſh, turbulent, unſociable Paſſion; and cultivates in his Breaſt, and exerciſes in his Converſation, the kind, courteous, humble, inoffenſive and univerſally benevolent Spirit of the Goſpel; and ſo is a Friend, not only (in the narrow Senſe of Friendſhip celebrated among the Heathens,) to a ſelect Companion he happens to fall in with, but to all Mankind, and always, from a true and ſteady Principle.

287. THIS is the Man of true Goodneſs, true Courage, and Greatneſs of Soul. This is the Man happy under all Events; who *lives the Life he now lives in the Fleſh by the Faith of the Son of God.* This is the Man, who, while he deſpiſes a vain Life, has the trueſt and higheſt Enjoyment of all that can be enjoyed in it; for he enjoys all in Truth and Purity. This is the Man, who alone properly *lives*; and always, under the greateſt Afflictions, in the very Moments of Death, *lives:* For he has nothing but Life and Immortality before him; Death itſelf giving no Interruption to his Life, who ſhall aſſuredly be again reſtored to an endleſs and happy Exiſtence *. Bleſſed, unſpeakably bleſſed, is this Man. Such the Goſpel is deſigned to make us all, and ſuch we all may be, if we do not ſhamefully deſpiſe the Grace of God, and our own Happineſs. But the Knowledge and Senſe of theſe Things are generally loſt among *Chriſtians*; to whom the Words of the Pſalmiſt may too truly be applied; *It is a People that doth err in their Hearts, and they have not known my Ways*, Pſal. XCV. 10.

288. X. THE foregoing Collection of Texts, will alſo give us a juſt Idea, what it is to *PREACH Chriſt*, or the *Goſpel*. It is not telling People, they are all *naturally corrupt*, under God's Wrath and Curſe from the Womb, and in a State of Damnation, till they come under the Influences of a ſuppoſed efficacious, irreſiſtible Grace; which works in a ſovereign Way, arbitrarily and unaccountably. It is not teaching, that only a ſmall, uncertain Number among *Chriſtians* are arbitrarily *redeemed*, *elected*, *called*, *adopted*, *born again* or *regenerated*; and that all the reſt are by a ſovereign, abſolute, and eternal Decree paſſed by, or reprobated. Theſe are no Principles of Chriſtianity; but ſtand in direct Contradiction to them, and have drawn a dark Veil over the Grace of the Goſpel, ſunk the Chriſtian World into an abject State of Fear, and a falſe ſuperſtitious Humility; and thrown Miniſters into endleſs Abſurdities §. The *Apoſtles* were abſolute Strangers to theſe Doctrines. The whole Scheme, and Method

* For this Reaſon the Apoſtle ſeems to give himſelf the Character of [οι ζωντες] *the LIVERS*; namely, as he had the Hope and Proſpect of eternal Life, 2 *Cor.* iv. 11.

§ I pretend to no great Acquaintance with Eccleſiaſtical Hiſtory; but in my own Mind I think it probable, thoſe Principles were firſt introduced by ſome *Chriſtian Manichees*; who not being able to vindicate their two eternal, ſelf-exiſtent and independent Principles of *Good* and *Evil*, (which, as they thought, neceſſarily involved all Mankind either in *Sin* and *Miſery*; or rendered them *virtuous* or *happy*, as they chanced to come under the Influence of the one or the other,) found out a Way of reducing their Doctrines of *neceſſary Sin* and *neceſſary Holineſs* to one Principle, by aſſigning this arbitrary Determination of Mens moral and natural Circumſtances to the one God, which before they aſſigned to two. I make no doubt, but the Doctrines of *Original Sin*, whereby we are ſuppoſed to be neceſſarily

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Method of the Doctrine, they preached to *Gentile Chriſtians*, is comprehended in that ſingle Sentence, *Eph.* v. 8, *Ye were* SOMETIMES [in your *Heathen* State] *Darkneſs*, but NOW [in your *Chriſtian* State] *are ye Light in the Lord; walk as Children of Light.* [185 the 4th Note.] To the *Gentile Chriſtians* they explained, and inculcated the Glory of the Grace of God in *Chriſt*, which had *delivered* them *from the Power of* Heatheniſh *Darkneſs, and tranſlated them into the Kingdom of the Son of his Love.* To raiſe their Eſteem of the *exceeding Riches of* this *Grace*, they opened the Fountain from which it flowed, the pure and free Love of God, and the Counſel of his Will, in which it was formed and eſtabliſhed before the World was. They alſo explained the grand and ſurprizing Method, in which it was conveyed and adminiſtred, even by the Incarnation, holy Life, obedient Sufferings, and glorious Exaltation of the Son of God. They put their Diſciples in Mind, how deplorable their Caſe was in their *Heathen State*, as they were then in a diſmal State of Darkneſs and Ignorance; under the Power of Sin and Satan; obnoxious to Condemnation and Wrath. On the other Hand; they repreſented the Glory and Honour, to which they were NOW raiſed, in their *Chriſtian State*, by their *Election*, *Calling* and *Adoption*. They demonſtrated that they were in a State of *Juſtification* and *Salvation*; that they were *regenerated* or *born again, born of God, waſhed and ſanctified*, and *made to live together with* Chriſt; that they were the *Houſe* and *Temple of God*, his *peculiar People* inveſted in all the Benefits of the Goſpel-Covenant, particularly the Remiſſion of Sins, and the Donation of eternal Life. And they then warmly urged and beſeeched them, *not to receive this Grace in vain*, but to improve it, to the forming all the ſolid Principles of Holineſs in their Hearts, and the bringing forth all the Fruits of Righteouſneſs in their Lives. They repreſented, how diſagreeable their former Heatheniſh Converſion was to their preſent honourable State, and Relations to God; they earneſtly exhorted them, to put off all former Works of Darkneſs, and to put on the whole Armour of Light; to be patient and perſevering in Duty, under all Trials and Afflictions; to be ſincere in their Love one to another; humble, peaceable and kind towards all Men; to pray unto God continually for a Supply of all their Neceſſities. To animate their Obedience and Patience, they frequently pointed at the Coming of our Lord, and the Crown of Righteouſneſs, he will give to the Faithful and Upright. And on the other Hand, to awaken the Careleſs and Impenitent, they diſplayed the

ſarily corrupt and wicked; and the Doctrine of *irreſiſtible Grace*, whereby we are ſuppoſed to be neceſſarily made Holy; the Doctrine of particular abſolute *Election* and *Reprobation*; I make no doubt, I ſay, but theſe Doctrines are *Manichæiſm* chriſtianized. And it is ſuch Doctrines as theſe, that have miſrepreſented the *Chriſtian* Religion; harraſſed the *Chriſtian* World endleſsly, by blinding and confounding Mens Underſtandings, and imbittering their Spirits; and have been the Occaſion of calling in the Help of a falſe Kind of Learning, *Logic*, *Metaphyſics*, *School Divinity*, in order to give a Colour of Reaſon to the groſſeſt Abſurdities, and to enable *Divines* to make a plauſible Shew of ſupporting and defending palpable Contradictions.

About ſix Years after the writing of this, reading *Bower's Hiſtory of the Popes*, I find the foregoing Sentiment, (namely, that the Doctrines of *corrupt Nature*, and *irreſiſtible Grace*, are *Manicheiſm* under a new Dreſs) confirmed by that learned Hiſtorian. Who informs us, That thoſe who rejected the Doctrine of *Original Sin*, when it firſt crept into the Church, always declared themſelves true *Catholics*, and ſtigmatized *Auguſtin*, and his Followers, as *Manichees*. See *Hiſt. of the Popes*, *Vol. I. p.* 349.

Terrors

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Terrors of the future Judgment, and that dreadful Wrath, which would conſume all the Workers of Iniquity, without any Reſpect of Perſons, whatever their Profeſſions or Privileges in this World have been *. — If the Apoſtles knew how to preach the Goſpel, this is preaching *Chriſt* and the Goſpel.

* I canot here omit quoting an ancient Piece, which bears the Title of *Clement's Second Epiſtle to the Corinthians* (though it ſeems to me a Part of a Sermon,) and gives a remarkable Specimen of the Apoſtolick Way of Preaching. Take the Senſe as follows. "Brethren, — we ſhould not have low Sentiments of our *SALVATION:* — For "if we account the Things we hear preached little and inconſiderable, we ſin, not conſidering, out of what Condition we were *CALLED*, [97] nor by whom, nor to what "Place, nor what great Things *Jeſus Chriſt* patiently ſubmitted to ſuffer for us. What "Return then ſhall we make him? — All Praiſe, and pious Regards are his Due. For "he has graciouſly given us the *LIGHT*, [*Epheſ.* v. 8.] has addreſſed himſelf to us as a "Father to his *SONS*, and *SAVED* [93] us when periſhing. — Being *BLIND* "in our Underſtanding, worſhipping Stones and Stocks, and Gold and Silver, and Braſs, "the Works of Men, and our whole Life was nothing but *DEATH* [100]. In the "midſt of ſo great *DARKNESS* [*Epheſ.* v. 8.] through his good Pleaſure, we recovered our Sight, being diſingaged from the Cloud which incompaſſed us. For he "had *MERCY* [139, 143] upon us, and in his Compaſſion SAVED us, beholding us "in ſo great Error and Deſtruction, and having no hope of SALVATION but from him "alone. He CALLED us, who WERE NOT, [20] and was pleaſed that of NOTHING we "ſhould BE [or have an Exiſtence. [102] — Seeing then he has vouchſafed us ſo great "MERCY, chiefly in that we, who are ALIVE, [οι ζωντες] ſacrifice not to dead Gods, "nor worſhip them, but by him know the Father of Truth, what Acknowledgment "ſhall we make him, — but to confeſs him before Men? And how ſhall we confeſs "him? By doing what he has taught, and not deſpiſing his Commandments. — Then "let us not only call him *Lord*; for that will not *SAVE* us [*finally*: 275] — But let "us confeſs him in our WORKS [280] by loving one another, not committing Adultery, "not Slandering, — but being chaſte, merciful, good, ſympathizing with each other, "not loving Money. —— If we do otherwiſe, the Lord has ſaid, Though ye were "gathered into my Boſom, and do not my Commandments, I will caſt you away, and "ſay unto you, *Depart from me, I know you not whence you are, ye Workers of Iniquity.* "Wherefore, Brethren, ceaſing to live after the Manner of this World, let us do the "Will of him that has *CALLED* us. —— For the Sojourning of the Fleſh in this "World is low, and of ſhort Duration; but the Promiſe of *Chriſt* is grand and wonderful, and the *REST* [109] of the future Kingdom, and of Life eternal. And how "ſhall we attain thoſe Things, but by living holily, and juſtly, and by accounting "worldly Things foreign to our Happineſs; for if we covet them, we fall from the "righteous Way, — and nothing can deliver us from eternal Puniſhment."
Obſerve; how clearly he diſtinguiſhes between the *firſt* and *final* Salvation.

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CHAP. XIII.

The Goſpel-Conſtitution *not prejudicial to the reſt of Mankind. Virtuous* Heathens *ſhall be eternally ſaved.*

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THE ten foregoing Particulars, I think, are all clear from the Proof I have given, that the Goſpel is a Scheme, calculated to reſtore true Religion, and to promote Virtue and Happineſs. I now proceed.

289. This noble Scheme was not intended to exclude any Part of the World, to whom it ſhould not be revealed, from the preſent Favour of God, or future Salvation; or any ways to prejudice them [73]. The moral and religious State of the Heathen was very deplorable; being generally ſunk into great Ignorance, groſs Idolatry, and abominable Vices. But there might be ſome virtuous Perſons among them. Now the Goſpel was not intended to ſink the honeſt, virtuous *Heathen*, or to leave him deſtitute of the Bleſſing of God; but to exalt the upright *Chriſtian*, and give him greater Advantages for improving his rational Powers; not to make the Heathen *worſe*, but to make the Chriſtian *better*. Nay, further; Though the Nations, who profeſs the Goſpel, are, at *preſent*, greatly favoured in external Privileges, beyond thoſe who are ignorant of it, yet, in the *Day of Judgment*, God will, without reſpect of Perſons, render to *every Man* according to his Works, and according to the honeſt Uſe he has made of the greater or leſſer Advantages he has enjoyed: And in that ſolemn Day, the virtuous *Heathen* will not be rejected, becauſe he did not belong to the viſible Kingdom of God in this World, but then will be readily accepted, and received into the Kingdom of Glory. Nor, on the other Hand, will a wicked Profeſſor of *Chriſtianity* be partially favoured, becauſe, in this preſent Time, he was a Member of *Chriſt*'s viſible Church, and numbered among the *Elect*; but will certainly then be diſowned, and condemned with all the Workers of Iniquity. This is very evident in Scripture. Our Saviour, ſpeaking of the *Centurion*, who was a *Heathen*, ſaith (*Mat.* viii. 11, 12.) *Verily I ſay unto you, I have not found ſo great Faith* [as this *Heathen* has profeſſed] *no, not in Iſrael*, [who are the peculiar People and Kingdom of God.] *And I ſay unto you, many* [*Heathen* who are not the Children of the Kingdom in this World,] *ſhall* [in the laſt Day] *come from the Eaſt and Weſt*, [from all Parts of the Globe,] *and ſhall ſit down with Abraham, Iſaac and Jacob in the Kingdom of Heaven: But the Children of the Kingdom ſhall be caſt out into outer Darkneſs; there ſhall be Weeping and Gnaſhing of Teeth.* This relates to the preſent Kingdom of God in general, as well under the *Chriſtian*, as the *Jewiſh* Diſpenſation: For our Lord is ſpeaking of the final Iſſue of Things at the laſt Day, as I have ſhewn [172], when all the various Diſpenſations of the Kingdom of God ſhall be finiſhed, and therefore, what he ſaith moſt naturally refers to the Kingdom of God under any Diſpenſation. Beſides, if the *many*, who ſhall *come from the Eaſt and the Weſt, and ſit down with Abraham, Iſaac and Jacob in the Kingdom of Heaven*, be underſtood of thoſe Heathen, who ſhould hereafter embrace the Faith of the Goſpel, and be taken into the peculiar Kingdom of God in this World, then our Saviour's Aſ-

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ſertion ſurely is not to the Point, with regard to the *Centurion*'s Caſe, who was a Heathen. For then, his Aſſertion would run thus, *I ſay unto you, many who* ſhall hereafter be the Children of the Kingdom, *ſhall come from the Eaſt and Weſt, and ſit down with Abraham, Iſaac and Jacob in the Kingdom of Heaven, while the Children of the Kingdom* [that is, the preſent *Jews*] *ſhall be caſt out.* Thus the Oppoſition would be between the future *Children of the Kingdom*, or *Chriſtians*, and the preſent *Children of the Kingdom*, or *Jews*: Whereas the *Centurion*'s Caſe required, that the Oppoſition ſhould be between *Heathens*, and the *Children of the Kingdom.* Conſequently this Text proves, that many Heathens ſhall be ſaved, while ſome of the Children of the Kingdom, whether *Jews* or *Chriſtians*, ſhall periſh.

290. AND that a Heathen may poſſibly ſo believe as to *come unto God*, is evident from *Heb.* xi. 6, *He that cometh to God muſt believe that he is, and that he is the Rewarder of them that diligently ſeek him.* The Objects of true ſaving Faith are more or leſs extenſive, according to the leſs or greater Light any Man enjoys. The Objects of Faith, before our Lord's Coming, were not ſo extenſive as ours, who have before us the whole Scheme of Revelation. And he who has no other Guide than the Light of Nature, and in that Light ſees *that God is, and that he is the Rewarder of them that diligently ſeek him*, and accordingly *comes to God* by an obedient Life, ſo far as he knows his Duty, is a *true Believer*, according to the Apoſtle's general Account of Faith, even though he doth not ſee any Part of the Objects of Faith, which are peculiar to the Chriſtian Revelation. Conſequently, a Heathen, in any Part of the World, may poſſibly exerciſe true Faith, and be an accepted Believer in the Sight of God; for he may believe, that *God is, and that he is the Rewarder of them that diligently ſeek him.*

291. OUR Lord (*Mat.* xxv. 14, &c.) ſhews us, how he will in the laſt Day judge *his* OWN *Servants, to whom he has delivered his Goods:* that is, the Members of his Church, whom he has favoured with ſingular Privileges. But in the next Parable (*Ver.* 31, &c.) he ſhews, that *ALL NATIONS*, both within and without the Pale of the Church, ſhall be gathered before him; and that he will receive all the Righteous that are found among them into *eternal Life*, and condemn all the Wicked to *everlaſting Puniſhment.* [178] This is agreeable to what the Apoſtle ſaith, *Rom.* ii. 9, 10, 11, *Tribulation and Anguiſh ſhall be upon* EVERY *Soul of Man that doth Evil, of the Jew firſt, and alſo of the Gentile. But Glory, Honour and Peace ſhall* be rendered *to* EVERY *Man that worketh Good, to the Jew firſt, and alſo the Gentile; for there is no Reſpect of Perſons with God.*

292. AND indeed, through the whole of that ſecond Chapter to the *Romans*, the Apoſtle ſuppoſes true Religion is of an univerſal Nature and Extent, and may poſſibly be found every where, among all Nations upon the Globe. Whereever rational Nature is, there true Religion may in Fact be. This is manifeſtly his Senſe, *Ver.* 27, *And ſhall not the Uncircumciſion, which is by Nature, if it fulfil the Law, judge thee, who by the Letter and Circumciſion doſt tranſgreſs the Law*; That is, "Shall not the mere Heathen, who is deſtitute of the Benefit of Re-"velation, and *is by Nature*, or hath no other Guide but his own Natural Rea-"ſon and Underſtanding; ſhall not ſuch a one, if he fulfil the Law by a ſober "and upright Converſation, condemn thee, who enjoyeſt the Privileges of Re-"velation, and perverteſt them to the Purpoſes of Wickedneſs?" The Apoſtle's Argument has no Force, if it be not true, that the mere Heathen, who is *by Nature* alone; who has no other Guide beſides that Reaſon and Underſtanding which,

which is the Gift of God to all Men, and the Inſpiration of the Almighty, may fulfil the Law, the Law, at leaſt, that he is under; that is, may be a ſincerely virtuous, honeſt, ſober, kind, good and benevolent Man. This is the Foundation of the Apoſtle's Reaſoning with the *Jew*; and will equally hold with regard to the *Chriſtian* too. We may truly turn his Words to ourſelves, and ſay; *Shall not the Heathen, who is by Nature, if he fulfil the Law* of God, *condemn thee*, O Chriſtian, *who by* miſtaking and perverting Revelation, and its Privileges, *doſt tranſgreſs the* Divine *Law*.

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293. THE firſt Sermon that was ever preached to a *Gentile Chriſtian* Audience begins with thoſe remarkable Words, (*Acts* x. 34, 35.) *Of a Truth, I perceive that God is no Reſpecter of Perſons; but in every Nation he that fears him and works Righteouſneſs, is accepted of him.* For (1 Tim. iv. 10.) *The living God is the Saviour of* ALL MEN, *ſpecially of thoſe that believe.*

294. THIS may ſuffice to ſhew, That as the Goſpel, preached to ſome Nations of the World, could not make the Condition of others worſe, ſo, in Fact, it did not deprive any virtuous Perſons among them of the leaſt Degree of God's Favour, or leave them deſtitute of the Regards of his Goodneſs. It is a great Bleſſing to us, and no Injury to them.

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The Goſpel *was not deſigned, in itſelf, to unchurch the* Jews: *Yet they warmly oppoſed it,* 1. *Some* Totally; 2. *Others only* in Part.

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295. AND as the Goſpel was not intended to prejudice the *Heathen*, to whom it ſhould not be diſcovered, ſo neither was it, in itſelf, deſigned to unchurch the *Jews*. This appears from what has been already ſaid to prove, that the believing *Gentiles* are taken into the ſame Body, Church and Covenant, in which the *Jews* were before the Goſpel-Diſpenſation was erected [79, *&c.*]. Only, whereas till the Coming of our Lord they had profeſſed Subjection to God alone, as their King and Governour, when the Goſpel-Diſpenſation was ſet up, they were further required to profeſs Subjection to *Jeſus Chriſt*, as conſtituted King and Lord of the Church. *Before*, they believed in God; *under the Goſpel*, they were required to believe alſo in the Son of God, as his *Chriſt* or *Meſſiah*, whom he had ſet King upon his holy Hill of *Sion*. *John* xiv. 1. And believing in the *Meſſiah*, they remained ſtill the People, though not the only People, of God.

296. NOR doth it appear, that they were obliged to diſuſe any Part of their former Law or Conſtitution. Indeed, they were to conſider themſelves, and all the *Jews* that had been under the *Sinai Covenant*, from firſt to laſt, as delivered from the Curſe of the Law, which ſubjected them for every Tranſgreſſion to eternal Death. And further; they were not to regard any of the Peculiars of the Law of *Moſes* as *neceſſary*, even in their own Caſe, to an Intereſt in the

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Kingdom and Covenant of God, under the Gospel; (*Phil.* iii. 3,—11.) much less might they impose them upon the *Gentile* Converts. But, that the believing *Jews* might, consistently with their *Christian* Profession, observe all the Rites and Ceremonies of the Law of *Moses*, seems to be true. For there were *many Thousands of Jews who believed* at *Jerusalem*, *and they* were *all zealous of the Law*, Acts xxi. 20. And, so far was the Apostle *James*, *and all the Elders of* the Christian Church, from thinking their Zeal for the Usages of the Law inconsistent with their *Christian* Profession, that they advised the Apostle *Paul* to conform to one of the Institutions of the *Mosaic* Law, in order to clear himself of a Suspicion they had entertained, that he taught the *Jews*, which were among the *Gentiles*, *to forsake Moses*, Ver. 21,—25. This was false; he, indeed, taught, the *Gentile* Converts, that it was inconsistent with their *Christian* Profession to embrace *Judaism*, or to put their Necks under the Yoke of the Law of *Moses*; but he never taught the *Jews to forsake Moses*. And so willing was he to convince the *Christian Jews*, that the Information they had received was false, that he complied with the Advice of *James* and the Elders, and joined himself to *four Men*, *who* had *a Vow* of *Nazaritism on them*, subjecting himself to the same Vow for seven Days, joining with them in the Expences; and *the next Day purifying himself with them he entered into the Temple*, *to signify to the* Priest *the Accomplishment of the Days of Purification*, *until that an Offering should be offered for every one of them*; and, consequently, for *Paul* as well as the other four, *Ver.* 24,—27. Here *Paul* joined in every Part of a Rite purely *Mosaical*; shaving his Head, presenting himself to the Priest in the Temple, and offering the Sacrifices and Oblations, which the Law required, *Num.* vi. 13,—22. Which a Man of his Resolution and Integrity would never have done, in mere Complaisance to any Persons whatsoever, had it been inconsistent with his *Christian* Profession.

297. But, before he came to *Jerusalem*, either he or *Aquila*, for it is not certain which, *had a Vow*, a Vow of *Nazaritism*, *at Cenchrea*, Acts xviii. 18. Now, suppose it was *Aquila*, who was under this Vow; he was a *Christian Jew*, well acquainted with *Paul*, Ver. 2, 3; and, no doubt, thoroughly instructed by him in the Gospel. It cannot therefore be supposed, *Paul* would have suffered him, under his Eye, to have conformed to a Right purely *Mosaical*, at least without a Reproof, had it been unlawful for a *Christian Jew* to observe *Mosaical* Institutions.

298. *PAUL* circumcised *Timothy*, the Son of a *Jewish* Woman, *Acts* xvi. 1, 2, 3. And in general, *to the Jews* he *became as a Jew*, (that is, by conforming to *Mosaical* Rites and Ceremonies,) *that* he *might gain the Jews*, 1 Cor. ix. 20, 21. Which he would never have done, had it not been consistent with his Profession of the Gospel. On the other hand; *To them that* were *without the Law*, (that is, to the *Gentiles*,) he *became as without Law*; or, as one that did not observe *Mosaical* Ceremonies. Which shews, that he did not think the Observance of them necessary, even to himself, in reference to his Interest in the Gospel-Covenant; otherwise, he could upon no Consideration have suspended the Observance of them.

299. The Truth seems to be this. The Rites and Ceremonies of the Law of *Moses* were incorporated into the Civil State of the *Jews*; and so might be considered as National and Political Usages. Now, as the Gospel did not interfere with, or subvert any National Polity upon Earth, but left all Men, in all the several Countries of the Globe, to live, in all Things not sinful, according to

to the Civil Conſtitution under which it found them; ſo it left the *Jews* alſo at Liberty to obſerve all the Rites and Injunctions of the Law of *Moſes*, conſidered as a Part of the Civil and Political Uſages of the Nation. And in this reſpect, they remained in Force ſo long as the *Jews* were a Nation, having the Temple, the Token of God's Preſence and Reſidence, among them. But when the Temple was deſtroyed, and they were expelled the Land of *Canaan*, their Polity was diſſolved, and the *Moſaic* Rites were quite laid aſide. And, as the Time, in which this happened, was near, when the Epiſtle to the *Hebrews* was written, therefore the Apoſtle ſaith, *The firſt Covenant*, or *Moſaical Diſpenſation*, was then *decaying and waxing old, and ready to vaniſh away*, Heb. viii. 13. CHAP. XIV.

300. But though the Goſpel was not, in itſelf, intended to unchurch the *Jews*; yet the *Jews* every where warmly oppoſed the preaching of it; though not for the ſame Reaſons.

301. (1.) Some *Jews* oppoſed it *totally*, and rejected the whole Goſpel, as unneceſſary; judging the *Moſaical* Conſtitution, and their Conformity to the Law there delivered, compleatly ſufficient for Juſtification, or Salvation, without any further Proviſion made by the Grace of God. Theſe accounted *Chriſt*, our Lord, an Impoſtor, and the Goſpel a Forgery, and therefore perſecuted the Apoſtles with the utmoſt Aſſiduity, and Outrage, as Deceivers, who had no Divine Miſſion. Such were the *Jews*, who put *Stephen* to Death, *Acts* vi^th^, vii^th^ Chapters. Such were they at *Antioch* in *Piſidia*, who *were filled with Envy, and ſpake againſt the Things that were ſpoken by Paul, contradicting and blaſpheming*, Acts xiii. 45, 50. Such were the *Jews* at *Iconium*, *Acts* xiv. 2, 19. — at *Theſſalonica*, — xvii. 5. — at *Corinth*, — xviii. 5, 6. And in other Places. And ſuch a *Jew* was *Paul* himſelf, before his Converſion. He conſented to the Death of *Stephen*, *made Havock of the Church*, Acts viii. 3; *and breathed out Threatnings, and Slaughter againſt the Diſciples of the Lord*, ix. 1. xxii. 4. xxvi. 9, 10, 11.

302. What *Paul*'s Principles and thoſe of the unbelieving *Jews* were, we may learn, if we obſerve; That the firſt Perſecution, raiſed againſt the Apoſtles at *Jeruſalem*, was *partly* on Account of their *preaching through Jeſus the Reſurrection from the Dead*, Acts iv. 1, 2. This gave great Offence to the *Sadducees*: And *partly*, becauſe they openly affirmed, That Jeſus, whom the Rulers of the *Jews* ſlew and hanged on a Tree, was the *Meſſiah*, *whom God had exalted to be a Prince and a Saviour*. This diſguſted all the Council and Senate of the *Jews*, Acts v. 21, 28, 29, 30, 31. But, with regard to theſe two Particulars, the Indignation of the *Jews* ſeems, for ſome Time, to have been abated; till the Doctrine the Apoſtles taught was better underſtood, and *Stephen*, in his Diſpute with ſome learned *Jews*, had ſuggeſted that the Goſpel was intended to abrogate the *Moſaical* Conſtitution, *Acts* vi. 9,—15. This irritated the *Jews* afreſh; eſpecially the *Phariſees*, the ſtricteſt, and moſt numerous Sect among them. And *Saul*, one of that Sect, (*Acts* xxiii. 6. xxvi. 5.) being then a young Man, juſt come out of *Gamaliel*'s School, having finiſhed his Studies in the Law, and being fully perſuaded, that the *Jewiſh* Diſpenſation was inſtituted by God, never to be altered, but to abide for ever, he *really* believed that *Jeſus* and his Followers were Deceivers; and that it was his Duty to oppoſe them, and to ſtand up courageouſly for God and his Truth. Thus he honeſtly followed the Dictates of his own Conſcience. How far other unbelieving *Jews* were, or were not, upright in their Oppoſition to the Goſpel, God only knows; but their profeſſed Principles ſeem to be nearly the ſame. In ſhort; they were for *ſeizing on the*

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Inheritance, (Mat. xxi. 38.) and for ingroſſing all Salvation, and the Favour of God to themſelves. The *Jews*, they judged, were the only People of God; and the *Jewiſh* Nation the only true Church, out of which there was no Salvation. No Man could be in a State of Acceptance with God, without obſerving the Law of *Moſes*. The Works of that Law, Moral and Ceremonial, muſt be performed, in order to his being a Member of God's Church and Family, and having a Right to future and eternal Happineſs. They expected the *Meſſiah* indeed, and his Kingdom: But not as if either had a Reference to another World. The Law, and a punctual Obſervation of it, was the Ground of their Expectatious in a future World. And as for the *Meſſiah*, they ſuppoſed, his Coming and Kingdom related only to temporal Proſperity and Grandeur of the *Jewiſh* Nation, and the perpetual Eſtabliſhment of their Law, by reſcuing them out of the Hands of the Gentile-Powers, who had greatly embarraſſed and diſtreſſed their Conſtitution. Thus they endeavoured to *eſtabliſh their own Righteouſneſs*, (Rom. x. 3.) Salvation, or Intereſt in God; an Intereſt which they imagined for themſelves, and which excluded Men of all other Nations, who, they thought, were, in Fact, utterly excluded from the Divine Favour and eternal Life, as quite loſt and hopeleſs. Againſt us *Gentiles* they had the ſtrongeſt Prejudices, accounting us as perfectly vile, as *NOTHING*, as abandoned of God, only becauſe we were not included in their Peculiarity: While they imagined themſelves to be vaſtly ſuperior to us, and the only People beloved of God, purely on Account of their external Privileges, and Relation to God, as the Seed of *Abraham*, being circumciſed, enjoying the Law, the Promiſes and Ordinances of Worſhip, *&c.*

303. AND this was another Ground of their Oppoſition to the Goſpel, when it was preached to the *Gentiles*. Indeed, the Apoſtles themſelves, and the firſt *Chriſtians* among the *Jews* had, for ſome Time, no Notion of the Goſpel's being preached to the *Gentiles*; till God in a Viſion convinced *Peter*, it was his Will that it ſhould, *Acts* x. But the unbelieving *Jews* regarded the Preaching of the Goſpel to the *Gentiles*, or the declaring that they were, upon the Faith in *Chriſt*, pardoned and admitted into the Church of God, and to the Hopes of eternal Life, almoſt in the ſame Manner, as we ſhould regard the Preaching of the Goſpel to Brute Creatures. They could not bear the Thought, that the *Gentiles*, any barbarous Nations, ſhould, only by Faith, have an equal Intereſt in God, and the Bleſſings of his Covenant with themſelves. They did not, indeed, deny the Poſſibility of their being taken into the Church, and of obtaining Salvation: But it muſt be only by their becoming *Jews*; they muſt firſt ſubmit to the Law, and yield Obedience to its Precepts and Obligations, before they could be the qualified Objects of God's Mercy. There was no Grace, no Part in the Kingdom of God, either here or hereafter, for a *Gentile*, unleſs he firſt became a *Jew*, and performed the Works of the *Moſaical* Law. By theſe Sentiments, they were led to do all they could to oppoſe the preaching of the Goſpel to the *Gentiles*; and commenced very bitter Enemies to *Paul*, who was the Apoſtle particularly ſelected, and commiſſioned for that Purpoſe. They could not allow the *Gentiles* to have any Acceſs to the Privileges of God's Church and People, but through the Door of the Law; and to introduce them any other Way, was not only to overthrow their Law and Peculiarity, but to deceive the *Gentiles*. Therefore they did all in their Power to withſtand the Apoſtle, and to perſuade the *Gentiles* every where, that he was an odious Impoſtor; that his

his Goſpel was a Forgery, deſtitute of a Divine Authority; that he propoſed admitting them into the Church and Covenant of God in a Way which had no Foundation in the declared Will of God. Their Law was the only Divine Eſtabliſhment, and Obedience to it the only Means to introduce them into the Kingdom of God; and *Paul* could have no Commiſſion from Heaven to teach otherwiſe; whatever he might pretend, or what Miracles ſoever he might work. Of this Sort of *Jews* the Apoſtle ſpeaks, 1 *Theſ.* ii. 14, 15, 16. CHAP. XIV.

304. (2.) OTHER *Jews* there were, who believed the Goſpel, and agreed that it ought to be preached to the *Gentiles:* But ſo, that the *Gentiles*, at the ſame Time they accepted the Goſpel, were obliged to ſubmit to the *Law of Moſes* in every Part; otherwiſe, they could not be *ſaved*, or have any Intereſt in the Kingdom and Covenant of God, *Acts* xv. 1. Theſe taught, that the *Goſpel* was inſufficient without the *Law*. They differed from the forementioned *Jews*, in that they embraced the Faith of *Jeſus Chriſt:* But agreed with them in this, That the Law of *Moſes* was to be in Force for ever, and the Obſervance of all its Rituals abſolutely neceſſary to a Standing in the Church of God, and the Hopes of eternal Life. And for this Reaſon, they were upon pretty good Terms with the unbelieving *Jews*; and avoided the Perſecution, to which thoſe, who adhered to the pure and unmixed Goſpel, were expoſed, *Gal.* vi. 12. Theſe *Jews*, who were for joining *Law* and *Goſpel* together, were alſo great Enemies to our Apoſtle. He ſpeaks of them, *Phil.* iii. 2, 3, *&c.*

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The Difference between the Epiſtle to the Romans, *and that to the* Galatians. *In the Epiſtle to the* Romans *the Apoſtle combats the unbelieving* Jews, *who totally oppoſed the Goſpel. A Sketch of his Arguments. In what Circumſtances he conſiders Mankind.*

305. THE latter Sort of *Jews*, who were for joining *Law* and *Goſpel* together, the Apoſtle oppoſes in the whole Epiſtle to the *Galatians*; the former Sort, who totally rejected the Goſpel, in the whole Epiſtle to the *Romans*. For when he ſaith, *Rom.* iii. 29, *Is* God *the God of the Jews only? Is he not alſo of the Gentiles?* it is evident, he oppoſes mere *Jews* to mere *Gentiles*. And, *Chap.* x. 1, *My Prayer to God for Iſrael is, that they may be ſaved*; he ſpeaks of the ſame *Iſrael*, or Body of *Jews*, againſt whom he is arguing in the whole Epiſtle. But it appears from this Place, that thoſe *Jews* were not *ſaved*; or, were not taken into the *Chriſtian* Church and Profeſſion; conſequently, they muſt be *Infidel Jews*. — But it is a different Sort of *Jews*, it is the believing *Jews*, he oppoſes in the Epiſtle to the *Galatians*. For in the Inſtances he produces to ſhew, what his own Sentiments were, with regard to the Subject CHAP. XV.

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Subject upon which he writes, he appeals to his Tranſactions with believing *Jews*; and, particularly, to his withſtanding the Apoſtle *Peter*, *Chap.* ii. And, *Chap.* vi. 12. he tells them, they who laboured to pervert them, did it only *leſt they ſhould ſuffer Perſecution for the Croſs of Chriſt.* Which could be true of thoſe *Jews* alone, who profeſſed Faith in *Chriſt*. In the Epiſtle to the *Romans*, he oppoſes the *Goſpel* to *Judaiſm*; the whole *Goſpel* to whole *Judaiſm*: In that to the *Galatians*, he oppoſes *his Goſpel* to *another Goſpel*, Chap. i. 6, 7, 8; the true, pure Goſpel to a perverted, adulterated Goſpel. In the *ROMANS*, he aſſures the *Gentile* Converts they had a fair and regular Standing in the Church; in the *GALATIANS*, he teaches *Gentile* Converts to keep themſelves free from *Jewiſh* Dependence upon *Works of Law* and *Moſaical* Ceremonies, now they were received into the Church. All his Arguments relating to the Rejection of the *Jews*, and the Calling of the *Gentiles*, in the ninth Chapter to the *Romans*, his Quotations, *Chap.* x. 19, 20, 21, and *Chap.* xv. 9,—12, evidently ſhew, that he is, in that Epiſtle, defending the Cauſe of the converted *Gentiles*, againſt the Infidel, rejected *Jews*. Indeed he touches upon a Diſpute between the *Chriſtian Jews* and *Chriſtian Gentiles* in the 14th and 15th Chapters. But there he doth not conſider the believing *Jews* as impoſing the Ceremonial Law upon the *Gentiles:* But his Drift and Deſign is, to perſuade the *Gentile* Converts to bear with the Weakneſs of the *Jews*, and to perſuade both to a friendly Coalition.—Nor do I make any Doubt, but he intended his Arguments againſt the Infidel *Jews*, in Favour of the converted *Gentiles*, ſhould have their Effect upon the believing *Jews* in the Church at *Rome*, to convince them, that the believing *Gentiles* ſtood in the Church of God upon as juſt and ſure a Ground as themſelves; and to induce them to a free and peaceable Communion with them, upon the common Profeſſion of Faith alone. And therefore, he ſometimes addreſſes the believing *Jews* directly, as *Chap.* vii. 1, *Know ye not, Brethren, (for I ſpeak to them that know the Law.)* &c.

306. It is evident enough the Epiſtles to the *Romans* and *Galatians* have Relation to different Sorts of *Jews*. But as the Principles of thoſe *Jews* did in ſome Things coincide, and their Sentiments were the ſame with Regard to the perpetual Obligation of the Law of *Moſes*; ſo there may be an Affinity and Agreement in the Arguments, which the Apoſtle advances in Confutation of the one and the other *.

307. Now, againſt the Miſtakes of the Infidel *Jews*, the Apoſtle thus argues in the Epiſtle to the *Romans*. *Jews*, as well as *Gentiles*, have corrupted themſelves, and are become obnoxious to Divine Wrath; and, if they reform not, will certainly fall under the Wrath of God in the laſt Day. Conſequently, as both are obnoxious to Wrath, both muſt be indebted to Grace and Mercy for any Favour ſhewn them. The Continuance of the *Jews* in the Church, as well as the Admittance of the *Gentiles* into it, is wholly of *Grace*, mere Grace, or Favour. Upon which Foot, the *Gentiles* muſt have as good a Right to the Bleſſings of God's Covenant, as the *Jews* themſelves. And why not? Is not God the Creator and Governour of the *Gentiles*, as well as of the *Jews?* And, if both

* Had Mr. *Locke* conſidered theſe Things, he would hardly have ſaid in his Preface to the *Galatians*, That *the Subject and Deſign of this Epiſtle is much the ſame with that of the Epiſtle to the* Romans.

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Jews and *Gentiles* have corrupted themſelves by wicked Works, it is impoſſible either ſhould have a Right to the Privileges of God's Church and People on Account of *WORKS*, or Obedience to the Law of God, whether natural or revealed. It muſt be pure Mercy, accepted by Faith, or a Perſuaſion of that Mercy, on their Part, which gives that Right. All muſt be indebted to Grace. The Works of Law never gave the *Jews* themſelves a Right to the Privileges and Promiſes of the Covenant. Even *Abraham* himſelf, (the Head of the Nation, who was firſt taken into God's Covenant, and from whom the *Jews* derive all their Peculiar Bleſſings and Advantages) was not juſtified by Works of the Law. It was free Grace, or Favour, which at once admitted him, and his Poſterity, into the Covenant and Church of God. And that the Grace of the Goſpel actually extends to all Mankind, appears from the Univerſality of the Reſurrection; which is the Effect of God's Grace, or Favour, in a Redeemer; and is the firſt and fundamental Part of the *New* Diſpenſation, with Regard to the Gift of eternal Life. For as all were involved in Death, in Conſequence of *Adam*'s Sin, ſo all ſhall be reſtored to Life at the laſt Day, in Conſequence of *Chriſt*'s Obedience. And therefore it is certain that *all Men* actually have a Share in the Mercy of God in *Chriſt Jeſus*. Thus the Apoſtle argues.

308. AND we ought particularly to obſerve; How he combats the ingroſſing Temper of the *Jews* in his Arguments. They could not ingroſs all Virtue to themſelves; for they were as bad as other People. They could not ingroſs God and his Favour to themſelves; for he was the Governor and Creator of *Gentiles*, as well as *Jews*. They could not ingroſs *Abraham*, and the Promiſe made to him, to themſelves; for he is the Father of *many Nations*; and the believing *Gentiles* are his Seed, as well as the *Jews*. They could not ingroſs the Reſurrection, the neceſſary Introduction to eternal Life, to themſelves; becauſe it is known, and allowed, to be common to all Mankind.

309. AND he had good Reaſon to be ſo large and particular in confuting the Miſtakes of the Infidel *Jews*. For had their Principles prevailed, the Goſpel could not have maintained its Ground. For if we muſt have performed the Works of *Law*, before we could have been intereſted in the Bleſſings of the *Covenant*, then the Goſpel would have loſt its Nature and Force. For then it would not have been a Motive to Obedience, but the Reſult of Obedience; and we could have had no Hope towards God, prior to Obedience. Therefore, the Apoſtle has done a ſingular and eminent Piece of Service to the Church of God, in aſſerting and demonſtrating the free Grace and Covenant of God, as a Foundation to ſtand upon, prior to any Obedience of ours, and as the grand Spring and Motive of Obedience. This ſets our Intereſt in the Covenant, or Promiſe of God, upon a Foundation very clear and ſolid.

310. To underſtand rightly the Epiſtle to the *Romans*, it is further neceſſary to obſerve; That the Apoſtle conſiders Mankind as obnoxious to the Divine Wrath, and as ſtanding before God the Judge of all. Hence it is, that he uſes Forenſic, or Law-Terms uſual in *Jewiſh* Courts; ſuch as the *LAW*, *RIGHTEOUSNESS* or *JUSTIFICATION*, being *JUSTIFIED*, *JUDGMENT* to *CONDEMNATION*, *JUSTIFICATION* of *LIFE*, being *MADE SINNERS*, and being made *RIGHTEOUS*. Theſe I take to be *Forenſic*, or *Court*-Terms; and the Apoſtle, by uſing them, naturally leads our Thoughts to ſuppoſe a Court held, a Judgment-Seat to be erected by the moſt high God,

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in the ſeveral Caſes whence he draws his Arguments. For Inſtance; *Chap.* v. 12,—20, he ſuppoſes *Adam* ſtanding in the Court of God, after he had committed the firſt Tranſgreſſion; when the *Judgment*, paſſed upon him for his Offence, *came upon all Men to Condemnation*; and when he and his Poſterity, by the Favour, and in the Purpoſe of God, were again *made righteous*, or obtained the *Juſtification of Life*.—Again; *Chap.* iv. he ſuppoſes *Abraham* ſtanding before the Bar of the ſupreme Judge: When, as an Idolater, he might have been condemned; but, through the pure Mercy of God, he was juſtified, pardoned, and taken into God's Covenant, on Account of his Faith. He alſo ſuppoſes, Chap. iii. 19,—29, all Mankind ſtanding before the univerſal Judge, when *Chriſt* came into the World. At that Time, neither *Jew* nor *Gentile* could pretend to Juſtification, upon the Foot of their own Works of Righteouſneſs; both having corrupted themſelves, and come ſhort of the Glory of God. But at that Time, both had a Righteouſneſs, or Salvation, prepared for them in a Redeemer; namely, the Righteouſneſs, which reſults from the pure Mercy, or Grace of God, the Lawgiver and Judge. And ſo, both (inſtead of being deſtroyed) had Admittance into the Church and Covenant of God, by Faith, in order to their eternal Salvation.

311. BUT, beſides theſe three Inſtances, in which he ſuppoſes a Court to be held by the ſupreme Judge, there is a fourth to which he points, *Chap.* ii. 1,—17; and that is the *final Judgment*, or the Court which will be held in the Day, when *God will judge the Secrets of Men by Jeſus Chriſt*. And it is with regard to that future Court of Judicature, that he argues *Chap.* ii. 1,—17. But in the other Caſes, whence he draws his Arguments, he ſuppoſes the Courts of Judicature to be *already* held; and conſequently argues in Relation to the Œconomy, Conſtitution, or Diſpenſation of Things in this preſent World. This is very evident, with regard to the Court, which he ſuppoſes to be held, when our Lord came into the World, or when the Goſpel-Conſtitution was erected in its full Glory. For, ſpeaking of the Juſtification, which Mankind then obtained, through the Grace of God in *Chriſt*, he expreſsly confines that Juſtification to the *preſent Time*, *Chap.* iii. 26; *To demonſtrate, I ſay, his Righteouſneſs,* Ευ τω ΝΥΝ καιρω] *at the* PRESENT TIME. This plainly diſtinguiſhes the Righteouſneſs, or Salvation, which God *then* exhibited, from that Righteouſneſs, or Salvation, which he will vouchſafe in the *Day of Judgment*, to pious and faithful Souls.

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The grand Key to the Epiſtles. *The Scripture Notion of* Righteouſneſs, Juſtification, *and* Juſtify *demonſtrated.*

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312. THIS Diſtinction, between the Salvation, which God exhibited at the firſt Preaching of the Goſpel, and that which he will vouchſafe to good Men in the Day of Judgment, leads us to the grand Key to the Epiſtles; particularly, to the *Romans* and *Galatians*. Which is this; That the *Juſtification*, *Righteouſneſs*, *being juſtified* without Works, which the Apoſtle ſpeaks of, is not *FINAL* and *eternal* Juſtification; but that *FIRST*, *antecedent*, and *abſolute* Juſtification already ſpoken of [275]; whereby we *Gentiles*, who were Sinners and Idolaters, deſerving of Condemnation and Deſtruction, were pardoned, and, upon our Faith, delivered from the Power of Darkneſs, and tranſlated into the Kingdom of the Son of God's Love.

313. THAT, I conceive, which has occaſioned Miſtakes upon this Head, is this; That *Righteouſneſs*, which ſometimes ſignifies a moral Character in general, or a Perſon's being juſt and upright, has always been underſtood in that Senſe, and diſtinguiſhed into *inherent*, or perſonal Righteouſneſs, and *imputed* Righteouſneſs; which is, as Divines have told us, when the perſonal Righteouſneſs of another is made ours, or is put to our Account. Whereas *Righteouſneſs*, beſides moral Rectitude in general, admits of two or three other Senſes. Likewiſe *Juſtification*, *juſtify*, *being juſtified*, have been applied to one Caſe only; namely, our full and final Acceptance with God, or our being totally delivered from Condemnation, and accounted worthy of eternal Salvation through *Jeſus Chriſt*; whereas theſe Terms are applied to *various Caſes*, or to *any* Inſtance of Deliverance and Salvation, through the Mercy and Goodneſs of God.

314. To ſettle this Point in a proper Manner, let it be obſerved; That the Apoſtles, in the New Teſtament, uſe the Language and Spirit of the Old. They were *Jews*, well verſed in the *Jewiſh* Scriptures, accuſtomed to their Style and Sentiments, and inſpired with the ſame Spirit of Truth and Wiſdom, which ſpake in the ancient Prophets. Therefore we muſt explain the Phraſeology of the Apoſtles by that of *Moſes* and the *Prophets*. And the *Greek* of the Septuagint Verſion, which was commonly read by thoſe *Jews* who lived in foreign Countries, and ſpake the *Greek* Language, will ſerve to ſhew us what Words in the *Hebrew* correſpond to the *Greek* Words which the Apoſtles uſe. For the Apoſtles uſe the *Helleniſtic Greek*, into which the Old Teſtament is tranſlated, and which the *Jews* in their Diſperſion commonly read.

315. Now the Word, which in the New Teſtament we render *RIGHTEOUSNESS*, is ΔΙΚΑΙΟΣΥΝΗ. And the Word in *Hebrew*, which anſwers to the *Greek* Word ΔΙΚΑΙΟΣΥΝΗ *Righteouſneſs*, is צדקה, or צדק, which is ſometimes, but more rarely tranſlated ελεημοσυνη, *Kindneſs to the Poor*, Ευφροσυνη, *Joy*, *Gladneſs*, and Ελεος *Mercy*. And when thoſe Words צדקה, δικαιοσυνη, which we tranſlate *Righteouſneſs*, are applied to God, they frequently ſignify that *Goodneſs*, *Kindneſs*, *Benignity*, *Mercy*, *Favour*, by which he ſaves and delivers from *any* Enemy, Danger, Evil or Suffering. And hence they are uſed to ſignify the *SALVATION*

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VATION and *DELIVERANCE* itſelf, which the Goodneſs and Favour of God vouchſafes. Conformable to this, to be *juſtified* (δικαιωθαι) is to be *delivered, ſaved, reſcued* from *any* Danger, Enemy, Evil or Suffering. I ſay, theſe Terms refer to *any Caſe* of Deliverance and Salvation whatſoever: As will appear from the following Collection of Texts.

316. JUDGES v. 12, They that are delivered *from the Noiſe of Archers in the Places of drawing Water; there ſhall they rehearſe the* RIGHTEOUSNESS [צדקות the gracious Deliverances] *of the Lord, even the* RIGHTEOUSNESS [δικαιοσυνας gracious Deliverances] *of his Villages in Iſrael.* Here it is applied to a national Deliverance from the Oppreſſions of a foreign Power.

317. PSALM iv. 1, *Hear me when I call, O God of my* RIGHTEOUSNESS, [צדקי Δικαιοσυνης μου, of my Salvation, Juſtification] *thou haſt enlarged me when I was in* [temporal] *Diſtreſs, have Mercy upon me, and hear my Prayer.*

318. PSALM xxii. 31, *They ſhall come and ſhall declare his* RIGHTEOUSNESS [his Juſtification, *his ſaving Mercy to* the GentileWorld צדקתו Δικαιοσυνην] *unto a People that ſhall be born, that he hath done this.*

319. PSALM xxxiv. 5, *He ſhall receive the Bleſſing from the Lord, and* RIGHTEOUSNESS [preſerving Goodneſs, or Deliverance צדקה Ελεημοσυνην] *from the God of his Salvation.*

320. PSALM xxxi. 1, *In thee, O Lord, do I put my Truſt, let me never be aſhamed: Deliver me in thy* RIGHTEOUSNESS, [in thy Goodneſs *, בצדקתך εν τη δικαιοσυνη ζ.]

321. PSALM xxxv. 28, *And my Tongue ſhall ſpeak of thy* RIGHTEOUSNESS, [thy Juſtification, Goodneſs, ſaving Mercy, צדקך δικαιοσυνην] *and of thy Praiſe all the Day long.*

322. PSALM xxxvi. 10, *O continue thy loving Kindneſs to them that know thee; and thy* RIGHTEOUSNESS [וצדקתך και την δικαιοσυνην ζ, thy Juſtification, Goodneſs, ſaving Mercy] *to the upright in Heart.*

* Agreeably to this Senſe the Adjectives צדיק δικαιος, *righteous, juſt*, ſignify *good, kind, gracious*, &c. 1 *Sam.* xxiv. 17, *Thou art more* righteous *than I*, &c. Ezra ix. 15, *O Lord God of Iſrael, thou art* righteous [good], *for we remain yet eſcaped.* Pſal. cxii. 4, *Unto the Upright there ariſeth Light in the Darkneſs; he is gracious, and full of Compaſſion, and* righteous [good, kind]. Pſal. cxvi. 5, *Gracious is the Lord and* righteous: *Yea, our God is merciful.* Prov. xii. 10, *A* righteous *Man regardeth the Life of his Beaſt.* xxi. 26, *The* Righteous *giveth and ſpareth not.* Iſai. xlv. 21, — *A* juſt [gracious] *God, and a Saviour.* lvii. 1, *The* Righteous *periſh, and no Man lays it to Heart; and merciful Men are taken away.* Zech. ix. 9, — *thy King comes* — *he is* juſt, *and having Salvation.* Mat. i. 19, — *her Huſband being a* juſt [tender and compaſſionate] *Man, and not willing to make her a public Example.* Mat. xxv. 37, 46, the *righteous* are deſcribed as the kind, and beneficent. Rom. iii. 26, *That he might be juſt* [gracious] *and the Juſtifier of them that believe in Jeſus.* 1 John i. 9, *He is faithful and juſt* [gracious] *to forgive us our Sins.*

In this Senſe *juſtus* and *juſtitia* are ſometimes uſed in *Latin*, *Precor, ne quis Aſiæ Rex ſit, quam iſte tam juſtus* [facilis, humanus] *hoſtis, tam miſericors victor.* Q. Curt. Lib. IV. Cap. 10. ad finem. *Darium ut pacem a te peteret, nulla vis ſubegit; Sed Juſtitia & Continentia tua expreſſit.* Ibid. Lib. IV. Cap. 11. *Perſae juſtiſſimum ac mitiſſimum dominum — invocantes.* Ibid. Lib. X. Cap. V. *Hunc morem Æneas pietatis idoneus auctor Attulit in terras, juſte Latine, tuas.* Ovid. Faſtor. Lib. II. *Vir Trojane, quibus coelo te laudibus aequem? Juſtitiae ne prius mirer, belline laborum?* Virg. Æneid. XI. 125. *Mi Chreme, peccavi, fateor, vincor. Nunc hoc te obſecro: Quanto tuus eſt animus natu gravior, ignoſcentior, ut meae ſtultitiae in juſtitia tua ſit aliquid praeſidi.* Ter. Heauton. Act. 4. Scen. 1. l. 33. *Semper tibi apud me juſta & clemens fuerit Servitus.* Andr. 1. 1. 9. Agreeably to this *Injuſtitia* ſignifies *unkind, cruel* Uſage. *Eum ego hinc ejeci miſerum injuſtitiâ meâ.* Heauton. Act. 1. Scen. 1. l. 82.

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323. PSALM xl. 10, *I have not hid thy* RIGHTEOUSNESS [Juſtification, Mercy, Goodneſs, צדקתך δικαιοσυνην ℭ᾽] *within my Heart,* [but] *I have declared thy Faithfulneſs, and thy Salvation; I have not concealed thy loving Kindneſs.*

324. PSALM xlviii. 10, *According to thy Name, O God, ſo is thy Praiſe unto the Ends of the Earth: Thy Right-hand is full of* RIGHTEOUSNESS [Juſtification, Salvation, ſaving Goodneſs, צדק δικαιοσυνης.]

325. PSALM li. 14, *Deliver me from Blood-Guiltineſs, O God, thou God of my Salvation: And my Tongue ſhall ſing aloud of thy* RIGHTEOUSNESS [Juſtification, forgiving, ſaving Mercy צדקתך δικαιοσυνην ℭ᾽.]

326. PSALM lxix. 27, *Add Iniquity,* [Suffering, Puniſhment] *to their Iniquity: And let them not come into thy* RIGHTEOUSNESS [Juſtification, ſaving Mercy, בצדקתך εν δικαιοσυνη ℭ᾽.]

327. PSALM lxxi. 2, *Deliver me in thy* RIGHTEOUSNESS [Juſtification, ſaving Mercy, Goodneſs, בצדקתך εν τη δικαιοσυνη ℭ᾽,] *and cauſe me to eſcape: Incline thine Ear unto me, and ſave me.* — Ver. 15, *My Mouth ſhall ſhew forth thy* RIGHTEOUSNESS [צדקתך την δικαιοσυνην, Juſtification, preſerving Goodneſs] *and thy Salvation all the Day.* — Ver. 16, *I will go in the Strength of the Lord God: I will make mention of thy* RIGHTEOUSNESS [Juſtification, delivering Mercy, צדקתך της δικαιοσυνης ℭ᾽,] *even of thine only.* — Ver. 24, *My Tongue alſo ſhall talk of thy* RIGHTEOUSNESS [Juſtification, ſaving Goodneſs, צדקתך δικαιοσυνην] *all the Day long: For they are confounded — that ſeek my* [temporal] *Hurt.*

328. PSALM lxxxv. 9—13. [צדק δικαιοσυνη.]

PSALM lxxxviii. 10, 11, 12. [צדקתך δικαιοσυνη.]

PSALM lxxxix. 16, *In thy Name ſhall they rejoice all the Day; and in thy* RIGHTEOUSNESS [Juſtification, Goodneſs, Salvation, ובצדקתך και εν τη δικαιοσυνη ℭ᾽] *ſhall they be exalted.*

329. PSALM xcviii. 2, *The Lord has made known his Salvation: His* RIGHTEOUSNESS [Juſtification, preſerving Goodneſs, צדקתו δικαιοσυνην αυ᾽ω] *hath he openly ſhewed in the Sight of the Heathen.*

330. PSALM ciii. 6, *The Lord executeth* RIGHTEOUSNESS [Mercy צדקות ελεημοσυνας] *and Judgment for all that are oppreſſed.* — Ver. 17, *But the Mercy of the Lord is from everlaſting to everlaſting upon them that fear him: And his* RIGHTEOUSNESS [preſerving Goodneſs, Juſtification, צדקתו η δικαιοσυνη αυ᾽ω] *unto Childrens Children.*

331. PSALM cvi. 31, *And that* [his executing Judgment] *was counted unto him* [Phinehas] *for* RIGHTEOUSNESS [לצדקה εις δικαιοσυνην, for Juſtification, a Grant of Favour, the Donation of a Privilege or Honour; namely, the Prieſthood entailed upon him and his Poſterity] *unto all Generations for evermore.* So,

332. GEN. xv. 6. *And he* [Abraham] *believed in the Lord; and he counted it to him for* RIGHTEOUSNESS [צדקה εις δικαιοσυνην, for Juſtification, a Grant of Favour, the Donation of a Privilege; namely, the taking him and his Poſterity into a ſpecial Covenant.]

333. PSALM cxix. 40, *I have longed after thy Precepts. Quicken me in thy* RIGHTEOUSNESS [Juſtification, Mercy, Goodneſs, בצדקתך εν τη δικαιοσυνη ℭ᾽] — Ver. 123, *Mine Eyes fail for thy Salvation, and for the Word of thy* RIGHTEOUSNESS. [צדקך δικαιοσυνης, Juſtification, Mercy, Goodneſs.]

234. PSALM cxxxii. 9, *Let thy Prieſts be clothed with* RIGHTEOUSNESS [Juſtification, Salvation, צדק δικαιοσυνην] *and let thy Saints ſhout for Joy.* See Ver. 16, and

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and the parallel Place, 2 *Chron.* vi. 14, *Let thy Prieſts, O Lord God, be cloathed with* SALVATION, *and let thy Saints rejoice in Goodneſs.*

335. PSALM cxliii. 1, *Hear my Prayer, O Lord, give Ear to my Supplication: In thy Faithfulneſs anſwer me, and in thy* RIGHTEOUSNESS [Juſtification, Goodneſs, Mercy, בצדקתך εν τη δικαιοσυνη ζυ.]—Ver. 11, *Quicken me, O Lord, for thy Name's Sake: For thy* RIGHTEOUSNESS *Sake* [for the Sake of thy Goodneſs, בצדקתך εν τη δικαιοσυνη ζυ, *in, or by thy Goodneſs*] *bring my Soul out of* [temporal] *Trouble.*

336. PSALM cxlv. 7, *They ſhall abundantly utter the Memory of thy great Goodneſs, and ſhall ſing of thy* RIGHTEOUSNESS [Mercy, Salvation, Juſtification, צדקתך, και τη δικαιοσυνη ζυ αγαλλιασονται.]

337. ISAI. i. 27, *Sion ſhall be redeemed with Judgment, and her Converts with* RIGHTEOUSNESS [Mercy, Goodneſs, בצדקה μετα ελεημοσυνης.]

338. ISAI. xli. 10, *Fear thou not, for I am with thee,—I will ſtrengthen thee, yea, I will help thee, yea I will uphold thee, with the Right-hand of my* RIGHTEOUSNESS [Goodneſs, בימיוצדקי, — τη δεξια τη δικαια.]

339. ISAI. xlii. 6, *I the Lord have called thee in* RIGHTEOUSNESS, [Mercy, Goodneſs, בצדך εν δικαιοσυνη.]

340. ISAI. xlv. 8, *Drop down, ye Heavens, from above, and let the Skies pour down* RIGHTEOUSNESS [Mercy, Goodneſs, צדק δικαιοσυνην:] *Let the Earth open, and let them bring forth Salvation, and let* RIGHTEOUSNESS [צדקה δικαιοσυνην] *ſpring up together: I the Lord have created it.*—Ver. 13, *I have raiſed him* [Cyrus] *up in* RIGHTEOUSNESS, [Goodneſs, בצדק, μετα δικαιοσυνης] *and I will direct all his Ways.*—Ver. 24, *Surely* ſhall one ſay, In the Lord have I RIGHTEOUSNESS [Salvation, צדקות δικαιοσυνη] *and Strength.*

341. ISAI. xlvi. 12, 13, *Hearken unto me, ye Stout-hearted, that are from* RIGHTEOUSNESS [Salvation מצדקה απο της δικαιοσυνης.] *I bring near my* RIGHTEOUSNESS: [ſaving Goodneſs, צדקתי, την δικαιοσυνην μου] *it ſhall not be far off, and my Salvation ſhall not tarry; and I will place Salvation in Zion for Iſrael my Glory.*

342. ISAI. xlviii. 18, *O that thou hadſt hearkened unto my Commandments! Then had thy Peace been as a River, and thy* RIGHTEOUSNESS [Salvation, *perhaps, Proſperity,* וצדקתך και η δικαιοσυνη ζυ] *as the Waves of the Sea.*

343. ISAI. li. 1, *Hearken unto me, ye that follow after* RIGHTEOUSNESS, [Salvation, צדק το δικαιον] *ye that ſeek the Lord,* &c. Ver. 3, *For the Lord ſhall comfort Zion, he will comfort all her waſte Places,* &c.—Ver. 5, *My* RIGHTEOUSNESS [Goodneſs, צדקי, η δικαιοσυνη μου] *is near: My Salvation is gone forth,* &c. So again, Ver. 6, *My Salvation ſhall be for ever, and my* RIGHTEOUSNESS *ſhall not be aboliſhed.* And again, *Ver.* 8.

344. ISAI. liv. 14, *In* RIGHTEOUSNESS [Mercy, Goodneſs, *perhaps* Peace, Proſperity, בצדקה εν δικαιοσυνη] *thou ſhalt be eſtabliſhed: Thou ſhalt be far from Oppreſſion, for thou ſhalt not fear; and from Terror, for it ſhall not come near thee.*—Ver. 17, *No Weapon that is formed againſt thee ſhall proſper,* &c. *This is the Heritage of the Servants of the Lord, and their* RIGHTEOUSNESS [Salvation, וצדקתם και υμεις εσεσθε μοι δικαιοι] *is of me, ſaith the Lord.*

345. ISAI. lvi. 1,—*Keep ye Judgment and do Juſtice: For my Salvation is near to come, and my* RIGHTEOUSNESS [Mercy, וצדקתי και το ελεος μου] *to be revealed.*

346. ISAI. lviii. 8, *Then ſhall thy Light break forth as the Morning, and thine Health ſhall ſpring forth ſpeedily: And thy* RIGHTEOUSNESS [Salvation, צדקך η δικαιοσυνη ζυ] *ſhall go before thee: and the Glory of the Lord ſhall be thy Rereward,* or bring up thy Rere.

347.

347. ISAI. lix. 16, 17, *And he ſaw that there was no Man, and wondered that there was no Interceſſor: Therefore his Arm brought Salvation unto him, and his* RIGHTEOUSNESS, [Goodneſs, Mercy, וצדקתו, και τη ελεημοσυνη εςηριζατο] *it ſuſtained him. For he put on* RIGHTEOUSNESS [Goodneſs, צדקה, δικαιοσυνην] *as a Breaſt-Plate, and an Helmet of Salvation upon his Head.*

348. ISAI. lxi. 3, *To appoint unto them that mourn in Sion Beauty for Aſhes, the Oil of Joy for Mourning,* &c. *That they might be called Trees of* RIGHTEOUSNESS [Salvation, הצדק, δικαιοσυνης] *the Planting of the Lord, that he might be glorified* —— Ver. 10, *I will greatly rejoice in the Lord,* —— *for he has clothed me with the Garments of Salvation, he has covered me with the Robe of* RIGHTEOUSNESS [Joy and Gladneſs, צדקה, ευφροσυνη.] — Ver. 11, *For as the Garden cauſeth the Things that are ſown in it to ſpring forth: So the Lord God will cauſe* RIGHTEOUSNESS [Salvation, צדקה, δικαιοσυνην] *and Praiſe to ſpring forth before all Nations.*

349. ISAI. lxii. 1, 2, *For Zion's Sake will I not hold my Peace, and for Jeruſalem's Sake I will not reſt, until the* RIGHTEOUSNESS [Deliverance, צדקה, η δικαιοσυνητην] *thereof go forth as Brightneſs, and the Salvation thereof as a Lamp that burneth. And the Gentiles ſhall ſee thy* RIGHTEOUSNESS, [Juſtification, Deliverance, Reſtoration, or the Happineſs which attends it, צדקך, την δικαιοσυνην σε] *and all Kings thy Glory,* &c. — Ver. 4, *Thou ſhalt no more be termed Forſaken; neither ſhall thy Land any more be termed Deſolate,* &c. [This evidently refers to a temporal Deliverance and Salvation.]

350. ISAI. xliii. 1, *Who is this that comes from Edom,* &c. — *I that ſpeak in* RIGHTEOUSNESS, [Mercy, Juſtification, Goodneſs, בצדקה, διαλεγομαι δικαιοσυνην] *mighty to ſave.*

351. VER. xxiii. 6, *In his Days Judah ſhall be ſaved, and Iſrael ſhall dwell ſafely: And this is his Name whereby he ſhall be called, The Lord our* RIGHTEOUSNESS, [Salvation, Juſtification, צדקנו.]

352. JER. xxxiii. 16, *In thoſe Days ſhall Judah be ſaved, and Jeruſalem ſhall dwell ſafely: And this is the Name wherewith ſhe ſhall be called, The Lord our* RIGHTEOUSNESS [Salvation, Juſtification, צדקנו. This manifeſtly refers to ſome temporal Salvation.]

353. JER. li. 10, *The Lord hath brought forth our* RIGHTEOUSNESS: [Juſtification, Salvation, Deliverance *from Babylon,* צדקתינו] *come and let us declare in Sion the Work of our God.*

354. DAN. ix. 16, *O Lord, according to all thy* RIGHTEOUSNESS: [Mercy, Goodneſs, ככל־צדקתיך εν πασῃ ελεημοσυνῃ ϛυ.] *I beſeech thee, let thine Anger and thy Fury be turned away from the City Jeruſalem,* &c. — Ver. 24, *Seventy Weeks are determined — to make an End of Sins, — and to bring in everlaſting* RIGHTEOUSNESS. [Juſtification, Salvation, צדק עלמים δικαιοσυνην αιωνιον.]

355. Hos. x. 12, — *It is Time to ſeek the Lord till he come and rain Righteouſneſs,* [Salvation, צדק δικαιοσυνης] *upon you.*

356. MIC. vii. 9, *I will bear the Indignation of the Lord, becauſe I have ſinned againſt him, until he plead my Cauſe, and execute Judgment for me: He will bring me forth to the Light, and I ſhall behold his* RIGHTEOUSNESS [Goodneſs, Salvation, Juſtification, בצדקתו την δικαιοσυνην αυϛ.]

357. MAL. iv. 2, *But unto you that fear my Name ſhall the Son of* RIGHTEOUSNESS [Salvation, Juſtification, צדקה δικαιοσυνης] *ariſe with healing under his Wings.*

358. I pretend not to have collected all the Places, but only thoſe that are moſt full and direct to the Purpoſe. And thoſe are ſufficient to ſhew, That

RIGHTEOUS-

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RIGHTEOUSNESS, or Juſtification, צדקה, צדק, δικαιοσυνην] frequently ſignifies, *Mercy*, *Goodneſs*, *a Grant of Favour*, or any *Deliverance* or *Salvation*, which the Mercy of God, in any Caſe beſtows. And hence it will clearly appear how Δικαιοσυνη, *Righteouſneſs*, Juſtification, is to be underſtood in the New Teſtament. Frequently it ſignifies *Moral Rectitude* in general, and is oppoſed to *Unrighteouſneſs*; ſometimes it ſignifies *Goodneſs*, *Mercy*, and is oppoſed to *Wrath* *; ſometimes it ſignifies *Deliverance*, *Salvation*, and is oppoſed to *Condemnation* and *Death*.

359. 2 COR. iii. 9, *For if the Miniſtration of* CONDEMNATION *be glorious, much more doth the Miniſtration of* RIGHTEOUSNESS, [Juſtification, Pardon, Deliverance, Salvation, δικαιοσυνης] *exceed in Glory*.

360. 2 Cor. v. 21, *He hath made him to be Sin for us, who knew no Sin, that we might be made the* RIGHTEOUSNESS, [Juſtification, Salvation, δικαιοσυνη] *of God by him*. That is, that by him we might obtain the Salvation of God, being pardoned and accepted in him, his beloved Son.

361. GAL. ii. 21, *I do not make void the Grace of God, for if* RIGHTEOUSNESS [Juſtification, Salvation, Deliverance from Sin and Condemnation, δικαιοσυνη] *be by the Law, then Chriſt died in vain*.

362. GAL. iii. 21, *Is therefore the Law againſt the Promiſes of God? By no Means: for if a Law were given able to make us to live, truly* RIGHTEOUSNESS [Salvation, Juſtification, δικαιοσυνη] *would be by Law*.

363. GAL. v. 5, *For we through the Spirit wait for the Hope of* RIGHTEOUSNESS [Salvation, δικαιοσυνης] *by Faith*.

364. PHIL. iii. 9, *And be found in him, not having for my* RIGHTEOUSNESS [Salvation, Juſtification, εμην δικαιοσυνην] *that which is of the Law; but that which is by the Faith of Chriſt, the* RIGHTEOUSNESS [Salvation, δικαιοσυνην] *which is of* [the Grace of] *God by Faith*.

365. 2 TIM. iv. 8, —*there is laid up for me a Crown of* RIGHTEOUSNESS [Salvation, δικαιοσυνης] *Which Chriſt the righteous* [merciful] *Judge will give me in that Day*.

366. HEB. xi. 7, *By Faith Noah being warned of God of Things not ſeen as yet, moved with Fear, prepared an Ark to the ſaving of his Houſe; by which he condemned the World, and became Heir of the* RIGHTEOUSNESS [Salvation, δικαιοσυνης] *which is by Faith*, [namely, as he was ſaved from the Deluge.]

367. 2 PET. i. 1, *Simon Peter, a Servant and Apoſtle of Jeſus Chriſt, to them that have obtained like precious Faith with us, through the* RIGHTEOUSNESS [Mercy, Goodneſs, εν δικαιοσυνη] *of God and of our Saviour Jeſus Chriſt*.

368. THE Senſe of Δικαιοσυνη, *Righteouſneſs*, Juſtification, being ſo far ſettled, it will be eaſy to determine how it is to be underſtood in the Epiſtle to the *Ro-*

* That the Word which ſignifies *Goodneſs*, *Mercy*, ſhould alſo ſignify *moral Rectitude* in general, will not ſeem ſtrange, if we conſider, that *Love is the fulfilling of the Law*. Goodneſs, according to the Senſe of Scripture, and the Nature of Things, includes all moral Rectitude; which, I reckon, may every Part of it, where it is true and genuine, be reſolved into this ſingle Principle. And we juſtly call a Man of Virtue and Piety, a *good Man*.

Εν δε δικαιοσυνη συλληβδην πασ' αρετη 'ςι'
Πας δε τ'ανηρ αγαθος, Κυρνε, δικαιος εων. *Theog.*

In juſtitia autem comprehenditur omnis virtus:
Omnis que vir bonus eſt, Cyrne, juſtus qui eſt.

mans

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mans. In *Chap.* iii. 5. vi. 13, 18, 19, 20. it ſignifies moral Rectitude, in Oppoſition to *Unrighteouſneſs.* And it may have the ſame Senſe Chap. viii. 10. ix. 28. xiv. 17. In all the other Places, I doubt not, but it denotes *ſaving Mercy, Goodneſs,* or *Salvation, Deliverance.* As Chap. i. 17, *For therein the* RIGHTEOUSNESS [Salvation] *of God is revealed from Faith unto Faith.* iii. 21, *But now the* RIGHTEOUSNESS [Salvation] *of God without the Law is manifeſted.*— Ver. 22, *Even the* RIGHTEOUSNESS [Salvation] *of God which is by Faith.*— Ver. 25, *Whom God hath ſet forth,—to declare his* RIGHTEOUSNESS [ſaving Goodneſs] *for the paſſing over of Sins.*— Ver. 26, *To declare, I ſay, at this Time his* RIGHTEOUSNESS [ſaving Goodneſs] *that he might be juſt* [kind and merciful] *and the Juſtifier* [the Saviour] *of him that believes in Jeſus.* iv. 3, *Abraham believed, and it was counted to him for* RIGHTEOUSNESS [a Grant of Favour.]— Ver. 5, *His Faith is counted for* RIGHTEOUSNESS [Salvation, Deliverance from Condemnation, and the Grant of Benefits and Bleſſings.] So Ver. 6, 9, 11, 13, 22. v. 17, *They which receive the abounding of Grace, and of the Gift of* RIGHTEOUSNESS [Salvation.] Ver. 21, *That as Sin has reigned by* DEATH, *ſo Grace might reign through* RIGHTEOUSNESS [Deliverance from Death] *unto eternal Life.* vi. 16, *Know ye not that to whom ye yield yourſelves Servants to obey, his Servants ye are to whom ye obey, whether of Sin unto* DEATH, *or of Obedience unto* RIGHTEOUSNESS [Salvation, Deliverance from Death,] ix. 30, *What ſhall we ſay then? That the Gentiles, who followed not after* RIGHTEOUSNESS [Salvation.] So Ver. 31. x. 3, *For being ignorant of God's* RIGHTEOUSNESS [the Salvation which God has prepared] *and going about to eſtabliſh their own* RIGHTEOUSNESS [a Salvation of their own deviſing, or ſuch as would ſerve only themſelves.]— Ver. 4, *For the End of the Law is Chriſt unto* RIGHTEOUSNESS [Salvation] *to every one that believes.* So Ver. 5, 6.— Ver. 10, *For with the Heart Man believes unto* RIGHTEOUSNESS, [Deliverance from Condemnation, and the being intereſted in Goſpel-Bleſſings.] *And with the Mouth Confeſſion is made unto Salvation.*

369. AND the Senſe of Δικαιοσυνη *Righteouſneſs, Juſtification,* leads us eaſily and naturally to the Senſe of δικαιωθαι, *to be juſtified,* or *made righteous.* For the one is derived from the other; and therefore may have the ſame Force and Signification. If δικαιοσυνη *Righteouſneſs, Juſtification,* ſignifies *Deliverance, Salvation;* then δικαιωθαι *to be juſtified,* or *made righteous,* may ſignify to be *ſaved, delivered.* And we find, in fact, that it is ſo uſed in Scripture.

370. ISAI. xlv. 25, *In the Lord ſhall the Seed of Jacob be* JUSTIFIED [ſaved, delivered] *and ſhall Glory* *.

371. ACTS xiii. 39, *And by him all that believe, are* JUSTIFIED [acquitted, delivered] *from all Things, from which ye could not be juſtified* [acquitted, delivered] *by the Law of Moſes.*

* *Eccleſ.* Chap. i. 22, *A furious Man cannot be* JUSTIFIED, *for the Sway of his Fury ſhall be his* DESTRUCTION.

Chap. ix. 12, —*They ſhall not go* UNPUNISHED *unto their Grave.* [Gr. Εως αδικος μη δικαιωθωσι,] *they ſhall not be juſtified,* [or eſcape Puniſhment] *unto their Grave.*

Chap. x. 29, *Who will juſtify* [ſave] *him that ſinneth againſt his own Soul?*

Chap. xxiii. 11, *If he ſwear in vain he ſhall not be juſtified,* [preſerved,] *but his Houſe ſhall be full of Calamities.*

This Book is Apocryphal; but wrote by a *Jew,* in the Helleniſtic *Greek*; and therefore of Authority ſufficient to eſtabliſh the Senſe of a Word in that Language.

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372. ROM. vi. 7, *For he that is dead is* FREED [in the *Greek* it is *JUSTIFIED*, δεδικαιωται, delivered] *from Sin.*

373. JAMES ii. 25, *Likewiſe was not Rahab the Harlot* JUSTIFIED [delivered, or ſaved from the Deſtruction in which *Jericho* was involved] *by Works, when ſhe had received the Meſſengers, and had ſent them out another Way.*

374. FROM all this it is apparent, that *Righteouſneſs*, or *Juſtification*, and *to be juſtified*, or *made righteous*, have Relation to *ANY* Grant of Favour, *ANY* Inſtance of Mercy and Goodneſs, whereby God delivers, or exempts from *ANY* Kind of Danger, Suffering or Calamity; or confers *ANY* Favour, Bleſſing or Privilege. Thus *Rahab* was *juſtified*, when ſhe eſcaped the common Carnage of *Jericho*; *Noah* was *juſtified*, when ſaved from the Deluge; for he was then *made Heir of the Juſtification which is by Faith*, Heb. xi. 7. *David* was *juſtified*, when delivered from his Enemies; *Phinehas*, when he had the Honour of perpetual Prieſthood entailed upon his Family; and *Abraham* was *juſtified*, when his Idolatry was pardoned, and he and his Poſterity were taken into God's peculiar Covenant *.

375. Now this being duly conſidered, it will not appear at all ſtrange, if the Apoſtle applies the Terms *Righteouſneſs*, or Juſtification, and being *juſtified*, to the important Affair of our Deliverance from the Power of Heatheniſh Darkneſs, and our being admitted into the Church and Covenant of God. As we were idolatrous *Gentiles*, and Enemies through wicked Works, God might have executed Wrath in our Deſtruction. But in his Mercy and Goodneſs, for ever to be adored, he pardoned our Sins, and prepared a great Salvation for us by his Son from Heaven, *Jeſus Chriſt* our Lord. In whom we are juſtified freely by the Grace of God, as we are delivered from the Wrath we deſerved, and are admitted to all the Honours, Privileges, Grants and Donations belonging to the peculiar People of God. This is our *FIRST* Juſtification. Which if duly improved, will iſſue in our *FULL* and *FINAL* Juſtification, or the Poſſeſſion of eternal Life.

* This Enquiry into the Senſe of *Righteouſneſs*, &c. may ſerve to ſhew wherein the true Learning of a *Chriſtian*, and eſpecially of a *Divine*, conſiſts; namely, in underſtanding the Language of the Spirit of God in the ſacred Writings; for which we have all deſirable Advantages, and without which the Knowledge of Chriſtian Doctrine can never be revived. For how ſhould we know what is the Senſe of the Spirit, if we do not underſtand the Language of the Spirit? But the common Way of Education in *Chriſtian* Schools leads the Mind quite out of this Track of Knowledge. The firſt Years of our Learning are employed chiefly in profane, or heathen Authors, whoſe Language and Sentiments are quite remote from that of the ſacred Writings, and of true Religion. And then our *Academic* Studies are almoſt wholly exerciſed in a ſpurious, fictitious Learning, and in a Language invented by Men to explain, but which indeed ſerves only to obſcure, *Theology*; and to draw away our Thoughts from true Knowledge and Underſtanding into the Purſuit of Spectres and deluſive Shadows. *Chriſtian* Scholars ſhould be brought up principally in *Chriſtian* Learning; or the moſt accurate Knowledge of the *Greek* and *Hebrew* Scriptures, to which claſſical Learning, and the Study of the Ancients (which is indeed a valuable Branch of Literature) ſhould be made ſubſervient.

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That the Apoſtle argues about the firſt, *and not the* final *Juſtification, in the Epiſtle to the* Romans, *demonſtrated.*

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376. THAT the Apoſtle might apply the Terms, *Righteouſneſs*, or Juſtification, and *being juſtified*, to our *FIRST* Juſtification, or the general Pardon which God granted to the Heathen World, and their Calling and Admiſſion into his peculiar Covenant, upon their profeſſed Faith in *Chriſt*, is ſufficiently clear from what has been advanced in the foregoing Chapter. And that he actually thus applies thoſe Terms I ſhall demonſtrate by the following Arguments.

377. I. IT cannot be *full* and *final Juſtification*, or that Juſtification which gives an unalterable Right to eternal Life; becauſe, in order to that, the Scriptures *always*, and *poſitively* and *clearly* inſiſt upon *WORKS*, doing the Will of God, or Obedience. Whereas, the Juſtification the Apoſtle argues for, he expreſsly declares is of *GRACE without WORKS*, moral Works, or Works of Righteouſneſs. True indeed, our full and final Juſtification is of *Grace*, 2 *Tim.* i. 18. *Jude* 21. And therefore St. *Paul* was in the Right (*Phil.* iii. 9.) in ſeeking to be *found in Chriſt, not having for* his *Righteouſneſs* [or Salvation] *that which is of the Law* *, [which reſults from legal Privileges and Dependencies, (See *Ver.* 4, 5, 6.) on which the *Jew* reſted for Salvation, and which excluded the Grace of the Goſpel; as appears from what follows,] *but that which is by Faith of Chriſt, the Salvation which is of God by Faith*; that is, the Goſpel Salvation. Our full and final Juſtification is of *Grace*. But yet ſo of Grace, that it will be given only to them that *overcome* the Temptations of the World, and *by patient Continuance* in WELL-DOING *ſeek for Glory, Honour and Immortality*. Whereas, with regard to the Juſtification, for which the Apoſtle contends in the Epiſtle to the *Romans*, he affirms, that we are juſtified *without Law*, Rom. iii. 21; and (Ver. 28) *that a Man is juſtified by Faith* [alone] *without* Works of Law; Rom. iv. 5. That *Faith is counted for Righteouſneſs to him that* worketh not. Now theſe Expreſſions plainly ſignify, that the Apoſtle is ſpeaking of a Juſtification which is not only of *Grace*, but which alſo wholly excludes *Works of Law*; not only *Ceremonial* Works; not only ſinleſs, perfect Obedience, but univerſally all *Works of Law*, all *Works of Righteouſneſs*, as they ſtand oppoſed to the wicked Works of *Jews* and *Gentiles*, mentioned *Chapters* i. ii. iii. and from which wicked Works he concludes *Chap.* iii. 20, *That by the* Deeds of Law *there ſhall be no Fleſh juſtified in the Sight of God*. This proves the Apoſtle doth not ſpeak of our *full* and *final* Juſtification. Therefore, he muſt ſpeak of our *firſt* Juſtification: For beſides theſe two we know of no other.

378. II. THE Apoſtle evidently diſtinguiſhes two Sorts of Juſtification, or Salvation. The one of *Free Grace*, and by *Faith without Works*. Chap. iii. 20—25; The other, according to which God would *give eternal Life to them* only *who by patient Continuance in* Well-doing *ſeek for Glory, and Honour and Im-*

* So ſhould it be read; for it is in the *Greek*, ουκ εχων εμην δικαιοσυνην την εκ νομου.

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mortality. Glory, Honour and Peace to every Man that worketh *Good*, Chap. ii. 7, 10. By the first Justification, he tells us, *God declared his Righteousness*, or saving Goodness, ΕΝ ΤΩ ΝΥΝ ΚΑΙΡΩ, *in the NOW TIME*, the then present Time, *Chap.* iii. 26; and that it had Relation to the Sins *that were past* at that Time, *through the Forbearance of God*, Ver. 25. The other Justification, he tells us, will be *in the DAY of the Revelation of the righteous Judgment of God*, Chap. ii. 5; and again, Ver. 16, *In the DAY when God shall judge the Secrets of Men by Jesus Christ according to my Gospel.* This clearly establishes two Justifications. And as the latter, upon which he discourseth *Chap.* ii. 1—17, is undoubtedly the *full* and *final*; so the former, about which he argues *Chap.* iii. *Ver.* 20. *to the End*, must be the *first* Justification, or that according to which God pardoned the past Sins of the Heathen World, for which he might have destroyed them, and, upon their Faith, admitted them into his Kingdom and Covenant. But the Justification, about which the Apostle argues *Chap.* iii. 20. *to the End*, is that Justification about which he argues in the five first Chapters of the Epistle. Consequently, the Justification about which he argues in the five first Chapters, must be the first Justification.

379. III. THE Apostle is arguing for the *Gentiles* being admitted to that State, which was opposed to the *Jewish* Peculiarity. For when he had argued, that the *Gentile* had as good a Right as the *Jew*, the *Jew* replies, *What Advantage then hath the Jew, and what Profit is there of Circumcision?* Chap. iii. 1. And again, *Ver.* 9, *Are we* [Jews] *better than they* [Gentiles?] He is arguing for the *Gentiles* being admitted to that State, which was opposed to the *Jewish* Peculiarity, and which the *Jews* opposed. Now the State, opposed to the *Jewish* Peculiarity, was the Being of the believing *Gentiles* in the Church and Kingdom of God, as his Covenant People; and it was this the *Jew* strenuously opposed. Therefore the Justification, for which he pleads, is that which introduced the *Gentiles* into the Church and Kingdom of God, or the *first* Justification.

380. IV. THE Query, *Chap.* vi. 1, *Shall we* [Gentiles] *continue in Sin?* and the Answer to it, have evident Reference to the State of *Christian Gentiles*, AFTER they had believed, and were *ingrafted* into *Christ*, Ver. 5; *AFTER* they were *baptized* and admitted into the Church. Therefore, the preceding Arguments relate to their State prior to their *FAITH*, and to their being taken into the Church. For it is plain, the *five* first Chapters refer to one State, and the *sixth* Chapter, to another, and very different State. Consequently, in the five first Chapters he considers Works *ANTECEDENTLY* to Faith; in the sixth Chapter he considers Works as *CONSEQUENT* to Faith. The *five* first Chapters speak of something conferred upon them by *Grace* and *Faith* alone, *without Works of Law*, or of Righteousness: The *sixth* Chapter speaks of a State wherein they were indispensably obliged to do *Works of Righteousness*. But had the Apostle spoke of the same Kind of Justification or Salvation in the *sixth* Chapter, as in the foregoing Chapters, then the Justification in the *sixth* Chapter must also have been without Works, as well as that in the five Chapters foregoing. Therefore, in those different Places, he certainly speaks of two different Kinds of Justification. And, as that in the sixth Chapter clearly refers to their *Christian* State: the other, in the five first Chapters, must refer to their *Heathen* State; and must be that Righteousness, Justification, or Salvation, by which they were delivered from the Power of Darkness, and translated into the Kingdom of *Jesus Christ*.

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381. V. THE *Election of God*, Chap. ix. 11, and the *Election of Grace*, Chap. ix. 5, certainly refer to the original Cauſe of that Juſtification, which the Apoſtle is arguing about, in the five firſt Chapters. For as that *Election* was *not of Works*, but *of Grace*, and *of him that calls*, *of God that ſhews Mercy*, Chap. ix. 11, 16, xi. 5, 6: So alſo is that Juſtification which the Apoſtle argues for in the five firſt Chapters. But the Purpoſe or Election of God, in the 9th, 10th, and 11th Chapters refers to their being admitted to the Privileges of God's Kingdom and Covenant in this preſent World: Therefore the Juſtification in the five firſt Chapters refers to the ſame; or is the *firſt* Juſtification.

382. VI. AGAIN; The *Righteouſneſs* the Apoſtle ſpeaks of *Rom.* ix. 30, is the ſame he is arguing for in the five firſt Chapters. For *that* there is *of Faith*, and *not of the Works of the Law*, Chap. i. 17. iii. 20, 28. And ſo is *this* here, *Chap.* ix. 30, *The Gentiles, which followed not Righteouſneſs, have attained Righteouſneſs, the Righteouſneſs which is* OF FAITH. *But Iſrael, which followed the Law of Righteouſneſs, has not attained to the Law of Righteouſneſs*, Ver. 32, *Wherefore? Becauſe they ſought it not by* FAITH, *but as it were by the* WORKS *of the* LAW. And he is alſo in both Parts of the Epiſtle ſpeaking of the ſame Subjects, *Gentiles* and *Jews*; and with Reference to the *Righteouſneſs of God*, which the *Jews* rejected, and the believing *Gentiles* embraced. *Chap.* x. 3, *For they* [the Jews] *being ignorant of* God's Righteouſneſs, *and going about to eſtabliſh their* own Righteouſneſs, *have not ſubmitted to the* Righteouſneſs of God. — Compare *Chap.* i. 17; *For therein* [in the Goſpel] *is the* Righteouſneſs of God *revealed.* iii. 12; *But* NOW [by the Goſpel] *the* Righteouſneſs of God *is* — *manifeſted*; — *even the* Righteouſneſs of God *by Faith.* Therefore, the *Righteouſneſs* the Apoſtle is arguing for *Chap.* ix. 30. x. 3. is the very ſame he argues for in the five firſt Chapters; and his Arguments relate to the ſame Perſons. But the *Righteouſneſs*, Rom. ix. 30, refers to the preceding Diſcourſe, concerning God's rejecting the *Jews* and calling the *Gentiles.* For [τι ερουμεν] *what ſhall we ſay then?* evidently connects this 30th Verſe with what goes before. But in the Diſcourſe which goes before, he argues about being called to the People, and Children of God in this World; and being admitted to the Privileges of the viſible Church. Therefore he certainly argues about the ſame Subject in the five firſt Chapters; and conſequently, the *Righteouſneſs*, and *being juſtified*, he pleads for, is the *FIRST* Juſtification; and relates to our Admiſſion into the Church and Kingdom of God in this World. Compare alſo *Chap.* x. 3, —14, with *Chap.* i. 16. iii. 29, and *Chap.* xi. 7. with *Chap.* ix. 30, 31.

383. VII. THE *Juſtification*, the Apoſtle argues about, in the five firſt Chapters, is ſuch as may be applied to *collective* Bodies of Men, as well as to *particular* Perſons; as appears from *Chap.* iii. 9: *Are WE* [Jews] *better than THEY* [Gentiles?] And *Ver.* 29; *Is he the God of the Jews only?* Doth he confine his Favours only to *Jews? Is he not alſo the God of the GENTILES? Yes of the Gentiles?* This is one Argument he advances to prove the Juſtification of *Gentile-Believers.* But it is evident, he here conſiders them in a general, *collective* Capacity. Conſequently, the Juſtification, he is arguing for, is ſuch as ſuits this *collective* Senſe; though no doubt but it is intended for the Benefit of *Individuals*: But primarily, and in the Apoſtle's Argument, it is to be conſidered as affecting the whole Body of believing *Gentiles*, as contradiſtinguiſhed from the Nation of the *Jews.* Therefore, it is the *FIRST* Juſtification he is arguing about. For *full* and *final* Juſtification is applicable only to good Men, in Oppoſition

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poſition to the Wicked; not to any *Body of Men*, whatever they believe or profeſs, in Oppoſition to the *Jewiſh* Nation.

384. VIII. *FULL* and *final* Juſtification is not compleated till the *End* of our Courſe. *Mat.* x. 22, *He that endures unto the* End *ſhall be ſaved. So run that ye may obtain. I have fought the good Fight, I have finiſhed my* Courſe, — *henceforth there is laid up for me a Crown of Righteouſneſs, which Chriſt, the righteous Judge, ſhall give me at* that Day. *To him that overcomes will I give*, &c. But the Juſtification, the Apoſtle pleads for, was then compleat, by the free Gift and Grace of God. Therefore it is the FIRST Juſtification *.

385. FROM all theſe Conſiderations, it ſeems very clear to me, That the Juſtification the Apoſtle is contending for, in the five firſt Chapters of this Epiſtle, is the Calling of the *Gentiles*, and their being admitted, upon Faith, into the peculiar Family and Kingdom of God. And we need not wonder he has ſo much laboured this Point, if we conſider; That this Salvation of the Heathen World, or the bringing the *Gentiles* into the Church, makes a glorious Figure in the Promiſes and Prophecies of the Old Teſtament, how low ſoever our Senſe of it may now run. — Beſides, it was the grand Article in the Apoſtle's Commiſſion, and the great Point in which he was oppoſed by the *Jews*. It was *here* they laboured to unſettle the *Gentile* Converts, and to demoliſh all that the Apoſtle had built up, by his Preaching. Therefore the Right of the believing *Gentile* to a Place in the Church, and an Intereſt in the ſpecial Covenant of God, was the firſt and principal Thing the Apoſtle had to eſtabliſh; which if it were not true, both his Miniſtry and his Goſpel, as well as our Faith and Hope, muſt come to the Ground.

* But the Juſtification which the Apoſtle *James* diſcourſes about, Chap. ii. 14, to the End, is *full* and *final* Juſtification. Which I prove thus. St. *James* evidently ſpeaks of *Works conſequent* to Faith; or ſuch Works as are the Fruit and Product of Faith. For he ſaith, Ver. 17, *Faith without Works is dead being alone.* Which evidently ſuppoſes Faith to have a Being without Works, though it is but a dead Faith. Again; Ver. 22, *Seeſt thou how Faith wrought with his* [Abraham's] *Works, and by Works was Faith made perfect.* If Faith was made perfect by Works, then thoſe Works muſt be additional to Faith; and Faith muſt have a Being before they were produced; *and* [by the Addition of Works to Faith] *the Scripture was fulfilled*, [or had its full and compleat Senſe] *which ſaith, Abraham believed God, and it was imputed to him for Righteouſneſs*, Ver. 23. The Apoſtle *James* manifeſtly ſpeaks of Works *CONSEQUENT* to Faith, or of ſuch Works as are the Fruit and Product of Faith. Whereas St. *Paul*, *Rom.* iii. 20, — 29, ſpeaks of, and rejects, Works conſidered as *ANTECEDENT* to Faith [380]. According to St. *Paul*, *Abraham*'s Juſtification refers to his State *BEFORE* he believed; or when he was ασεβης, ungodly, *Rom.* iv. 5. According to St. *James*, to his State *AFTER* he believed; or when Faith wrought with his Works. But Juſtification, or Salvation, by Works, *after* a Man believes; by Works produced by Faith, is *full* or *final* Juſtification. And of this he ſpeaks, when he ſaith, *Ver.* 14, that *Faith without Works cannot* SAVE *a Man*; that is, cannot ſave him *finally*. And St. *Paul* argues as ſtrenuouſly as *James*, or any of the Apoſtles, for Works *CONSEQUENT* to Faith; or, for a Life of Piety and Virtue, as abſolutely neceſſary to *full* and *final* Juſtification, or Salvation; as appears from all his Writings; eſpecially *Rom.* vi. and *Heb.* xi. — Thus St. *James* and *Paul* are truly and perfectly reconciled.

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386. AND that the Admiſſion of the *Gentiles* into the Church and Covenant of God ſhould be expreſſed by being *juſtified**, will not ſeem ſtrange, when we conſider; that it is expreſſed by other Terms, which are full as ſtrong as this. For Inſtance; it is expreſſed by being *SAVED*. *Rom.* x. 1, *My Heart's Deſire and Prayer to God for* [unbelieving] *Iſrael is, that they might be* ſaved, xi. 26, *And ſo all Iſrael* [who are now in unbelief] *ſhall be* ſaved. 1 *Theſ.* ii. 16, *The Jews forbid us to ſpeak to the Gentiles that they might be* ſaved. It is alſo expreſſed by *OBTAINING MERCY*, *Rom.* xi 30. 1 *Pet.* ii. 10. Whence we may conclude, that being *juſtified* is not too ſtrong an Expreſſion, when rightly underſtood to denote our being taken into the viſible Church and Kingdom of God.

387. AND indeed it was in itſelf a great Deliverance and Salvation; conſidering how obnoxious the *Gentile* World was to the Wrath of God. This Mercy the old World, exceeding corrupt and wicked, did not obtain; but were all cut off by the Flood of Waters. And our being preſerved from a like Deſtruction, and being put into a State of Pardon, and a Capacity of being finally and for ever ſaved, ought to be regarded as a great Inſtance of God's Grace and Goodneſs. The Senſe of being *juſtified*, *ſaved*, and not deſtroyed, but taken into the Boſom of God's Love, would ſtand more clear and full before the Thoughts of thoſe, who had been immerſed in all the Darkneſs, Error and Wickedneſs of an Idolatrous State; and were then turned to the Light and glorious Privileges of the Goſpel. And indeed, this ineſtimable Benefit of Pardon and Salvation, whereby the World is preſerved from Wrath, and ſtill enjoys the great Advantages and Bleſſings of the Goſpel, would much more affect our Hearts, even at this Time, and engage our Attention, were it not for the following Cauſes.

388. (1.) THE Wickedneſs of the *Chriſtian* World, which renders it ſo much like that of the *Heathen* †, that the good Effects of our Change to Chriſtianity, or of our being the People and Children of God, are but little ſeen; and therefore the Grace, which grants us the Privileges and Bleſſings we abuſe, is but little regarded and valued.

389. (2.) WRONG Repreſentations of the Scheme of the Goſpel have greatly obſcured the Glory of Divine Grace, and contributed much to the Corruption of its Profeſſors. For, not only have very groſs Abſurdities been introduced into the Goſpel Scheme, which have prejudiced great Numbers againſt it, and confounded the Underſtandings of the Generality, who have embraced it; but ſuch Doctrines have been, almoſt univerſally, taught and received, as quite ſubvert it. Miſtaken Notions about *Nature* and *Grace*, *Election* and *Reprobation*, *Juſtification*, *Regeneration*, *Redemption*, *Calling*, *Adoption*, &c. have quite taken

* Poſſibly the Apoſtle choſe the Term *Righteouſneſs*, or Juſtification, and conſequently *Juſtify*, to ſignify our Title to the Bleſſings of the Covenant, becauſe it is the very Word by which the Grant of Pardon, and of Covenant Bleſſings, is ſignified to *Abraham*, *Gen.* xv. 6.

† As God in his righteous Judgment gave up the *Gentile* World to corrupt and diſhonour themſelves; becauſe they had abuſed their Underſtanding, and corrupted the Religion of Nature: So in like Manner, God has given up the *Chriſtian* World to corrupt and debaſe themſelves by the vileſt Affections, Principles and Practices; becauſe they alſo have ſhamefully abuſed their Underſtanding, and have corrupted, in a Degree very aſtoniſhing, the *Chriſtian* Revelation.

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CHAP. XVII.

away the very Ground of the Chriſtian Life, the *GRACE* of God, and have left no Object for the Faith of a Sinner to work upon. [268, 269.] For ſuch Doctrines have repreſented the Things, which are *FREELY* given to us of God, as uncertain; as the Reſult of our Obedience; or the Effect of ſome arbitrary, fortuitous Operations, and the Subject of doubtful Enquiry, Trial and Examination of ourſelves: As, whether we *have an Intereſt in Chriſt*, whether we are *in a State of Pardon, delivered from the Power of Darkneſs, and tranſlated into the Kingdom of God's Son*; whether we be *called into the Fellowſhip of his Son*, whether we *have obtained Redemption by him*, and *have a Promiſe left us of entering into his Reſt*; whether we be *elected*, *adopted*, &c. All which Things are the free Gift of God's Grace; and therefore are not the Subject of Self-Examination; but of Praiſe and Thankſgiving. The proper Subject of the *Chriſtian*'s Self-Examination is; whether he lives agreeably to thoſe great Favours conferred upon him by the Divine Grace. But thoſe Favours have been repreſented as *uncertain*; as the Reſult of our Obedience, or Holineſs; and as the Subject of Self-Examination. This is to make our Juſtification, as it inveſts us in thoſe Bleſſings, to be of *WORKS*, and not by *FAITH* alone. Thus the very Ground of the Chriſtian Life, the Grace of God, is taken away, and no Object left for the Faith of a Sinner to act upon.

390. (3.) THE *Chriſtian* Church, chiefly through Ambition and worldly Views, has, for many Ages, been broke into various Sects and Factions, diſtinguiſhed by ſome peculiar Opinions, or Modes of Worſhip; which have been made the Teſts and Terms of Admiſſion into particular Churches. And the Zeal and Thoughts of *Chriſtians* have been ſo much imployed about theſe party Teſts and Terms of Communion, that they have loſt Sight of the *only* Condition of a Right to a Place in the Church, which *Chriſt* and his Apoſtles eſtabliſhed; namely, that profeſſed FAITH in *Chriſt*, upon which the firſt Converts were baptiſed, and of the Advantages and Privileges thence reſulting. Inſtead of attending to what the Apoſtles have taught, concerning our common Juſtification, and Admiſſion to the Bleſſings of the Kingdom and Covenant of God, they have been buſy in ſupporting with great Zeal their various Pretences and Peculiarities. Hence have ariſen the bittereſt Animoſities and Quarrels. And thus the Minds of Men have been ſo far led aſtray from the pure, ſimple Doctrine of the Goſpel, that it would, probably, have been wholly loſt to the World, had not the good Providence of God preſerved the Writings of the New Teſtament, as a Mean and Standard of Reformation. Which Writings the more we ſtudy with Care and Impartiality, the more we ſhall diſcern the Truth and Glory of the Chriſtian Scheme; and, if we are wiſe to ſubmit our Hearts to its Influences, it will be an infallible Guide to eternal Life. *Amen*..

A PARA-

A

PARAPHRASE

WITH

NOTES

ON THE

EPISTLE

TO THE

ROMANS.

THE

PREFACE,

CONTAINING

I. An Account of the Kingdom of God, particularly under the Goſpel. II. The Occaſion and Importance of St. *Paul*'s vindicating the Right of believing *Gentiles* to the Bleſſings and Privileges of that Kingdom. III. A general Survey of the Epiſtle to the *Romans*. IV. Remarks on the Apoſtle's Manner of Writing. V. And on the following Paraphraſe.

SECT. I.

Containing an Account of the Kingdom of God, *particularly under the* Goſpel.

SECT. I.

1. OUR Relation to God, the Maker and Governor of the World, and what we have to expect from him, is eſſentially neceſſary to a *juſt* and *perfect* Syſtem of Religion. This is ſelf-evident. And therefore in vain we expect ſuch a Syſtem from human Wiſdom. God alone can be the Author of it; as he alone can declare whether he will pardon, or puniſh the Ungodlineſs and Unrighteouſneſs of Mankind, which is in its own Nature puniſhable; and, if he is pleaſed to pardon Sin, as he alone muſt chooſe, ſo he alone muſt ſhew us the Way his Wiſdom judges moſt proper to exerciſe his Mercy. The Reaſon of Things, to an attentive Mind, makes it evident enough, that our preſent

SECT. I. Being ſtands in Relation to ſome future State. But as our Reaſon alſo tells us, that a Character of Virtue muſt be neceſſary in order to our gaining eternal Life, what Man in all the World can conclude, he has acted ſuch a due Degree of Virtue, that the Governor of the Univerſe is obliged in Equity to give him eternal Glory, or that he is *worthy* God ſhould put him into Poſſeſſion of Immortality? And therefore, though *we* know it to be true, that an Heathen, acting an honeſt and virtuous Part, according to the Light he enjoys, ſhall, in Fact, hereafter find himſelf the Heir of eternal Life; yet in this preſent World, as to the Knowledge and Hopes of a future State, he muſt be in great Darkneſs and Uncertainty. The certain and clear Diſcovery of that State, in its proper Circumſtances, is what none of the Philoſophers have given us; nor indeed can give us. God only can open the future World, and ſhew, what Honour and Glory he has prepared for the Reward of ſincere Virtue, and what Puniſhment he will inflict upon incurable Vice.

2. And of all theſe Things the Goſpel gives us clear Ideas, agreeable to the Goodneſs, and other Perfections of the Deity. There we are informed, that God, who delights in the Happineſs of his Creatures, has erected a ſpecial Kingdom, or Polity, among rational Beings; which is to conſiſt of all the Excellent, Wiſe, and Virtuous, collected from all Parts of the Creation, at leaſt, that we have any Knowledge of. That, with Regard to us Men, his high and grand Deſign is, to prove and diſcipline us in this World, in order to ſeaſon our Virtue, and to refine our rational Powers into a proper Conformity to his own Perfections, a due Submiſſion and Obedience to his Will, to the moſt ſincere and fixed Regards to Righteouſneſs and Truth, to the moſt kind and friendly Harmony among ourſelves, and the moſt generous and extenſive Benevolence to one another. And, being thus qualified for Uſefulneſs, Honour, and Enjoyment, it is the gracious Intention of the univerſal Father, the Parent of Good, to raiſe us from the Dead, and ſettle us in the heavenly Regions, the World of pure and bleſſed Spirits; there to mix, and for ever reſide with them, as Partners in their Glory, their Felicity, and delightful Activity.

3. This ſeems to be the higheſt Deſign, and moſt excellent Scheme the Divine Wiſdom and Munificence can form, with Reference to his Creatures. We ſee ſomething grand in the Conſtitution of our Globe, the Situation and Revolutions of the heavenly Bodies. But all this vaſt Fabric is mere Matter and Motion. The ſpiritual and rational Nature is, in itſelf, unſpeakably more excellent; and the refining and fitting of that Nature for a general Aſſociation in the immenſe, everlaſting Regions of Light, is vaſtly grand and magnificent, full of Honour, Happineſs, and Joy, perfectly worthy of the moſt high God, and the utmoſt Stretch of his Bounty, that our Thoughts can comprehend.

4. Thus the Excellent and Virtuous, in Heaven and Earth, ſhall be incorporated into one happy Kingdom, or Family; while the incorrigibly

Wicked

Wicked ſhall be puniſhed with everlaſting Deſtruction, like Tares and Chaff, as being the Corruption and Nuſance of the Creation. SECT. I.

5. In order to Men's being fitted for, and introduced into this glorious Kingdom, there is not one ſingle, uniform Diſpenſation fixed; but in different Ages of the World, there have been different Diſpenſations: And in the ſame Age, different Nations are under different Degrees of Light, and enjoy different Privileges. *Adam*, in Innocence, beſides the Light of Nature, was under the Diſpenſation of *mere Law*; from which Diſpenſation all the reſt are branched out. That was ſucceeded by the *Patriarchal*; next followed the *Jewiſh*, and then the *Chriſtian*. But beſides theſe, there is the Diſpenſation of mere *Nature*, under which God affords no other Means of Inſtruction, but what may be gathered from the Works of Creation, and the Ways of Providence; nor any other Rule of Duty, but the Light within, the Reaſon and Underſtanding which God has given to all Mankind, and which the Apoſtle calls, *The Work of the Law written in their Hearts*, Rom. ii. 15.

6. These various Diſpenſations are not to be accounted for by the Reaſon of Man. Here we ought to adore the ſovereign Wiſdom of God in St. *Paul*'s Language, *Rom.* xi. 33, &c. While we are ſure, God will do no Wrong to any of his Creatures, it is very evident, his beſtowing original Gifts and Favours, the Privilege of more or leſs Light, cannot fall under the Cenſures of human Wiſdom.

7. Under the *Jewiſh* Diſpenſation, God was pleaſed to erect a Kingdom among the Poſterity of *Abraham*, ſimilar to the heavenly Kingdom and Polity of which we have ſpoken above, and in a particular, and extraordinary Manner *preparatory* to it. God ſet up his Palace and Throne, he *dwelt*, or reigned, among them. They were his *choſen People, his Children*, &c. He eſtabliſhed his Covenant, or Grant of Bleſſings, with them, and gave them the Ordinances of Worſhip, *&c.* And all this, to engage them to the Love and Obedience of God, in the Practice of Virtue and Goodneſs, as I have ſhewn [64, *&c.*] If we reckon from the Call of *Abraham*, Gen. xii. 1, 2, 3, (which was the Riſe, or firſt Step, of this Diſpenſation, and happened Four Hundred and Thirty Years before the Law was given at Mount *Sinai*, when *Abraham*'s Family was formed into a Nation;) if we reckon, I ſay, from the Call of *Abraham* to the Coming of *Chriſt*, the *Jewiſh* Diſpenſation continued about one Thouſand Nine Hundred and Twenty-one Years. During which Period, the other Families and Nations of the Earth, not only lay out of God's peculiar Kingdom, (and ſo were *not a People*, or had not *obtained* the *Mercy* of being taken into it) but alſo lived in Idolatry, great Ignorance, and Wickedneſs.

8. Under the *Chriſtian* Diſpenſation, the Plan of a Kingdom upon Earth, ſimilar to the heavenly Kingdom, and preparatory to it, was much

SECT. I. much improved and inlarged. A new and plentiful Fund of Light was opened, by the Son of God from Heaven. He clearly revealed the Kingdom of God in the future heavenly World, with which he was perfectly well acquainted; and he, and his Apoſtles have very particularly explained the Nature, Privileges, Laws, Ordinances, Deſign, and End of the *ſimilar*, *temporary*, or *preparatory* Kingdom in this preſent World *.

9. In the New Teſtament we learn, That Jeſus Chriſt, the Son of God, (upon whoſe Goodneſs and Obedience the whole Diſpenſation of Grace in every Shape, Place, and Age, from *Adam* to the End of the World, is founded; for verily he *was fore-ordained before the Foundation of the World*, (1 Pet. i. 20.) though he was not *manifeſted* till *the Fulneſs of Time*) is conſtituted the Head of this Kingdom, and ſo is our *LORD*, King, or Governor, whom therefore we ought to *hear*, or *obey*, John xviii. 37. Rom. xiv. 7,—11.—We are alſo taught, that it is not a Kingdom of this World, erected with a View to gain the Powers, Honours, Poſſeſſions, or Pleaſures of this Life, *John* xviii. 36. *Mat.* xx. 25—28. — We are ſhewn, in ſeveral Reſpects, the Connection between this Kingdom under the *Jewiſh* and *Chriſtian* Diſpenſations; how the *latter* ſucceeds, explains, and improves upon the *former*.—We are alſo ſhewn, in ſeveral Parables, and Diſcourſes, the Connection between this Kingdom in the preſent World, and the everlaſting Kingdom in the World to

* This *temporary*, or *preparatory* Kingdom our Lord once denotes by his *Church*, or Congregation, *Mat.* xvi. 18; once by *his Kingdom*, John xviii. 36; ſometimes by *the Kingdom*, Mat. xiii. 19. 38; but frequently by the *Kingdom of God*, and the *Kingdom of Heaven*. — The Apoſtles denote this *temporary*, *preparatory*, Kingdom by *the Iſrael of God*, Gal. vi. 16; *the twelve Tribes of the Children of Iſrael*, Rev. vii. 4; once by *the Kingdom*, 1 Cor. xv. 24; by the *Kingdom of Chriſt*, Col. i. 13. Rev. i. 9; often by *the Kingdom of God*, Acts viii. 12. xix. 8, &c. Rom. xiv. 17, &c. And often by *the Church*, or Congregation *of God*, or *of Chriſt*; of which particular Churches, or Congregations, were Parts, or Branches in the *Golden Candleſtick*, (Rev. i. 12, 13;) which is an Emblem of the Kingdom of God in this World, denoting the pure and heavenly Light, wherewith it is illuminated in the Word of God, to enlighten the Darkneſs of the Earth.

In the Book of the Revelation this Kingdom is alſo denoted by *the Heaven*, Rev. iv. 1, 2. viii. 1. xi. 19. xiv. 17. xv. 5. xvi. 17. xix. 1, &c. And this *Heaven* is figuratively repreſented by the Temple at *Jeruſalem*, (ſee [128]) with God ſitting upon the Throne, Rev. iv. 2; *Chriſt* the *High-Prieſt*, i. 13; the Twenty-four *Elders* repreſenting the Prieſts, iv. 4; and the four *living Creatures*, or *Cherubim*, repreſenting the Body of the People, *Ver.* 6, 7. For when the Children of *Iſrael*, the *Prieſts*, and High Prieſt were aſſembled in the Temple, to worſhip before the Throne of God in *the Holy of Holies*, they were a Reſemblance of the Kingdom of God, or the Society of the Bleſſed, in the heavenly World. And ſo theſe Images ſerve as well to repreſent the Kingdom of God under the *Chriſtian* Diſpenſation. Accordingly St. *Paul* denotes the Kingdom of God by the *Temple of God*, 2 Theſſ. ii. 4. For he repreſents the *Man of Sin*, the Anti-chriſtian Authority erected in the Chriſtian Church, as *ſitting in the Temple of God*.

For this Reaſon, I conceive, the *Jewiſh* Diſpenſation is called *the Heaven*, Heb. xii. 26, in Oppoſition to the *Earth*, or *Gentile World*. Which *Heaven* was to be ſhaken or altered: But the *Chriſtian* Diſpenſation is a Kingdom, or *Heaven*, not to be moved, or changed.

come;

come; which we are directed to conſider as our proper Reſidence, the proper Seat of our Being and Happineſs, *Mat.* vi. 19,—22. and are taught the Conditions of our Admittance into it, *Mat.* vii. 21,—28. and in ſeveral other Places. — As to the preſent temporary Kingdom, the only Condition of Admittance into it is *Faith*, as the Apoſtle demonſtrates in the Epiſtle to the *Romans*. Only, as in other Kingdoms, the Child of a Subject is born a Subject, intitled to all the common Privileges of Subjects, and to the Protection of the King, and thoſe in Authority under him, while it maintains due Allegiance: ſo in the peculiar Kingdom of God, the Child of a Subject is born a Subject, *&c.* SECT. I.

10. THE *Privileges* of the ſimilar, temporary Kingdom are very largely explained in the New Teſtament; which are all the Bleſſings, Honours, Promiſes, and Proſpects, that come under the Head of *Antecedent* Bleſſings in the foregoing large Explication of the Goſpel Scheme. Particularly, the Subjects of this Kingdom enjoy the Benefit of the Goſpel Revelation, to inſtruct them clearly in the Goodneſs and Beneficence of God, their Relation to him, the Hopes they are allowed to have towards him, and all the Duties they owe him, and one another.

11. WITH regard to God, they are to conceive of him as their God and Father, in a ſpecial and particular Manner, as he has given them ſpecial and particular Bleſſings; for Inſtance, the Benefit of Pardon, the Promiſes of his Preſence and Succour in all their Neceſſities, that he will never leave them, nor forſake them; that he will ſupply all neceſſary Light, Strength, and Comfort to carry them ſafe through the Dangers and Temptations of this World to eternal Happineſs. On Account of theſe Favours, they are to conceive of God as their *Father*, their *Shepherd*, their *Huſband*, &c. and of themſelves, that they are his *Children*, *Flock*, *Spouſe*, &c. and as having *obtained an Inheritance* in the heavenly World.

12. THEY have a Right to all the Ordinances of Worſhip: — To Baptiſm, which by the Sign of waſhing the Body in Water, is at once intended to denote their Intereſt in the Bleſſings of this Kingdom, and their Obligation to cleanſe their Hearts and Lives from all Wickedneſs:—To the Aſſembling of themſelves together, to hear the Word, to join in Prayer and Praiſe, and particularly to ſit down together in the Lord's Supper, to revive the Memory of *Chriſt's* Love, and from his Death to learn the moſt perfect Obedience to God; and at the ſame Time to impreſs upon their Minds the Idea of their being the Children of God, Members of his Family, Brethren and Siſters, incorporated into one Society; to feaſt upon his Love, to comfort their Hearts, to rejoice together in his Favour, and in the Hope of eternal Glory; and to give them a Specimen, or Sample, of the heavenly and eternal Kingdom; when they ſhall ſit down at the Table of God, or be happy in the Enjoyment of him, with *Abraham*, *Iſaac*, and *Jacob*, and all bleſſed Spirits in Heaven.

13. THE

SECT. I.

13. THE Laws of this Society, or Kingdom, are no more than the univerſal Laws of Truth and Righteouſneſs, Honeſty, Peace and Goodneſs, Sobriety and Temperance, *&c.* to which all Mankind are obliged. But, more eſpecially, they are bound to conſider one another as Brethren and Siſters, as Heirs of the Grace of Life, to be kind, tender, and compaſſionate, forgiving, patient, *&c.* towards each other, and to do what they are able to promote each other's Happineſs.

14. THEY are to live by the Faith of the Son of God, and to ſupport and animate themſelves under all Sufferings by the Hopes of that Glory, which he has revealed, and promiſed, and which he is appointed to confer upon them.

15. THIS is a brief Sketch of the Kingdom of Heaven in this World, ſo called, I ſuppoſe, becauſe it is a Repreſentation, or Specimen, of the glorious Kingdom above, and introductory to it.

16. Now if we review, and ſoberly conſider this Scheme, we ſhall find,

17. (1.) THAT it is true, rational, and conſiſtent, worthy of God, and very proper to affect our Hearts, and raiſe our Minds to the Love of God, the Admiration of his Goodneſs, and the joyful Expectation of Immortality; to attach us moſt firmly to Virtue and Goodneſs, and to animate us to all Endeavours, Reſolutions, Steadfaſtneſs, and Perſeverance in the Courſe of Trials, through which we are to paſs. As the original Scheme, of the glorious and eternal Kingdom, is very noble and grand, full of Glory and Felicity; ſo this Specimen, or Reſemblance, of it in the Church in this World, evidently partakes of the ſame Nature, and is perfectly agreeable to the Dignity, Wiſdom, and Beneficence of the great God who erected it.

18. (2.) THAT it is very diſtinct from, and riſes far, very far above the Diſpenſation, or Religion, of mere Nature. Not that it ſtands in Oppoſition to, or in any wiſe contradicts, natural Religion. So far from that, that it takes in, ſtrongly confirms and eſtabliſhes all the Laws of Nature; and the very End and Deſign of it is to reſtore, inforce, and ſecure the Obſervance and Practice of them. Inſomuch that nothing can poſſibly be found in the *Religion of Nature*, which is not an eſſential Part of the *Religion of Jeſus*. The Religion of *Jeſus* is no ways inconſiſtent with the Religion of Nature: but it is raiſed vaſtly above mere Nature, or whatever the wiſeſt Philoſophers among the Heathen either underſtood or taught, in Privileges, Inſtructions, Motives, Hopes, and Proſpects. And a Perſon, who is a Member of this ſelect Society, or peculiar Kingdom, may, and ought to, regard himſelf, as in a more advantageous, happy, and honourable Situation, than one who enjoys only the Light of Nature, and belongs only to the general and common Kingdom of God in the World. He has no Reaſon to deſpiſe the reſt of Mankind, or to believe

believe they are abandoned of God, or totally excluded from his Favour and eternal Life. But he may, and ought to judge that himſelf enjoys very great and extraordinary Favours above them. Therefore, to be a Member of this Kingdom is a great and ſingular Privilege, however it may not be underſtood, or not improved, by any who enjoy it. And I reckon, the true Reaſon, why it is not regarded with Pleaſure, and duly improved is, becauſe it is not duly underſtood.

19. TEMPORAL Things engroſs our Affections, and pervert our Minds. Therefore we prefer the Honours, Inheritances, and Pleaſures of this World, before thoſe of the Kingdom of God. Temporal Honours and Eſtates we account Realities, and purſue them with our whole Hearts: The Honours of the Children of God, and the heavenly Inheritance, paſs for Dreams, Uncertainties, and imaginary Fancies; and accordingly are diſregarded. But this is the moſt wretched and fatal Deluſion. The Honours, Enjoyments, and Inheritance revealed, and freely granted in the Goſpel, are not *imaginary*, but real; infinitely more real and valuable than any human Dignities or Poſſeſſions. The very higheſt Titles and Honours in this World, with the largeſt Eſtates annexed to them, are but faint Shadows, ſlight, imperfect Reſemblances of the Honours and Poſſeſſions of the Goſpel. Human Honour is derived from a low, mean Fountain, the Will of Man: Goſpel Honours come from God, the only and ſupreme Original of all Being and Honour. Human Honours are confined to a narrow Theatre: Goſpel Honours will ſhine in great Splendor and Power before the whole Univerſe. Human Honours are for a very little Time: Goſpel Honours are eternal. Any the largeſt Inheritance or Eſtate, belonging to human Honour, is but ſmall, and of ſhort, uncertain Duration: the Inheritance annexed to the Titles and Honours of every *Chriſtian*, is *a far more exceeding and eternal Weight of Glory. All Fleſh is as Graſs, and all the Glory of Man as the Flower of Graſs. The Graſs withereth, and the Flower thereof falls away, but the Word of the Lord, which by thy Goſpel is preached unto us*, aſſuring us of all ſpiritual Bleſſings in heavenly Places, *endureth for ever*, 1 Pet. i. 24, 25. Great Pity, that we ſhould deſpiſe ſuch a bleſſed and glorious Hope! It is deſpiſing our own Happineſs; and will turn to our everlaſting Shame and Confuſion.

SECT. II.

The Occaſion and Importance of St. Paul's *vindicating the Right of believing* Gentiles *to the Bleſſings and Privileges of* God's peculiar Kingdom.

SECT. II. 20. BEFORE the Coming of our Lord, the peculiar Kingdom of God was confined to the *Jewiſh* Nation, and to ſuch only of the Heathens as were incorporated among them by becoming *Jews*, and obſerving the whole Law of *Moſes*. And the *Jews* firmly believed, it would always continue in the ſame State.

21. BUT, when our Lord came, the Myſtery of God, which had been concealed both from *Jews* and *Gentiles*, was revealed; *namely*, That the *Gentiles* alſo, even Men of all Nations, ſhould be *freely* admitted into it. This was an Act of great Favour; conſidering the Darkneſs, Idolatry, and Wickedneſs into which the Heathen World was then ſunk.

22. BUT God mercifully paſſed over their former Sins, and our Lord commiſſioned his Apoſtles, and particularly St. *Paul*, to promulge a general Pardon, and to call, or invite, all who repented, and accepted of the Grace, to all the Bleſſings and Privileges of his Kingdom; confirming their Intereſt in thoſe Bleſſings, by pouring out the Holy Ghoſt upon them, in various miraculous Gifts, or Endowments, above the ordinary Capacity of Men. This was a very evident Seal to them (and to us too) of a Title to the Bleſſings of God's Kingdom and Covenant, *Gal.* iii. 2,—5.

23. AND it had ſuch an Effect upon the Chriſtian *Jews* at *Jeruſalem*, that, though they were at firſt greatly diſguſted at *Peter*, for treating the firſt uncircumciſed *Gentile* Converts as Members of the Kingdom of God, (*Acts* xi. 2, 3.) yet, when they heard that the Holy Ghoſt was fallen upon thoſe Converts, they were much ſurprized, *and glorified God*, ſaying, *Then hath God alſo to the Gentiles granted* [the Benefit of] *Repentance unto* [eternal] *Life*, which, they verily believed, could not have been granted unto them without Obedience to the Law of *Moſes*, by being circumciſed.

24. BUT the unbelieving *Jews* paid no Regard to this, or any other Argument in Favour of the uncircumciſed *Gentiles*. The Notion of admitting them into the Kingdom and Congregation of God, only upon Faith in *Chriſt*, they oppoſed and perſecuted every where, with great Zeal and Bitterneſs. And it was not long before good Impreſſions wore off, and old Prejudices revived, among even the believing *Jews*. Numbers of them very ſtiffly, and with much Warmth and Contention, endeavoured to perſuade the *Gentile* Converts, That *except they were circumciſed after the*

Manner

Manner of Moſes, they could not be ſaved, or admitted to the Privileges of the Kingdom of God, and the Hope of eternal Life, *Acts* xv. 1, 2. SECT. II.

25. THE *Gentiles,* even the moſt learned and wiſeſt among them, were wholly ignorant in the Affair: They were perfect Strangers to the Goſpel Scheme: They had no Notion, or Expectation of being received into the Kingdom and Covenant of God; and could have no Knowledge of it, but what they received from ſome or other of the *Jews*; nor could they have an Objection againſt it, worth regarding, but what came from that Quarter. And the *Jews* had a conſiderable Influence among them, having Synagogues in moſt, if not all the great Towns in the Empire, from the *Euphrates,* as far as to *Rome* itſelf; which Numbers of the *Gentiles* frequented, and ſo had received Impreſſions in Favour of the *Jewiſh* Religion.

26. BUT had the *Jewiſh* Notion prevailed, That no Part of Mankind could have any Share in the Bleſſings of God's Covenant, the Pardon of Sin, and the Hope of eternal Life, but only ſuch as were circumciſed, and brought themſelves under Obligations to the whole Law of *Moſes*; had this Notion prevailed, the extenſive Scheme of the Goſpel would have been ruined, and the gracious Deſign of freeing the Church from the Embarraſſments of the Law of *Moſes,* would have been defeated. The Goſpel, or glad Tidings of Salvation, muſt not only have been confined to the narrow Limits of the *Jewiſh* Peculiarity, and clogged with all the Ceremonial Obſervances belonging to it, which to the greateſt Part of Mankind would have been either impracticable, or exceſſively incommodious; but, which is ſtill worſe, muſt have ſunk and fallen with that Peculiarity. Had the Goſpel been built upon the Foundation of the *Jewiſh* Polity, it muſt have been deſtroyed when that was demoliſhed; and the *whole* Kingdom of God in the World would have been overthrown and extinct at the ſame Time; and ſo all the noble Principles, it was intended to inſpire, to animate and comfort our Hearts, would have been loſt; and all the Light it was calculated to diffuſe throughout the World, would have been quite extinguiſhed.

27. IT was therefore the Apoſtle's Duty to vindicate and aſſert the Truth of the Goſpel, which he was commiſſioned to preach to the *Gentiles*; and of very great Conſequence to prove, *that we* Gentiles *are the Children of God, intereſted in his Covenant, and all the Honours, Bleſſings, and Privileges of his Family and Kingdom here upon Earth, only by Faith in* Chriſt, *without coming under any Obligations to the Law of* Moſes, *as ſuch.* Which is the main Drift and Subject of this Epiſtle.

28. IT is worth Notice, that there is this Difference, in one Reſpect, between the *Goſpels* and *Epiſtles*; namely, That our Lord in the *Goſpels* repreſents the Doctrines and Principles of the Chriſtian Religion, chiefly in an *abſolute* Senſe, or, as they are in themſelves. But in the *Epiſtles,* thoſe

SECT. II. Doctrines and Principles are chiefly conſidered in a *relative* View, as they reſpect, partly, the foregoing *Jewiſh* Diſpenſation, and partly the future Corruption of the Chriſtian Church; but principally, as they reſpect the different State of *Jews* and *Heathens*; ſhewing how juſt, true, and neceſſary they are with Reference to both; and directing and exhorting both to value them, and make a right Uſe of them. This was abſolutely neceſſary to a full Explication of the Goſpel, to guard it againſt all Objections, and to give it a ſolid Eſtabliſhment in the World. And we muſt not forget, that in the Epiſtle to the *Romans*, the Goſpel is preſented in this relative View, as adapted to the Circumſtances of us *Gentiles*, and obliging us to all Virtue and Piety.

29. FURTHER; we can neither duly value this Epiſtle, nor be ſenſible how much we are indebted to the Author of it, unleſs we make this Sentiment familiar to our Thoughts: Namely, *That he is the Patron and Defender of all that is by far the moſt valuable and important to us in the World, againſt the only Oppoſition that could be made to our Title and Claim.* Give me leave to explain this by an eaſy Compariſon. A Perſon, to me unknown, leaves me at his Death a Thouſand a Year. I myſelf can have no Objection againſt the noble Donative. And the good Pleaſure of the Donor, who had an undoubted Right to diſpoſe of his own, may ſilence any of the Caviller's Surmiſes. But a Perſon claiming as Heir at Law, gives me the greateſt Uneaſineſs. He alledges, the Eſtate was intailed; that he has a prior Title, which renders the Donation to me invalid. Here I want an able Advocate, to prove, that his Pretenſions are ill-grounded, and that my Title is perfectly good and firm. St. *Paul* is that Advocate. He argues, and ſtrongly proves, that we believing *Gentiles* have a juſt and ſolid Title to all the Bleſſings of God's Covenant; and effectually eſtabliſhes us in Poſſeſſion of all the noble Principles, Motives, Comfort, Hope, and Joy of the Goſpel. — The Sum of what he demonſtrates is comprehended in 1 *Pet.* ii. 8, 9, 10. *They*, the *Jews*, *ſtumble*, and loſe their ancient Honours and Privileges: *But ye*, Gentiles, *are a choſen Generation, a royal Prieſthood, an holy Nation, a peculiar People; that ye ſhould ſhew forth the Praiſes of him, who has called you out of* Heatheniſh *Darkneſs into his marvellous Light.*

SECT.

SECT. III.

Paul's *Character. A general Survey of the Epiſtle to the* Romans.

SECT. III.

30. PAUL had never been at *Rome* when he wrote this Letter; and therefore it cannot turn upon ſome particular Points, to revive the Remembrance of what he had more largely taught in Perſon; or to ſatisfy the ſcrupulous in ſome Things he might not have touched upon at all. But we may expect a full Account of *HIS* Goſpel, or thoſe glad Tidings of Salvation, which he preached among the *Gentiles*; ſeeing this Epiſtle was intended to ſupply the total Want of his Preaching at *Rome*.

31. HE underſtood perfectly well the Syſtem of Religion he taught; for he was inſtructed in it by the immediate *Revelation of Jeſus Chriſt*, *Gal.* i. 11. *Epheſ.* iii. 3. 1 *Cor.* xi. 23; and being alſo endowed with the moſt eminent Gifts of the Holy Spirit, a Man diſintereſted, and quite unbiaſſed by any temporal Conſiderations, we may be ſure he has given us the Truth, as he received it from our Lord, after his Aſcenſion. On the other hand; he was alſo well acquainted with the Sentiments and Syſtem of Religion he oppoſed: For he was well ſkilled in *Jewiſh* Literature, having had the beſt Education his Country could afford, and having been once a moſt zealous Advocate for *Judaiſm*. Having frequently diſputed with the *Jews*, he was thoroughly verſed in the Controverſy, and knew very well what would be retorted upon every Point. And therefore we may very reaſonably ſuppoſe, that the Queries and Objections, which the Apoſtle in this Epiſtle puts into the Mouth of the *Jew*, were really ſuch as had been advanced in Oppoſition to his Arguments.

32. HE was a great Genius and a fine Writer; and he ſeems to have exerciſed all his Talents, as well as the moſt perfect *Chriſtian* Temper, in drawing up this Epiſtle. The Plan of it is very extenſive; and it is ſurprizing to ſee what a ſpacious Field of Knowledge he has comprized, and how many various Deſigns, Arguments, Explications, Inſtructions, and Exhortations he has executed in ſo ſmall a Compaſs.

33. THIS Letter was ſent to the World's *Metropolis*, where it might be expoſed to all Sorts of Perſons, *Heathens*, *Jews*, *Chriſtians*, *Philoſophers*, *Magiſtrates*, and the *Emperor* himſelf. And I make no doubt the Apoſtle kept this in View while he was writing, and guarded and adapted it accordingly.

34. HOWEVER, it is plain enough, it was deſigned to confute the *UNBELIEVING*, and to inſtruct the *BELIEVING JEW*, to confirm the *CHRISTIAN*, and to convert the *IDOLATROUS GENTILE*.

SECT. III. *GENTILE.* Thoſe ſeveral Deſigns he reduces to one Scheme, by oppoſing and arguing with the *Infidel* or *unbelieving Jew*, in Favour of the *Chriſtian* or *believing Gentile*.

35. UPON this Plan, if the *unbelieving Jew* eſcaped and remained unconvinced; yet the *Chriſtian Jew* would be more inoffenſively, and more effectually inſtructed in the Nature of the Goſpel, and the kind, brotherly Regards he ought to have to the *believing Gentile*, than if he had directed his Diſcourſe plainly and immediately to him. But if his Arguments ſhould fail, in Reference to the *believing Jew*, yet the *believing Gentile* would ſee his Intereſt in the Covenant and Kingdom of God as ſolidly eſtabliſhed, by a full Confutation of the *Jewiſh* Objections, (which were the only Objections that could, with any Shew of Reaſon, be advanced againſt it) as if the Epiſtle had been wrote for no other Purpoſe. And thus it is of the greateſt Uſe to us at this Day.

36. IT is alſo at preſent exceeding uſeful, as it entirely demoliſhes the ingroſſing Pretenſions, and impoſing Principles of the Church of *Rome*. For a profeſſed Faith in *Chriſt*, and a Subjection to him is, in this Epiſtle, fully ſhewn to be the only Goſpel Condition of a Place in his Church, an Intereſt in the Covenant of God, and of Chriſtian Fellowſhip. By this extenſive Principle God broke down the Pales of his own ancient Incloſure, the *Jewiſh* Church; and therefore, by the ſame Principle, more ſtrongly forbids the building any other Partition-Wall of Schemes, and Terms of Chriſtian Fellowſhip, deviſed by human Wiſdom, or impoſed by human Authority. He then who profeſſes Faith in *Chriſt*, and Subjection to him, is by the Apoſtle allowed, and demonſtrated, to be a Member of the true viſible Church, and to have a Right to all its Privileges: And it is with equal Clearneſs and Certainty proved, That all Eſtabliſhments, which advance, and require, any other Terms of Chriſtian Communion, beſides a profeſſed Faith in *Chriſt*, and Subjection to him, do not ſtand upon a Goſpel Foundation.

37. BOTH Ancients and Moderns make heavy Complaints of the Obſcurity of this Epiſtle; though all agree it is a great and uſeful Performance. *Origen*, one of the Fathers, compares our Apoſtle to a Perſon, *who leads a Stranger into a magnificent Palace, but perplexed with various croſs and intricate Paſſages, and many remote and ſecret Apartments; ſhews him ſome Things at a Diſtance, out of an opulent Treaſury; brings ſome Things near to his View; conceals others from it; often enters in at one Door, and comes out at another: So that the Stranger is ſurprized, and wonders whence he came, where he is, and how he ſhall get out.* But we ſhall have a tolerable idea of this princely Structure, if we obſerve, that it conſiſts of four grand Parts, or Diviſions. The *firſt* Diviſion contains the five firſt Chapters. The *ſecond*, the vi^th^, vii^th^, and viii^th^. The *third*, the ix^th^, x^th^, and xi^th^. The *fourth*, the five laſt Chapters.

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SECT. III.

38. PART I. Diſplays the Riches of Divine Grace, as free to all Mankind. *Jews* and *Gentiles* are equally ſinful and obnoxious to Wrath; and therefore, there was no Way for the *Jew* to be continued in the Kingdom of God, but by Grace, through Faith; and by Grace and Faith the *Gentile* might be admitted into it.—To reject this Way of Juſtification, was to reject the very Method in which *Abraham* himſelf was juſtified, or intereſted in the Covenant made with him. In which Covenant believing *Gentiles* were included, as well as believing *Jews*; and had as great or greater Privileges, to glory in.—But if the *Jew* ſhould pertinaciouſly deny that, he could not deny, that all Mankind are intereſted in the Grace of God, which removes the Conſequence of *Adam*'s Offence. Through that Offence all Mankind were ſubjected to Death; and through *Chriſt*'s Obedience all Mankind ſhould be reſtored to Life at the laſt Day. The Reſurrection from the Dead is, therefore, a Part of the Grace of God in the Redeemer. And, if all Mankind have an Intereſt in this Part of the Grace of God, why not in the whole of it? If all Mankind were ſubjected to Death through *Adam*'s one Offence, is it not much more reaſonable, that through the oppoſite nobler Cauſe, the Goodneſs and Obedience of the Son of God, all Mankind ſhould be intereſted in the whole of the Grace, which God has eſtabliſhed upon it?—And as for *Law*, or the Rule of right Action, it was abſurd for any Part of Mankind to expect Pardon, or any Bleſſedneſs upon the Foot of that, ſeeing all Mankind had broken it. And it was ſtill more abſurd, to ſeek Pardon and Life by the Law of *Moſes*; which condemned thoſe, that were under it, to Death for every Tranſgreſſion.

39. PART II. Having proved, that believing *Jews* and *Gentiles* were pardoned, and intereſted in all the Privileges and Bleſſings of the Goſpel, through mere Grace; he next ſhews the Obligations laid upon them to a Life of Virtue and Piety, under the new Diſpenſation. And upon this Subject he adapts his Diſcourſe to the *Gentile Chriſtians* in the vi^th^ Chapter; and, in the vii^th^ and Part of the viii^th^, he turns himſelf to the *Jewiſh Chriſtians*. Then, from *Ver.* 12, to the End of the viii^th^ Chapter, he addreſſes himſelf upon the ſame Head to both *Chriſtian Jews* and *Gentiles*; particularly, giving them right Notions of the Sufferings, to which they were expoſed, and by which they might be deterred from the Duties required in the Goſpel; and concluding with a very ſtrong and lively Aſſertion of the certain Perſeverance of all who love God, notwithſtanding any Infirmities, or Trials in this World.

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42. In

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42. It will be an Advantage to the Reader, to have this Sketch of the Epiſtle ready in his Thoughts. However, that he may always know the Apartment into which the Apoſtle leads him, I have all along noted in the Margin, *to whom*, and *concerning whom*, and *what*, the Apoſtle diſcourſes. The Paſſages to each Apartment, (or the Tranſitions,) and the Furniture it contains, he will find in the Paraphraſe.

43. Further; we cannot enter into the Spirit of this Epiſtle, unleſs we enter into the Spirit of a *Jew* in thoſe Times; and have ſome juſt Notion of his utter Averſion to the *Gentiles*, his valuing and raiſing himſelf high upon his Relation to God, and to *Abraham*; upon his Law, and pompous Worſhip, Circumciſion, *&c.* As if the *Jews* were the only People in the World, who had any Manner of Right to the Favour of God.

44. And let it alſo be well noted; That the Apoſtle, in this Epiſtle, diſputes with the whole Body of the *Jews*, without Reſpect to any particular Sect or Party among them, ſuch as *Phariſees*, *Sadducees*, &c. For the grand Propoſition or Queſtion in Debate is, *Are we*, Jews, *better than they*, Gentiles? (*Chap.* iii. 9.) And one Argument, in Proof of the Negative, which the Apoſtle eſpouſes, is this, (*Chap.* iii. 29.) *Is God the God of the* Jews *only? Is he not alſo of the* Gentiles? *Yes, of the Gentiles alſo.* Theſe are the two Points, through which the Line of the Apoſtle's Diſcourſe in the third Chapter, and conſequently, in all the argumentative Part of the Epiſtle, muſt neceſſarily run. And as, both in the *Propoſition*, and in the *Argument*, he evidently means the whole Body of the *Jews*, in Oppoſition to the whole Body of the *Gentiles*, He who doth not give ſuch a Senſe of the Apoſtle's Diſcourſe, throughout the argumentative Part of the Epiſtle, as exactly hits and ſuits this general, collective Notion of *Jews* and *Gentiles*, certainly miſſes his Aim, and ſhoots wide of the Mark.

45. In Conſequence of this, I further obſerve; That we cannot, ſo far as I can ſee, have clear Conceptions of the argumentative, or controverſial Part of the Epiſtle, unleſs we are clear in this Point; That the Juſtification the Apoſtle argues for, is the Right which we believing *Gentiles* have, through the Favour and Gift of God, to the Bleſſings, Honours, and Privileges of his Kingdom in this World; not ſo, as thereby to have the Poſſeſſion of the heavenly and eternal Kingdom abſolutely ſecured to us; but ſo, as to be favoured with the Aſſurance of Pardon, the Promiſes and Hope of the eternal Kingdom, and all proper Light and Means to prepare us for it, if we do not wickedly deſpiſe and abuſe them. See this proved [376, *&c.*] It is this Notion of Juſtification alone, which correſponds to the Deſign and End of the Epiſtle, to the foreſaid general, collective Notion of *Jews* and *Gentiles*, and makes every Thing lie eaſy, and ſtreight in the Apoſtle's Diſcourſe and Arguments.

46. Lastly, the whole Epiſtle is to be taken in Connection, or conſidered as one continued Diſcourſe: and the Senſe of every Part muſt be taken

taken from the Drift of the Whole. Every Sentence, or Verſe, is not to be regarded as a diſtinct Mathematical Propoſition, or Theorem; or as a Sentence in the Book of *Proverbs*, whoſe Senſe is abſolute, and independent of what goes before, or comes after: But we muſt remember, that every Sentence, eſpecially in the argumentative Part, bears Relation to, and is dependent upon, the whole Diſcourſe, and cannot be underſtood, unleſs we underſtand the Scope and Drift of the Whole. And therefore, the whole Epiſtle, or at leaſt the eleven firſt Chapters of it, ought to be read over at once without ſtopping. And I would recommend it to the Reader to go over the Paraphraſe alone, once or twice, carefully, before he compares it with the Text. And, when he reads the Text and Paraphraſe together, before he reads a Chapter or Section, he ſhould firſt turn to the Contents: And after he has read the Chapter or Section, he ſhould then peruſe the Notes upon it. SECT. III.

47. As to the Uſe and Excellency of this Epiſtle, I ſhall leave it to ſpeak for itſelf, when the Reader has ſtudied and well digeſted the Contents of it. And methinks Curioſity, if nothing elſe, ſhould invite us to examine carefully the Doctrine, by which (accompanied with the Gifts and Operations of the Spirit of God) a few Men, otherwiſe, naked, weak, and contemptible, in Oppoſition to the Power, Learning, and deep-rooted Prejudices of the World, confronted and overthrew the *Pagan* Religion and Idolatry throughout the *Roman Empire*. A Victory far more difficult and ſurprizing than all the Atchievements of *Alexander* or *Cæſar*. The Fact cannot be denied. And ſurely the Dignity and Virtue of the Cauſe, muſt be proportionable to ſuch an unuſual and wonderful Event. It is certain, the World never, either before or ſince, has ſeen any Thing equal to the Writings of the *New Teſtament*. Never was the Love of God, and the Dignity, to which he has raiſed the human Nature, ſo clearly ſhewn and demonſtrated; never were Motives ſo Divine and powerful propoſed, to induce us to the Practice of all Virtue and Goodneſs. In ſhort, there we find whatever ennobles and adorns the Mind; whatever gives ſolid Peace and Joy; whatever renders us the moſt excellent and happy Creatures, taught, recommended, and inforced by Light and Authority derived from the only Fountain of Truth and of all Good.

THUS much for the Epiſtle in general.

SECT. IV.

Remarks on the Apoſtle's Manner of Writing.

SECT. IV. 48. AS to the Apoſtle's *Manner of Writing*, it is with great Spirit and Force, I may add, Perſpicuity too: for it will not be difficult to underſtand him, if our Minds are unprejudiced, and at Liberty to attend to the Subject he is upon, and to the current, ſcriptural Senſe of the Words he uſes. For he keeps very ſtrictly to the Standard of Scripture Phraſeology. He takes great care to guard, and explain every Part of his Subject. And I may venture to ſay, he has left no Part of it unexplained, or unguarded. Never was Author more exact and cautious in this, than he. Sometimes he writes Notes upon a Sentence, liable to Exception, and wanting Explanation, as *Rom.* ii. 12,—16. Here the 13th Verſe is a Comment upon the latter Part of the 12th Verſe; and the 14th and 15th Verſes are a Comment upon the former Part of it. Sometimes he comments upon a ſingle Word; as *Chap.* x. 11, 12, 13. The 12th and 13th Verſes are a Comment upon *πας, every one,* in the 11th.

49. HE was ſtudious of a perſpicuous Brevity. *Chap.* v. 13, 14, *For until the Law Sin was in the World: but Sin is not imputed, when Law is not in being. Nevertheleſs Death reigned from* Adam *to* Moſes, *even over them that had not ſinned after the Likeneſs of* Adam's *Tranſgreſſion.* Surely never was a greater Variety of uſeful Sentiments crowded into a ſmaller Compaſs; and yet ſo ſkilfully, that one Part very clearly explains another. Hence we learn, 1. That here *imputing of Sin* means, Mens being ſubject to Death for Sin; for it follows, *Nevertheleſs Death reigned.* 2. That Law is the Conſtitution that ſubjects the Sinner to Death; for he ſaith, *Sin is not imputed, when Law is not in being.* 3. That, *until the Law,* is the Times before the Law of *Moſes* was given; for he ſaith, *Nevertheleſs Death reigned from* Adam *to* Moſes. *Until the Law,* is the ſame as, *until* Moſes. 4. That Law was not in being from *Adam* to *Moſes*; for having ſaid, *When Law is not in being,* he immediately adds, *Nevertheleſs Death reigned from* Adam *to* Moſes. 5. That *Adam* was under the Law; for if the Law was not in being from *Adam,* or after the Diſpenſation he was under, it is plain it was in being before; or, that Law was the Diſpenſation under which God placed *Adam.* 6. That the Clauſe, *even over thoſe that had not ſinned after the Likeneſs of* Adam's *Tranſgreſſion,* is not to be underſtood only of ſome particular Perſons, as Infants, but of all that lived from *Adam* to *Moſes*; becauſe, none that lived from *Adam* to *Moſes* were under the Law, and ſo none could *ſin after the Likeneſs of* Adam's *Tranſgreſſion.* 7. That the Law was in being after *Moſes*; for it was not in

being from *Adam* to *Moſes*, which evidently ſuppoſes it was in being afterwards; and that the *Jews*, from that Time, ſinned after the Likeneſs of *Adam*'s Tranſgreſſion, or, were by the Law condemned to Death for every Tranſgreſſion. 8. Laſtly, from the whole it is evident, that from *Adam* to *Moſes* Men did not die for their own perſonal Tranſgreſſions, but in Conſequence of *Adam*'s one Tranſgreſſion; which is the Point to be proved. One ſhall hardly find, in any other Author, an *Argument* ſo juſtly managed, ſo fully eſtabliſhed, attended with ſuch a Variety of inſtructive Sentiments, in the Compaſs of thirty Words; for, ſetting aſide the Articles, there are no more in the *Greek*. It is by this unparalleled Art, that the Apoſtle has brought ſuch a Variety of Arguments, Inſtructions, and Sentiments, all ſtated, proved, and ſufficiently guarded, explained, and defended, within the Limits of this Letter; which has made it a Magazine of the moſt real, extenſive, uſeful, and pleaſant Knowledge. SECT. IV.

50. He treats his Countrymen, the *Jews*, with great Caution and Tenderneſs. He had a natural Affection for them, was very deſirous of winning them over to the Goſpel; he knew their Paſſions and Prejudices were very ſtrong for their own Conſtitution. Thererefore in his Debates with them he avoids every Thing harſh, introduces every kind and endearing Sentiment, and is very nice in chooſing ſoft and inoffenſive Expreſſions, *So far as he honeſtly could*; for he never flatters, or diſſembles the Truth.

51. His Tranſitions, and Advances to an ungrateful Subject, are very dextrous and appoſite: as *Chap.* ii. 1,—17. viii. 17.

52. He often carries on a complicated Deſign; and while he is teaching one Thing, gives us an Opportunity of learning one or two more. So *Chap.* xiii. 1,—8, He teaches the Duty of Subjects, and at the ſame Time inſtructs Magiſtrates in their Duty, and ſhews the true Grounds of their Authority.

53. He is a nervous Reaſoner, and a cloſe Writer, who never loſes Sight of his Subject, and who throws in every Colour that may enlighten it.

54. He writes under a deep and lively Senſe of the Truth and Importance of the Goſpel, as a Man who clearly underſtood it, and in whoſe Heart and Affections it reigned far ſuperior to all temporal Conſiderations.

SECT. V.

Remarks on the following Paraphraſe.

SECT. V. 55. IN the following *PARAPHRASE*, I have endeavoured to perſonate St. *Paul* explaining himſelf; and have given his Senſe, turned his Words and Phraſes into plain *Engliſh*, cleared his Tranſitions, ſupplied his *Ellipſes* (or the Things, or Words which he has dropt, upon Suppoſition they would eaſily be underſtood) and have made out the Connection and Force of his Arguments, to the beſt of my Judgment, as honeſtly and impartially as if he had been at my Elbow, and I had wrote only what he dictated.

56. I HAVE paraphraſed the Text, as far as I could, in the grammatical Order of the Words. And therefore, as every Member of a Verſe is diſtinctly paraphraſed, I thought it would be an Advantage to the Reader, to ſee what Parts of the Paraphraſe correſpond to the ſeveral Parts of the Text. For which Purpoſe I have uſed the following Marks both in the Text and Paraphraſe; namely,

—— WHICH ſignifies the End of one Verſe and the Beginning of another.

| THE End of the 1ſt Member of the Verſe.

† THE End of the 2d Member.

‖ THE End of the 3d.

‡ THE End of the 4th.

* THE End of the 5th Member. Read that Part, or Member of the Verſe, which lies between any two of theſe Marks, and then that Part of the Paraphraſe, which lies between the ſame Marks, and you have a Paraphraſe of that Part of the Text.

57. THE Words, or Sentence, which ſupply the Senſe, or make out the Tranſition, I include in two Brackets, thus [ ].

58. I JUDGED it beſt not to interrupt the Reader's Attention with *Contents* and *Notes* upon the ſame Page with the Text and Paraphraſe; and therefore have thrown both to the End of the Epiſtle. The Notes will be readily found, as they refer to Chapter and Verſe. And wherever the Reader finds this Mark ¶, if he turns to the ſame Place in the Notes, he will there find the Contents of the following Chapter or Section. And thus he may uſe the Contents and Notes when, and as he ſees Occaſion.

59. IT will be of Uſe to the Reader to keep his Eye upon the little marginal Notes, pointing *to whom*, and *concerning whom*, or *what*, the Apoſtle diſcourſes. For which Reaſon, I was not willing there ſhould be any other References in the Margin, that his Attention to the Subject

ject might not be interrupted. And therefore, I here give Notice; SECT. V.
that I have taken the Paraphraſe of the Quotations out of the *Pſalms*, Chap. iii. 10,—18. moſtly from Dr. *Patrick*; and that I have borrowed a few Sentences from Mr. *Locke*, and Mr. *Pyle*. It is of no great Significancy to point to Particulars. Let the Curious and Inquiſitive compare Performances.

60. But to Mr. *Locke* I am ſo much indebted, for the Senſe of the Epiſtle, that I queſtion whether I could have wrote my Paraphraſe and Notes, had he not firſt written his; nor have I any Deſign to render his Work uſeleſs. On the contrary, it is my Intention, that his Notes, as far as I think them juſt and uſeful, ſhould ſtand good. For which Reaſon I have tranſcribed very little from them, and have taken Notice of all the Miſtakes which I thought were in them, on purpoſe that I might freely leave, and encourage the Reader to peruſe the reſt.

61. Our Tranſlation of this Epiſtle is, upon the whole, good. Notwithſtanding, with a ſtrict Eye to the original *Greek*, I think it *expedient* to make the following Alterations, and in ſome Places *neceſſary*, that the Paraphraſe might not ſeem to ſay one Thing, and the Text another.

For	I read
Called — ſometimes —	Called, or invited.
And — — — —	But — — — I. 4.
Grace — ſometimes — —	Favour * — I. 5. IV. 16.
Righteouſneſs — —	Juſtification, in thoſe Places where it ſignifies the pardoning, ſaving Mercy of God, Salvation, or a Grant of Pardon and Bleſſings, See [368]
Shall live by Faith — —	By Faith ſhall live — I. 17.
Fooliſh — — —	Inconſiderate — I. 21.
Between — — —	By — — — I. 24.
In — — — —	By — — — I. 27.
Like — reprobate — —	Search — unſearching — I. 28.
Underſtanding — —	Conſideration — — I. 31.
Deeds — — —	Works — — — II. 6.
Their Thoughts in the mean while excuſing or elſe accuſing one another	Their Reaſonings between one another, accuſing or elſe defending II. 15.
Makeſt thy Boaſt of — —	Gloriest in — II. 17, 23.
Becauſe that — — —	Indeed becauſe — III. 2.
For what if — — —	And what? — — III. 3.
Did not believe — —	Have been unfaithful — III. 3.
Unbelief — — —	Unfaithfulneſs — III. 3.

* Note, the Reader may every where, if he pleaſes, inſtead of *Grace* read *Favour*, a Word of the ſame Signification, and more generally underſtood.

God

SECT. V.	For	I read
	God forbid — — —	By no Means — — III. 4.
	Taketh Vengeance — —	Inflicted Wrath — III. 5.
	And not rather — —	And why do you not ſay — III. 8.
	Damnation — — —	Condemnation — III. 8.
	That every Mouth may be ſtopped, and all the World may be made guilty.	So that every Mouth is ſtopped, and all the Word is made guilty. III. 19.
	Deeds — — —	Works — — III. 20.
	Propitiation — — —	Mercy-Seat — — III. 25.
	At this Time — —	In this preſent Time — III. 26.
	Boaſting — — —	GLORYING — — III. 27.
	A Man — — —	Man — — III. 28.
	Deeds — — —	Works — — III. 28.
	It is one God — —	God is one — — III. 30.
	By Faith — — —	Which is of Faith — III. 30.
	Through Faith — —	By Faith — — III. 30.
	The Law — — —	Law — — — III. 31.
	As pertaining to the Fleſh hath found	Hath found as pertaining to the Fleſh IV. 1.
	Hath whereof to glory —	Hath GLORYING — IV. 2.
	Counted — — —	Reckoned — — IV. 3, 5.
	Imputeth — — —	Reckoneth — — IV. 6.
	Bleſſedneſs, bleſſed — —	Happineſs, happy — IV. 6, — 9.
	Imputed — — —	Reckoned — IV. 11, 22, 23, 24.
	Conſidered — — —	Minded — — IV. 19.
	Rejoice — — —	GLORY — — V. 2.
	Glory in Tribulations alſo —	Even glory in Tribulations — V. 3.
	Ghoſt — — —	Spirit — — — V. 5.
	Peradventure — —	Poſſibly — — V. 7.
	A good — — —	The good — — V. 7.
	Joy — — — —	GLORY — — V. 11.
	Atonement — — —	Reconciliation — V. 11.
	There is no Law — —	Law is not in being — V. 13.
	Similitude — — —	Likeneſs — — V. 14.
	Figure — — —	Pattern — — V. 14.
	By Grace — — —	Which is through the Grace V. 15.
	By one — of — — —	From one Offence — from V. 16.
	Abundance — — —	The ABOUNDING — V. 17.
	Freed — — —	Juſtified — — VI. 7.
	Form — — —	Mould — — VI. 17.
	Which was delivered you —	Into which ye were delivered VI. 17.
	He liveth — — —	It liveth — — VII. 1.
	Taking occaſion — —	Having received Force VII. 8, 11.
	That it might appear Sin —	That Sin might appear VII. 13.
	I myſelf — — —	I the ſame Perſon — VII. 25.
	Therefore — — —	Verily — — VIII. 1.

For

SECT. V.

For	Read	
To be carnally minded —	The Minding of the Fleſh	VIII. 6.
To be ſpiritually minded —	The Minding of the Spirit	VIII. 6.
The carnal Mind — —	The Minding of the Fleſh	VIII. 7.
If ſo be — — —	Seeing — —	VIII. 9.
Now — — — —	But — — —	VIII. 9.
And — — — —	But — —	VIII. 10.
Becauſe of — — —	With reſpect to —	VIII. 10.
Alſo quicken — —	Quicken even —	VIII. 11.
By — — — —	Becauſe of — —	VIII. 11.
Abba, Father — —	Abba, that is to ſay Father	VIII. 15.
Willingly — — —	Wilfully — —	VIII. 20.
By Reaſon of — —	Through — —	VIII. 20.
Becauſe — — —	That — —	VIII. 21.
To wit — — —	That is to ſay —	VIII. 23.
Likewiſe — — —	Agreeably to this —	VIII. 26.
Called — — —	Invited —	VIII. 28. 30.
Endured — — —	Hath endured —	IX. 22.
Had afore — — —	Hath afore — —	IX. 23.
Sabbaoth — — —	Armies — —	IX. 29.
They ſought it — —	They ſeek it —	IX. 32.
They ſtumbled — —	They have ſtumbled —	IX. 32.
Wot — — — —	Know — — —	XI. 2.
It is no more Grace — —	Grace is no more —	XI. 6.
Should fall — — —	Should totally fall —	XI. 11.
Magnify my Office — —	Honour my Miniſtry —	XI. 13.
Provoke — — —	Excite — —	XI. 14.
Boaſt — — —	Glory — —	XI. 18.
Boaſt — — —	Glorieſt — —	XI. 18.
Be the natural Branches —	Are Branches by Nature	XI. 24.
Concluded them all — —	Locked up all together	XI. 32.
Be kindly affectioned one to another with brotherly Love —	In brotherly Love one to another, let your Affection be natural	XII. 10.
This ſaying, Namely, Thou —	This, Thou —	XIII. 9.
And that — — —	And this we ſhould do	XIII. 11.
Armour — — —	Dreſs — —	XIII. 12.
No Man — — —	None of us — —	XIV. 7.
Haſt thou Faith? Have it to thyſelf before God.	Thou haſt Faith. With reſpect to thyſelf have [or hold it] in the Sight of God	XIV. 22.
And — damned — —	But — condemned —	XIV. 23.
We then — — —	But we — —	XV. 1.
Conſolation — — —	Comfort — —	XV. 5.
God even the — —	The God and —	XV. 6.
For the Truth — —	On Account of the Truth	XV. 8.
And that — — —	And I ſay that —	XV. 9.

For

SECT. V.

For	I read
Might glorify God for his Mercy	On Account of Mercy obtained ſhould glorify God — XV. 9.
Truſt — — —	Hope — — XV. 12.
In ſome ſort — — —	With reſpect to a Part of you XV. 15.
Becauſe of — — —	On Account of — XV. 15.
Greet — — —	Salute — XVI. 3, 6, 8.
Since the World began —	In the Times of the Ages XVI. 25.

A PARA-

A

PARAPHRASE

UPON THE

EPISTLE

TO THE

ROMANS.

PART I. CHAP. I.

TEXT.

1 PAUL a ſervant of Jeſus Chriſt, | called [*or invited*] *to be* an apoſtle, † ſeparated unto the goſpel ‖ of God.

2 (Which he had promiſed afore his prophets | in the holy ſcriptures;

PARAPHRASE.

PAUL a Bond-ſervant of *Jeſus Chriſt*, | by him invited to the Office of an Apoſtle; † and by the expreſs Command of the Holy Ghoſt ſeparated to the Work of the Goſpel, ‖ which deriveth its Original from God the Father, the ſole Author of it, —— (A happy Diſpenſation, which he foretold he would ſet up by the Prophets, whom he ſent to the *Jews*, | as may be ſeen in the ſacred Writings

To all Christians at Rome,

The Introduction.

To ALL CHRISTIANS at ROME.

The Introduction.

of the Old Teſtament; ——And which relateth to his Son *Jeſus Chriſt* our King and Governour; | who was of the Family and Lineage of *David*, † as to the Body he aſſumed in the Virgin's Womb: —— But aſcertained to be the SON OF GOD | in a glorious and convincing Manner, † as to that ſpiritual Part in him, which remained perfectly holy and ſpotleſs under all Temptations, ‖ by his being raiſed from the Dead to univerſal Dominion. ——By whoſe Authority I have received the great Favour of being employed as a ſpecial Meſſenger | to bring the *Gentiles* every where to the Obedience of the Goſpel, † that the Name of our Lord Jeſus Chriſt may be glorified in them. 2 *Theſſ.* i. 12. ——Among which *Gentiles*, to whom my Commiſſion extends, are you alſo, already invited into the Kingdom of God by Jeſus Chriſt.) ——To all, without Exception, at *Rome*, who are ſo beloved of God, as to be taken into his Church, | and invited to the Dignity and Privileges of *Saints*, or of God's Holy Nation, and peculiar People, † I *Paul* do cordially wiſh Grace and Peace, all Favour and Felicity, from God our Father, and the *Lord Jeſus Chriſt*. ——In the firſt place, I ſincerely rejoice, and praiſe and thank my God, | in a grateful Senſe of his Mercy communicated to Mankind by *Jeſus Chriſt*, † on the Behalf of you all, *Jews* and *Gentiles*, ‖ that your embracing and profeſſing the Chriſtian Religion, is ſpoken of, and with Joy celebrated throughout the World. ——[Be aſſured my Affection to you is real] For God, whoſe Kingdom I endeavour to promote with my whole Soul, in preaching the Goſpel revealed from Heaven by his Son, knows it to be true, | That in all my Prayers to him, I never forget you. —— Conſtantly requeſting (if poſſible, I may now at length have a good Opportunity by the Approbation and Direction of God) to come unto you. ——For I earneſtly deſire to ſee you, that I may communicate unto you ſome greater Degree of ſpiritual Knowledge, or ſome other Gift and Endowment of the Holy Spirit, | for your Eſta-

3 Concerning his Son Jeſus Chriſt our Lord, | which was made of the ſeed of David † according to the FLESH:

4 *But* declared to be the Son of God | with power, † according to the SPIRIT of holineſs, ‖ by the reſurrection from the dead.

5 By whom we have received favour and apoſtleſhip | for obedience to the faith among all nations † for his name.

6 Among whom are ye alſo, called [*or invited*] of Jeſus Chriſt.)

7 To all that be in Rome, beloved of God, | called [*or invited*] ſaints: † Grace to you, and peace from God our Father, and the Lord Jeſus Chriſt.

8 Firſt I thank my God! through Jeſus Chriſt † for you all, ‖ that your faith is ſpoken of throughout the whole world.

9 For God is my witneſs, whom I ſerve with my ſpirit in the Goſpel of his Son, | that without ceaſing I make mention of you always in my Prayers.

10 Making requeſt (if by any means now at length I might have a proſperous journey by the will of God) to come unto you.

11 For I long to ſee you, that I may impart unto you ſome ſpiritual gift, | to the end you may be eſtabliſhed;

To ALL CHRISTIANS at ROME.

The Introduction.

Eſtabliſhment in the true and pure Goſpel of *Chriſt*. ——I ſpeak not this, as if you only were to be Receivers from me; | I expect my Share of Benefit from you; and pleaſe myſelf both Parties would be refreſhed and ſtrengthened, † I by your ſpiritual Attainments, as well as you by mine. ——For it is proper you ſhould know, my Chriſtian Brethren, that I have often purpoſed to take a Journey to *Rome*, (though I have hitherto been hindered) that I might have ſome Fruit of my Miniſtry among you alſo, even as among other *Gentiles*. ——I am obliged, by my apoſtolical Commiſſion, to do what Service I can | to *Gentiles* of all kinds, and to People of all Ranks and Capacities. ——And it is with Regard to this Obligation, | as far as the Thing is in my Power and Option, † that I am willing to preach the Goſpel even to you at *Rome*, the Head of the World, and chief Seat of human Power and Wiſdom. —— ¶ For I am neither afraid nor aſhamed to aſſert the Goſpel of *Chriſt* before the greateſt and wiſeſt of Men; | being perſuaded it is the mighty Effort of the Wiſdom and Goodneſs of God, and divinely efficacious † for the Salvation of all Sorts of People that believe and obey it; ‖ of the *Jew* indeed firſt, to whom it was firſt offered, ‡ but not with a Deſign to exclude any of the *Gentiles*. ——For therein the *SALVATION*, which God has mercifully provided for a ſinful World, is diſcovered, | which is by Faith in his Goodneſs and Power, in order to eſtabliſh in our Hearts that noble Principle of all righteous Action. † A true Idea of which Way of Salvation you may take from the Words of the Prophet, *Hab.* ii. 4, ‖ *The Juſt by Faith, ſhall live.* That is to ſay, The Man who is pious and ſincerely obedient, upon the Principle of Truſt in God, and patient Waiting for his Salvation, ſhall be delivered and ſaved. ——[And the Circumſtances of Mankind do ſtand in need of ſuch a Way of Salvation:] For God has revealed from Heaven the *PUNISHMENT* due from him, as the righteous Governour of the World, | to the Atheiſm, Idolatry, and Profane-

Concerning the IDOLATROUS *GENTILES*.

They were obnoxious to Wrath, and ſtood in need of God's Mercy for their Salvation.

12 That is, | that I may be comforted together with you, † by the mutual faith of you and me.

13 Now I would not have you ignorant, brethren, that oftentimes I purpoſed to come unto you (but was let hitherto) that I might have ſome fruit among you alſo, even as among other Gentiles.

14 I am debtor | both to the Greeks, and to the Barbarians, both to the wiſe, and to the unwiſe.

15 So, | as much as in me is, † I am ready to preach the goſpel to you that are at Rome alſo.

16 For I am not aſhamed of the goſpel of Chriſt; | for it is the power of God † unto ſalvation, to every one that believeth, ‖ to the Jew firſt, ‡ and alſo to the Greek.

17 For therein the righteouſneſs [*or* JUSTIFICATION] of God is revealed | from faith unto faith: † as it is written, ‖ The juſt by faith ſhall live.

18 For the WRATH of God is revealed from heaven | againſt all ungodlineſs,

Concerning the IDOLATROUS *GENTILES.*

They were obnoxious to Wrath, and ſtood in need of God's Mercy for their Salvation.

neſs, † the Injuſtice, Cruelty, and Debauchery of all Sorts of Men, ‖ who act contrary to the Light they enjoy, either by refuſing to underſtand what they may, and ought to, underſtand, or by not living according to the Truth, which they do underſtand. ——[In particular, the Idolatry and Wickedneſs of the *Gentiles* expoſeth them to the Wrath of God, as being contrary to the Light they enjoy;] For, though they have no written Revelation, yet what may be known of God is manifeſt every where among them; | God having made a clear Diſcovery of himſelf to them. —— For his Being and Perfections, inviſible to our bodily Eyes, | have been, ever ſince the Creation of the World, evidently to be ſeen, † if attentively conſidered, ‖ in the viſible Beauty, Order, and Operations obſervable in the Conſtitution and Parts of the Univerſe, ‡ eſpecially his eternal Power, and univerſal Dominion and Providence;* ſo that they cannot plead Ignorance in Excuſe of their Idolatry and Wickedneſs: ——Becauſe even while they retained the Knowledge of the true God, they glorified him not ſuitably to his moſt excellent Nature; | nor with due Thankfulneſs acknowledged him the Author of their Being, and Enjoyments; † But through Pride and Wantonneſs indulged idle Conceits, and falſe Reaſonings, ‖ and ſo their Underſtanding, unconſcionably abuſed, was covered with a thick Cloud of Error. —— Aſſuming to themſelves the Opinion and Name of wiſe and learned Men, | they fell into a lamentable Degree of Folly and Ignorance; —— So far as to debaſe the ſpiritual and incorruptible Nature of God, by exhibiting it under the Image of a corruptible Man; | nay, of Fowls, and Beaſts, and creeping Things, which they worſhipped as Repreſentations of the Deity. ——Wherefore, as a juſt Retribution of this *Diſhonour* done to God, he permitted them to fall into the vileſt Impurities, | the natural Effect of a dark and corrupt Mind, † whereby they debaſed and *diſhonoured* their own Bodies, ‖ by a voluntary and ſhameful Abuſe of themſelves. ——They

lineſs, † and unrighteouſneſs of men, ‖ who hold the truth in unrighteouſneſs.

19 Becauſe that which may be known of God is manifeſt in them; | for God hath ſhewed it unto them.

20 For the inviſible things of him, | from the creation of the world, are clearly ſeen, † being underſtood, ‖ by the things that are made, ‡ even his eternal Power and Godhead; * ſo that they are without excuſe.

21 Becauſe that when they knew God, they glorified him not as God, | neither were thankful; † but became vain in their imaginations, ‖ and their inconſiderate heart was darkned.

22 Profeſſing themſelves to be wiſe, | they became fooliſh;

23 And changed the glory of the incorruptible God, into an image made like to corruptible man, | and to birds, and four-footed beaſts, and creeping things.

24 Wherefore God alſo gave them up to uncleanneſs, | through the luſts of their own hearts, † to diſhonour their own bodies, ‖ by themſelves:

25 Who changed the truth of God into a lie, | and worſhipped and ſerved the creature more than the Creator, † who is bleſſed for ever. ‖ Amen.

——They *CHANGED* the true Nature of God into a Lie, by falſe Repreſentations of him, | and payed religious Homage and Adoration to weak and contemptible Creatures, inſtead of worſhipping the Almighty Author of all Things, † who is worthy of everlaſting Praiſe and Adoration. ‖ And may he be praiſed and honoured for ever! —— For which Reaſon, becauſe they, in their Notions and religious Inſtitutions, ſo monſtrouſly *changed* the nature and Worſhip of God, | God left all Sorts of People among them to fall into, and the very Philoſophers to allow and countenance, the vileſt Luſts, and moſt abominable Sodomitical Practices; † whereby even Women, (in Spite of the Modeſty peculiar to their Sex) as well as Men, *CHANGED* the natural Uſe of their Bodies in a Manner, which ſunk them below the very Brutes; ‖ receiving, in ſuch a ſhameful, and voluntary Abuſe of themſelves, ‡ a Puniſhment ſuitable to the monſtrous Error of Idolatry. ——And ſeeing *they* neglected to think and *SEARCH*, | that they might retain a Senſe of God in a due Acknowledgment of him; † *he* left them under the Miſconduct of an *UNSEARCHING*, ſtupid Mind, void of all Senſe of Good and Evil, ‖ to live in the Practice of whatever is contrary to Truth and Nature. —— All Places and Ranks of Men abounding with every Sort of Injuſtice, Uncleanneſs, Villany, Covetouſneſs, Malice: | Their Minds fraught with the *Principles* of Envy, murtherous Paſſions, Contention, Deceit, Miſchievouſneſs. ——In their *Practice* Whiſperers, ſecretly blaſting the Reputation, | Backbiters, openly ſlandering the Abſent, † Haters of God, Inſulters of Men, ‖ Proud, Boaſters, Inventers of new Arts of Debauchery, diſobedient to Parents, —— Acting without Conſideration, or Conſcience, | paying no Regard to ſolemn Engagements, † diveſted of natural Affection to the nearеſt Relations, ‖ to Enemies implacable, to the Wretched without Compaſſion. —— [Into this vicious State the Generality of the Heathens were ſunk;]

Concerning the IDOLATROUS *GENTILES.*

They were obnoxious to Wrath, and ſtood in need of God's Mercy for their Salvation.

26, 27. For this cauſe | God gave them up to vile affections: † for even their women did change the natural uſe into that which is againſt nature. And likewiſe alſo the men, leaving the natural uſe of the woman, burned in their luſt one towards another, men with men working that which is unſeemly, ‖ and receiving by themſelves ‡ that recompence of their error which was meet.

28 And even as they did not ſearch | to retain God in their knowledge, † God gave them over to an unſearching mind, ‖ to do thoſe things which were not convenient.

29 Being filled with all unrighteouſneſs, fornication, wickedneſs, covetouſneſs, maliciouſneſs: | full of envy, murders, debate, deceit, malignity:

30 Whiſperers, | backbiters, † haters of God, deſpiteful, ‖ proud, boaſters, inventers of evil things, diſobedient to parents,

31 Without conſideration, | covenant-breakers, † without natural affection, ‖ implacable, unmerciful:

32 Who knowing the judgment of God, (that they

Concerning the IDOLATROUS *GENTILES.*

They were obnoxious to Wrath, and ſtood in need of God's Mercy for their Salvation.

ſunk;] and although they were not ignorant of the Rule of Right, which God has implanted in the Human Nature, (and which ſhews, that they who commit ſuch Crimes are deſerving of Death) yet, as a further Aggravation of their Wickedneſs, they not only commit theſe Things themſelves, but are pleaſed with, and encourage others in the Practice of them.

they which commit ſuch things are worthy of death) not only do the ſame, but have pleaſure in them that do them.

CHAP II.

To the UNBELIEVING *JEW*, but covertly.

Concerning *FINAL* Juſtification.

Jews and *Gentiles*, if wicked, ſhall equallyperiſh; if virtuous, ſhall equally be ſaved in the *Laſt Day.*

¶ Therefore, [if it be an Aggravation of Wickedneſs to approve in others what we commit ourſelves, to commit ourſelves, what we profeſſedly and ſtrongly condemn in others, muſt be the higheſt Degree of Aggravation: and conſequently,] any Man who arrogantly mounts the Tribunal, and condemneth the *Gentiles* as vile and unworthy of the Privileges of the Kingdom of God, and yet liveth in a like vicious Practice, condemneth himſelf, and is without all Excuſe in the Sight of God. ——[He may flatter himſelf, his Iniquities are of a different Sort, and will come under a different Rule of Judgment, becauſe he at preſent enjoys ſome extraordinary Favours from God:] But we are ſure the Judgment God paſſeth upon wicked Men, | is neither partial in itſelf, nor according to their own overweening Conceits; but agreeable to the true Natures of Things, judging Sin to be hateful, in whomſoever it is found, as being in its own Nature hateful. —— How then can any Man, who is guilty of the ſame Wickedneſs, which he judgeth will exclude others from Mercy, be ſo fooliſh as to reckon, | That, whatever becomes of them, he however ſhall eſcape the Judgment of an infinitely holy and righteous God? —— Or can he entertain ſuch a low, unworthy Opinion of the bountiful Goodneſs which beſtoweth the happy Advantages he now enjoys, and of the Patience and Forbearance which continueth them, | as to be unſenſible that the End of the Divine Goodneſs is to bring him to a reformed, holy Life? ——The Goodneſs and Patience of God are intended to bring us to a reformed,

1 THerefore thou art inexcuſable, O man, whoſoever thou art that judgeſt: For wherein thou judgeſt another, thou condemneſt thyſelf; for thou that judgeſt, doſt the ſame things.

2 But we are ſure that the judgment of God | is according to truth, againſt them which commit ſuch things.

3 And thinkeſt thou this, O man, that judgeſt them that do ſuch things, and doſt the ſame, | that thou ſhalt eſcape the judgment of God?

4 Or deſpiſeſt thou the riches of his goodneſs, and forbearance, and long ſuffering; | not knowing that the goodneſs of God leadeth thee to repentance?

5 But after thy hardneſs and impenitent heart, trea-

treasureſt up unto thy ſelf wrath | againſt the day of wrath, † and revelation of the righteous judgment of God;

formed, holy Life; but ſuch a one maketh them an Encouragement and Opportunity for Wickedneſs: and ſo, through Stupidity and Obſtinacy, refuſing to turn from his evil Ways, inſtead of improving the divine Mercy to his Salvation, he layeth in a Stock of Puniſhment and Wretchedneſs | againſt the awful Day, when wicked Men ſhall be puniſhed, † and the righteous Judgment of God openly manifeſted. ——Who will then impartially reward and puniſh every Man, without Exception, according as his Life and Converſation hath been. ——Upon thoſe, who in the ſtedfaſt Practice of Virtue under Trials and Temptations | endeavour to prepare themſelves for immortal Honour and Glory, † he will beſtow eternal Life: ——But upon ſuch as obſtinately and pertinaciouſly diſpute againſt the Truth, | and do not humbly and ſincerely yield themſelves to be governed by it, † but follow their own wicked Ways, and prejudicate Opinions, ‖ he will inflict moſt dreadful Sufferings. ——[And this is the *univerſal* Rule of God's Judgment; namely,] Tribulation and Anguiſh ſhall be upon every individual Perſon in the World, that impenitently worketh Evil, of what Nation ſoever he be, or under what Diſpenſation ſoever he liveth; | ſaving that thoſe who ſin againſt a greater Light, ſhall receive a heavier Condemnation; † though ſuch as live under a darker Diſpenſation ſhall not eſcape a proportionable Puniſhment. —— On the other Hand; Glory, Honour, and Peace ſhall be the happy Lot of every one who practiſeth true Goodneſs, of what Nation ſoever he be, or under what Diſpenſation ſoever he liveth; | ſaving that they, whom God has favoured with a Revelation, and to whom he has made expreſs and ſpecial Promiſes, ſhall have thoſe Promiſes firſt, and with ſome Marks of Precedency, made good to them; † but not to the Prejudice of any other Part of Mankind. For *God is the Saviour of all Men, eſpecially of thoſe that believe*, 1 Tim. iv. 10. ——For though God, in this World, by his own ſovereign Pleaſure, may beſtow

To the UNBELIEVING *JEW*, covertly. Concerning *FINAL* Juſtification.

Jews and *Gentiles*, if wicked, ſhall equally periſh; if virtuous, ſhall equally be ſaved in the *Laſt Day*.

6 Who will render to every man according to his works.

7 To them who by patient continuance in WELL DOING | ſeek for glory, and honour, and immortality; † eternal life:

8 But unto them that are contentious, | and do not obey the truth, † but obey unrighteouſneſs; ‖ indignation and wrath.

9 Tribulation and anguiſh *ſhall be* upon every ſoul of man that doth evil; | of the Jew firſt, † and *alſo* of the Gentile.

10 But glory, honour, and peace, to every man that WORKETH good, | to the Jew firſt, and alſo to the Gentile.

11 For there is no reſpect of perſons with God.

To the UNBELIEVING *JEW* covertly, Concerning *FINAL* Juſtification.

Jews and *Gentiles*, if wicked, ſhall equally periſh; if virtuous, ſhall equally be ſaved in the *Laſt Day*.

ſtow his Favours variouſly upon his Creatures; yet, in Judgment, he cannot wrong them by any partial Propenſity to ſome more than to others; but will judge them fairly and equitably, according as he hath given them more or leſs Advantages. ——Thus, they, who ſhall be found to have tranſgreſſed againſt the mere Light of Nature, | ſhall not come under the ſame Rule with ſuch as have enjoyed an extraordinary Revelation; but ſhall be puniſhed agreeably to the inferior Diſpenſation they were under: † whilſt thoſe who have ſinned againſt a revealed Law, ‖ ſhall be tried by that Law, and puniſhed proportionably to the Abuſe of ſuch an extraordinary Advantage. ——(For it is by no means ſufficient to acquit any People before God, that they enjoy, and pretend to value, the Privileges of ſupernatural Revelation: | But it is living conformably to their ſuperior Advantages, which alone will gain them the continued favour of God, and at laſt eternal Life. ——[Nor doth it follow, becauſe the *Gentiles* have no written Law, that therefore they are not accountable for their Behaviour, nor puniſhable for their Sins:] For though they have no written Law, they are, for all that, under a Rule of Life; and that Rule is their own Underſtanding and Reaſon; | as appeareth from hence, That ſome of them actually do the Things contained in the Law; are juſt, temperate, kind, and benevolent. Now, when thus they do by Nature, the natural Powers of Underſtanding and Reaſon, the virtuous Actions which the Law requires; † theſe honeſt Heathens, ſeeing they have no written Law, ‖ muſt be a Law, or Rule of Action to themſelves. ——And hereby do evidence, that God has implanted in their very Nature, Senſe and Underſtanding to diſcern and approve the Righteouſneſs which his Law requireth, and to diſlike the Wickedneſs it forbids. | Which is alſo further manifeſt from the Force of Conſcience in them; † and from the Debates which ariſe among them about Right and Wrong, ‖ when either they accuſe

12 For as many as have ſinned without law, | ſhall alſo periſh without law: † and as many as have ſinned in the law, ‖ ſhall be judged by the law.

13 (For not the hearers of the law are juſt before God, | but the doers of the law ſhall be juſtified.

14 For when the Gentiles, which have not the law, | do by nature the things contained in the law, † theſe having not the law, ‖ are a law unto themſelves.

15 Which ſhew the work of the law written in their hearts, | their conſcience alſo bearing witneſs, † and *their* reaſonings between one another, ‖ accuſing or elſe defending.

16 In the DAY | when God ſhall JUDGE the ſecrets of men by Jeſus Chriſt, † according to my goſpel.

cuſs others, or defend themſelves.) ——Thus, as I have ſaid, (*Ver.* 12.) divine Juſtice will be impartially diſtributed at the *LAST DAY*, | when God by *Jeſus Chriſt*, to whom he has committed all Judgment, ſhall judge, ſcrutinize, ballance, and adjuſt thoſe Things in the moral Circumſtances of the World, which now are Secrets to us, and come not under our particular Cognizance, eſpecially ſuch as relate to the different Diſpenſations, under which any Part of Mankind may live. † Which Secrets he will judge, not according to the partial, narrow Conceits of miſtaken Men; but according to the extenſive Principles of the Goſpel, which I preach.

To the UNBELIEVING *JEW* covertly. Concerning *FINAL* Juſtification.

Jews and *Gentiles*, if wicked, ſhall equallyperiſh; if virtuous, ſhall equally be ſaved in the *Laſt Day*.

17 Behold, thou art called a Jew, | and reſteſt in the law, † and GLORIEST in God;

¶ [I am now ſpeaking to the *Jews*; and let me freely and fairly ſtate Accounts with any one of my Countrymen, who deſpiſes and condemns the *Gentiles*, as unworthy of the Divine Favour.] You wear the honourable Name of a *Jew*; a Profeſſor of true Religion; the holy circumciſed Seed of *Abraham:* | You reſt in the Law, well ſatisfied it is a complete Rule of Duty and Salvation; † you glory in the Knowledge and Worſhip of the true God, as your God in Covenant;

To the UNBELIEVING *JEW* openly.

ReligiousPrivileges give wicked *Jews* no Title to the Divine Favour above other Men.

18 And knoweſt *his* will, | and approveſt the things that are more excellent, † being inſtructed out of the law;

——You know his Will; | are ſkilful in the moſt excellent Points of Religion, and capable of diſtinguiſhing exactly between Things lawful and forbidden, † having been educated from your Childhood in the Law; ——And, confident of your ſuperior Underſtanding, you aſſume the Character of a Guide, a Light, an Inſtructer and Teacher of the *Gentiles*; whom you account to be blind, in Darkneſs, Fools and Babes in Compariſon of yourſelf, | who are furniſhed with the whole Plan and Syſtem of divine Knowledge, and of the Truth contained in the Law. [Thus you raiſe yourſelf above other Men, as the only and everlaſting Favourite of Heaven.] ——But tell me; what doth all this amount to, if you are a vicious, wicked Perſon? What ſignify your Pretenſions to Knowledge, and the Office of teaching others, if you have no Regard to your own Doctrine? | What the better for Preaching

19, 20 And art confident that thou thyſelf art a guide of the blind, a light of them which are in darkneſs, An inſtructer of the fooliſh, a teacher of babes, | which haſt the form of knowledge, and of the truth in the Law.

21 Thou therefore that teacheſt another, teacheſt thou not thyſelf? | Thou that preacheſt a man ſhould not ſteal, doſt thou ſteal?

To the UNBELIEVING *JEW.*

against Theft, if you are a Thief yourself? ——Or for declaring Adultery unlawful, if you live in the Practice of it? | Or for repreſenting Idolatry as abominable, if you are guilty of Sacrilege? ——What Honour or ſingular Favours do you deſerve, if, while you glory in the Law, and your religious Privileges, | you diſhonour God, and diſcredit his Religion, by tranſgreſſing the Law, and living in open Contradiction to your Profeſſion? —— And this is more than Suppoſition: Notorious Inſtances might be produced of the forementioned Crimes, whereby the *Jews* of the preſent Age, have brought a Reproach upon Religion among the *Gentiles*, | as well as thoſe *Jews* in former Times, of whom the Prophet ſpeaks, *Ezek.* xxxvi. 23, *And I will ſanctify my great Name, which was profaned among the Heathen, which ye have profaned in the midſt of them.*

22 Thou that ſayeſt a man ſhould not commit adultery, doſt thou commit adultery? | thou that abhorreſt idols, doſt thou commit ſacrilege?

23 Thou that GLORIEST in the law, | through breaking the law diſhonoureſt thou God?

24 For the name of God is blaſphemed among the Gentiles through you, | as it is written.

Religious Privileges give wicked *Jews* no Title to the Divine Favour above other Men.

I own, it is a great Advantage to be a Member of the Church of God, | if you live agreeably to the Laws of it: † Otherwiſe, if you live in Diſobedience to the Law of God, || your being of the true Church, and under the viſible Marks of God's Covenant, will ſignify no more to you, than if you were a mere Heathen. ——May we not then contrariwiſe conclude, that a Heathen, who enjoyeth not your religious Privileges, | if he performeth thoſe righteous Actions, which the Law requireth, † ſhall, notwithſtanding his outward Diſadvantages, be accepted of God, as much as if he had been of the viſible Church? —— Nay further; ſhall not an uncircumciſed Heathen, in his natural State, having no other Guide but his own Reaſon and Underſtanding, | if he fulfils the Law by a ſober and upright Behaviour, † ſhall not ſuch an Heathen condemn you, as not worthy to be called a *Jew*, or to enjoy any longer the Privileges of the Kingdom of God, || who, by truſting to a literal, outward Circumciſion, wickedly embolden yourſelf in the Violation of the moral Law. ——For, in the Eſtimate of God, he is not a *Jew*, | who is ſo only in

25 For circumciſion verily profiteth, | if thou keep the law: † but if thou art a breaker of the law, || thy circumciſion is made uncircumciſion.

26 Therefore, if the uncircumciſion | keep the righteouſneſs of the law, † ſhall not his uncircumciſion be counted for circumciſion?

Jews no longer worthy to be God's People.

27 And ſhall not uncircumciſion which is by nature, | if it fulfil the law, † judge thee, || who by the letter and circumciſion doſt tranſgreſs the law?

28 For he is not a Jew, | which is one outwardly; † neither

neither is that circumciſion, which is outward in the fleſh:

29 But he is a Jew, | who is one inwardly; † and circumciſion is that of the heart, ‖ in the ſpirit, ‡ *and* not in the letter, * whoſe praiſe is not of men, but of God.

in outward Appearance and Profeſſion, † nor is true Circumciſion only a viſible Mark in the Fleſh: —— But *he* is a *Jew* in God's Eſteem, | who is inwardly pure and upright; † and acceptable Circumciſion is retrenching and mortifying the inordinate Affections of the Heart, ‖ according to the ſpiritual Meaning of the Ordinance, ‡ and not according to the mere literal Account of its Inſtitution. * A Man of this Character, though he ſhines not in the Plumes of your Church Privileges, and makes but a contemptible Figure in your Eye; yet is he owned and approved of God, and ſhall be for ever happy in him.

To the UNBELIEVING *JEW*. *Jews* no longer worthy to be God's People.

CHAP III.

1 WHat advantage then hath the Jews? | or what profit is there of circumciſion?

¶ *JEW*. You ſay, It is a great Advantage to be a Member of the Church of God; (Ver. 25.) But if Circumciſion, or our being Members of the Church, raiſes us no higher in the Favour of God than the *Gentiles*; if the Virtuous among them are as acceptable as any of us; nay and condemn our Nation too, as no longer deſerving the Divine Regards; pray tell us, wherein lies the ſuperior Excellency and Honour of the *Jew*? What are his extraordinary Advantages? | Or what Benefit has he from his being circumciſed and veſted in the Privileges of God's People? —— *APOS*. With Regard to the Means and Motives of Obedience, no doubt, the *Jews* enjoy many and great Advantages above the *Gentiles*: | The principal of which, is their being intruſted with the Oracles of God, the Revelation of his Will by *Moſes* and the Prophets; a Treaſure of ineſtimable Value, which they have poſſeſſed, while the reſt of Mankind had no ſuch Communications from the Deity. [*See the Jewiſh Privileges further diſplayed*, Chap. ix. 4, 5.] —— *JEW*. Well then; I aſk again: | What if ſome of the *Jewiſh* Nation have abuſed their Advantages, and acted contrary to their Obligations, † ſhall their Wickedneſs ‖ diſanul a Promiſe expreſsly delivered in thoſe Oracles; I mean the Promiſe God made to *Abraham*, that he would, by an everlaſting Covenant, be a God to

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2 Much every way: | chiefly indeed, becauſe unto them were committed the oracles of God.

3 And what? | if ſome have been unfaithful, † ſhall their unfaithfulneſs ‖ make the faith of God without effect?

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him, and to his Seed after him, *Gen.* xvii. 7. [Shall God, by ſtripping the *Jews* of their peculiar Honours, as you intimate he will, falſify his Promiſe, becauſe ſome of the *Jews* are bad Men?] ——*APOS.* By no Means. We muſt ever be perſuaded, and maintain, That God is true; | and that if his Promiſe faileth in any Caſe, the Falſehood lieth on the Part of Man, and ought not to be charged upon God. † This is *David*'s Senſe in *Pſalm* li. 4, "I acknowledge "my Sin, and condemn myſelf, that the Truth "of thy Promiſe, (2 *Sam.* vii. 15, 16.) to eſta-"bliſh my Houſe and Throne for ever, may be "vindicated, when thou ſhalt execute that dread-"ful Threatening, (2 *Sam.* xii. 10.) that the "Sword ſhall never depart from my Houſe; "which I own I have brought upon myſelf by "my own Iniquity." [*See a further Anſwer*, Chap. ix. 6—13.] ——*JEW.* But one would think the ſuppoſed Unrighteouſneſs of us *Jews* ſhould commend, inhance, and illuſtrate the Truth and Fidelity of God, in keeping his Promiſe to our Forefathers. The more wicked we are, the more his Faithfulneſs to his antient Promiſe is to be admired; | and if ſo; what ſhall we ſay? † Shall we bring it to this Concluſion; That GOD is unjuſt in puniſhing our Sins by caſting us off? (Here I repreſent the Reaſoning of an unbelieving *Jew.*) ——*APOS.* Unjuſt! by no means; For if God be unjuſt, how is he then qualified to judge the whole World? [*See a further Anſwer*, Chap. ix. 14—18.] ——*JEW.* For if the Faithfulneſs of God in keeping his Promiſe | is, through our Wickedneſs, made far more glorious, than otherwiſe it would have been; † pray why ſhould we *Jews* be blamed and condemned as Sinners, for that which redounds to the Honour of God? ——*APOS.* And why do you not draw this into a general Rule and Maxim, That in all Caſes we ought to do wickedly, becauſe God can, one Way or other, turn it to his own Glory? | An impious Sentiment which ſome charge upon me; as if, when I mag-

4 By no means; yea let God be true, | but every man a lyar; † as it is written, That thou mighteſt be juſtified in thy ſayings, and mighteſt overcome when thou art judged. [*Heb.* That thou mayeſt be juſt in thy ſpeaking, *or what thou haſt ſpoken*, and clear in thy judging, *or when thou ſhalt judge.*]

5 But if our unrighteouſneſs commend the righteouſneſs of God, | what ſhall we ſay? † Is God unrighteous, who inflicteth wrath? (I ſpeak as a man)

6 By no means, for then how ſhall God judge the world?

7 For if the truth of God | hath more abounded through my lie unto his glory; † why yet am I alſo judged as a ſinner?

8 And *why do you* not *ſay* | (as we be ſlanderouſly reported,

reported, and as ſome affirm that we ſay,) † Let us do evil that good may come? ‖ whoſe condemnation is juſt.

I magnify the Grace of God in pardoning Sin, I advanced this Notion, † *That we ought to do Evil, that Good* [God's Glory] *may come of it.* ‖ For which, and other malicious Oppoſition to the Goſpel, they ſhall come under the juſt Condemnation of God. [*See a further Anſwer*, Chap. ix. 19, &c.] —— *JEW.* Well; but have not we *Jews* a better Claim than the *Gentiles* to the Bleſſings and Privileges of the Kingdom of God? | *APOS.* No, not at all. † For I have before proved, that *Jews* as well as *Gentiles* are under the Guilt of Sin; [and conſequently, that both are equally unworthy of thoſe Bleſſings; and, now under the Kingdom of the *Meſſiah*, muſt equally be indebted for them to the Grace, or Favour of God.] —— Which Charge may be further proved upon the *Jews* from their own authentic Writings, and Standard of their Faith and Religion. | King *David*, ſpeaking of the general Revolt of the People, probably in *Abſalom*'s Rebellion, writeth to this Effect, *Pſal.* xiv. 1, 2, 3, "That they were univerſally depraved: —— "That there was nothing to be found "amongſt them, but Ignorance and Contempt "of the Divine Majeſty. ——That the whole "Nation, in a manner, however the whole Body "of Rebels, had loſt all Senſe of their Duty; "and, like a Body without a Spirit, were become "ſo rotten and putrified, that it was hard to meet "with ſo much as one, that had any Senſe of "Goodneſs in him." ——Again; *Pſal.* v. 9, deſcribing his Enemies, probably in *Saul*'s Court, he giveth this Character of them! "[Their Hearts "are perpetually hatching the moſt malicious "and miſchievous Stories,] which they utter "with open Mouth, gaping for the Deſtruction of "the Innocent: to whom, when they ſpeak fair, "and put on a Shew of Friendſhip, it is with an "Intent to devour them." Again; *Pſal.* cxl. 3, "The Slanders and Calumnies they vent againſt "me, are as poiſonous to my Reputation, as the "Venom of Vipers to the Body." ——Again; *Pſal.* x. 7, ſpeaking of ſome wicked Man, or Men,

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9 What then? are we better *than they?* | No, in no wiſe; † for we have before proved both Jews and Gentiles, that they are all under ſin;

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10 As it is written, | There is none righteous, no not one.

11 There is none that underſtandeth, there is none that ſeeketh after God.

12 They are gone all out of the way, they are together become unprofitable, there is none that doth good, no not one.

13 Their throat is an open ſepulchre; with their tongues they have uſed deceit; the poiſon of aſps *is* under their lips.

14 Whoſe mouth is full of curſing and bitterneſs.

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Men, in Power, he ſaith, " whoſe Mouth is full " of the moſt profane Oaths, and Execrations, " uttering all malicious, deceitful, and virulent " Language." ——*Iſaiah* alſo, *Chap.* lix. 7, 8, deſcribeth the corrupt Times in which he lived, by ſuch odious Characters as theſe. " They ſhed " innocent Blood with Eagerneſs. ——All their " Actions have a Tendency to deſtroy other Men, " or to render them miſerable. ——Being tur- " bulent and vexatious they know not how to " live peaceably, but are always fomenting Strife, " and Quarrels." ——*David* again, *Pſal.* xxxvi. 1, ſpeaking probably of *Saul* himſelf, the King of *Iſrael*, ſaith, " He hath no Regard to God, " nor will be reſtrained by the Fear of him, from " doing me any Miſchief."——Now it is evident, that all theſe Inſtances of Iniquity, and the Judgments annexed to them, in the Sacred Writings | are charged upon, and denounced againſt, the very *Jews*, who enjoyed the Benefit of Revelation, and the Privileges of the Church and People of God. † [Nor have the preſent *Jews* any juſt Pretenſions to a better State of Morals, than that of their Anceſtors, nor any Reaſon to ſuppoſe the Vengeance of God is not as much due to their Wickedneſs.] So that, by the Arguments I have produced from undeniable Facts, and Scripture-Teſtimony, the Mouth of all Sorts of People is ſtopped, ‖ and the whole World, *Jews* and *Gentiles*, is brought in guilty before God, and obnoxious to Puniſhment. ——And therefore it is true, That upon the Claim which reſults from Obedience to Law, or a Rule of Action, | no Part of Mankind can be judged worthy of the Bleſſings of the Kingdom and Covenant of God, before the Tribunal of his Juſtice: † For having all ſinned, Law is ſo far from giving them a Title to Bleſſings, that it only diſcovers their Sin, as deſerving of God's Wrath. —— But now the Goſpel opens to us more happy and encouraging Proſpects; as it diſcovers a Way of Salvation, not founded upon the Right and Claim, which reſults from Obedience to Law; but upon the Grace and Favour

15 Their feet are ſwift to ſhed blood.

16 Deſtruction and miſery are in all their ways.

17 And the way of peace have they not known.

18 There is no fear of God before their eyes.

19 Now we know that what things the law ſaith, | it ſaith to them who are under the law: † So that every mouth is ſtopped, ‖ and all the world is made guilty before God.

20 Therefore by the works of law, | there ſhall no fleſh be juſtified in his ſight: † for by law is the knowledge of ſin.

21 But NOW the righteouſneſs [*or* JUSTIFICATION] of God without

without law is manifeſt, | being witneſſed by the law and the prophets.

22 Even the righteouſneſs [*or* JUSTIFICATION] of God, | which is by faith of Jeſus Chriſt, † unto all, and upon all them that believe; ‖ for there is no difference:

23 For all have ſinned, | and come ſhort of the glory of God;

24 Being juſtified freely by his grace, | through the redemption that is in Jeſus Chriſt:

25 Whom God has ſet forth *to be* a mercy-ſeat | through faith in his blood, † to declare his righteouſneſs [*or* JUSTIFICATION,] ‖ for the remiſſion of ſins that are paſt, ‡ through the forbearance of God.

26 To declare, *I ſay*, in the PRESENT TIME his righteouſneſs [or JUSTIFICATION] | that he might be juſt, † and the juſtifier ‖ of him that believeth in Jeſus.

Favour of the Lawgiver, being provided for us by the Mercy of God; | and is ſpoken of and eſtabliſhed in the Law of *Moſes*, and the Writings of the Prophets. ——And is no other than the Salvation, or Intereſt in God's Kingdom and Covenant, which he hath appointed us to obtain, | through Faith in the Divine Grace, taught and communicated to us by Jeſus Chriſt; † which Salvation is not reſtrained to any one Country or People, but is open and free to all, and all are Partakers of it, who embrace the Faith of the Goſpel. ‖ For, as to the favourable Regards of God, there is no Difference between *Jew* and *Gentile*. ——Seeing all Sorts of Men, *Jews* as well as *Gentiles*, have corrupted themſelves, | and have not given Glory to God by Obedience to his Will; [and therefore can, neither the one nor the other, lay any Claim, in Juſtice or Equity, to his Favour and Bleſſing.] ——But muſt be juſtified, or intereſted in the Bleſſings of God's peculiar Kingdom and Covenant, by his free Gift, Grace, and Mercy, | diſpenſed in that Way of Redemption which is in Jeſus Chriſt: ——Whom God in his Wiſdom hath appointed to be the Ground and Mean of communicating his Mercy to a ſinful World, | and of making it effectual upon our Minds, by a right Perſuaſion concerning his Blood; † which happy Conſtitution God has erected to make known his ſaving Mercy, ‖ in relation to his paſſing over the Sins which have already been committed by Mankind, ‡ during the Time of his Patience and Forbearance, while he ſuſpended the Wrath and Deſtruction which they had deſerved. ——The Goſpel Conſtitution, I ſay, is erected in order to diſplay *IN THE PRESENT TIME* the ſaving Mercy of God: | that he might appear to be merciful and gracious in general, † and in particular, the bountiful Donor of Pardon, and all the Bleſſings of his Covenant, ‖ upon any one in the World, *Jew* or *Gentile*, who receives the Diſcoveries of his Goodneſs, which *Jeſus* has made [or, as it is in *Epheſ.* ii. 7, *That he might ſhew to future Ages the exceeding*

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exceeding Riches of his Grace, in his Kindneſs towards us, through Jeſus Chriſt.] ——*JEW*. But thus you leave nothing in ourſelves to ground Juſtification upon. | *APOS*. It is true, all Self-dependence is excluded. † *JEW*. And pray, by what Rule is it excluded? ‖ Is it excluded by the Rule of Works, or of that Obedience which God requires, and which certainly renders us acceptable to him? ‡ *APOS*. No; according to that Rule the Donation of Bleſſings hath Reſpect to ſomething in ourſelves. * But it is excluded by the Rule of Faith. For when Faith in God's Favour is the only Condition of a Title to Bleſſings, Self-dependence is intirely ſet aſide; and it is all one whether a Man has, or has not been obedient. ——Therefore, I conclude, upon the Grounds I have laid down, | That all Mankind may be intereſted in the Bleſſings of God's Kingdom and Covenant, only by Faith in his Favour, † without being obliged to plead a prior Obedience to Law. ——And why may not any Part of Mankind be intereſted in thoſe Bleſſings? Why ſhould the *Jews* ingroſs God and his Favour wholly to themſelves? | Is he not the Creator, Father, Owner, and Ruler of the *Gentiles*, of all Mankind, as well as the *Jews*? † Undoubtedly he is. ——For there is but one God, whoſe tender Mercies are over all his Works; | And who, under the new Diſpenſation, will pardon the circumciſed *Jew*, and beſtow upon him the Bleſſings of his Kingdom and Covenant; † not becauſe he is circumciſed, but becauſe he embraces the Faith of the Goſpel: ‖ And, upon the ſame Account, will alſo freely give the ſame Bleſſings to the uncircumciſed *Gentile*. ——But let not any imagine, I ſet Law aſide, or render Obedience unneceſſary, by affirming, Mankind have a Title to the Bleſſings of God's Covenant only by Faith, or a Dependence upon Grace. | On the contrary; the Goſpel, which I preach, eſtabliſhes the eternal Obligation of Law, or the Rule of right Action, and brings us under the ſtrongeſt Engagements to the Obedience of it.

¶ *JEW*.

27 Where is GLORYING then? | It is excluded. † By what law? ‖ of works? ‡ Nay; * but by the law of faith.

28 Therefore we conclude, | that Man is juſtified by faith † without the works of law.

29 *Is He* the God of the Jews only? | *Is He* not alſo of the Gentiles? † Yes, of the Gentiles alſo.

30 Seeing God *is* one; | who will juſtify the circumciſion, † *which is* of faith, ‖ and *the* uncircumciſion by faith.

31 Do we then make void law through faith? | By no means: yea, we eſtabliſh law.

CHAP IV.

1 WHAT ſhall we ſay then, that Abraham our father has found as pertaining to the fleſh?

¶ *JEW.* But you ſet your Argument upon a wrong Foot; namely the corrupt Morals of our Nation: Whereas we hold all our Prerogatives above the reſt of Mankind from *Abraham*, who is our Father, as we have a Right to the Bleſſings of God's peculiar Kingdom, in Virtue of the Promiſe made to him. *His* Juſtification is the Ground and Rule of ours. Now what ſhall we make of his Caſe upon your Principles? Of what Significancy was his Obedience to the Law of Circumciſion, if it did not give him a Right to the Bleſſing of God? ——And if, by his Obedience to that Law, he obtained a Grant of extraordinary Bleſſings, | then, according to your own Conceſſion, (*Chap.* iii. 27.) he might aſcribe his Juſtification to ſomething in himſelf, or to his own Obedience: [And conſequently ſo may we too, in his Right, and upon the ſame Foundation; which will exclude all thoſe from a Share in God's Covenant, who are not in like Manner obedient, or who are not circumciſed.]

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2 For if Abraham was juſtified by works, | he hath GLORYING. † But not before God:

†*APOS.* This doth not overthrow my Argument: For, granting *Abraham* might aſcribe his Juſtification to ſomething in himſelf, it muſt be only in Compariſon with other Men, inferior to him in Virtue; but not with Reſpect to God, and as he ſtood before him, when he gave him the Bleſſings of his peculiar Covenant. ——For what the Scripture ſaith, (*Gen.* xv. 6.) concerning his Juſtification, quite overthrows all Pretenſions to Self-Dependence in this Reſpect. | For it is written expreſsly. *Abraham believed God*, or truſted in his Favour and Goodneſs, *and it was counted to him for Juſtification*, or a Grant of Bleſſings.

3 For what ſaith the ſcripture? | Abraham believed God, and it was reckoned unto him for righteouſneſs [*or* JUSTIFICATION.]

——Now, when a Perſon has performed due Obedience to a Law, | the Reward is not counted to him as a Favour, but a Debt, which he may claim as his Right; [and *Believing*, or Faith, is no ways concerned in his Juſtification.]

4 Now to him that worketh, | is the reward not reckoned of favour; but of debt.

——But when a Man has not performed due Obedience, | but only exerciſes Truſt in the Mercy of God, forgiving and beſtowing his Bleſſings

5 But to him that worketh not, | but believeth on him

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upon an ungodly Idolater, who has no Manner of Claim or Title to them; † It is only in the Caſe of ſuch a one, that his Faith can be given as the Ground and Reaſon of his Juſtification. [And therefore, ſeeing Faith is aſſigned as the only Ground and Reaſon of *Abraham*'s Juſtification, he muſt have been juſtified upon the Foot, not of his own prior Obedience, but of God's Mercy.] —— Of which Way of Juſtification *David* giveth us a true Idea, *Pſalm* xxxii. 1, 2: For he there deſcribeth a Way of obtaining Bleſſedneſs quite different from the Performance of a Law, and declareth the Man to be in a very happy Condition, to whom God vouchſafeth ſuch Juſtification, without Reſpect to prior Obedience, —— When he ſaith, Happy are they whoſe Tranſgreſſions of the Law are pardoned, and whoſe Sins are covered by the Mercy of God. —— Happy is the Man whoſe Sin the Lord will not lay to his Charge. —— Now is this Happineſs of having Sin pardoned, and Happineſs conferred, by the pure Mercy of God, peculiar to the *Jew*, who obſerveth the Law of Circumciſion; | or may not the uncircumciſed *Gentile* have an Intereſt in it as well as he? † Let us try the Caſe by the propoſed Inſtance of *Abraham*. We affirm, upon Scripture Authority, that Faith was imputed to him unto Juſtification. This was his Happineſs and Privilege. —— But how? Under what Circumſtance was this Bleſſing beſtowed upon him? | Was it after he was circumciſed, and with Regard to his Obedience to the Law of Circumciſion? † or was it before he was circumciſed, and when, in that Reſpect, he was upon a Level with the reſt of Mankind? ‖ Certainly the Bleſſing was conferred before the Law of Circumciſion was given, and therefore could have no Reſpect to that. ——Yea, ſo far was Obedience to the Law of Circumciſion from being the Reaſon of conferring the Bleſſing of Pardon, and an Intereſt in the Covenant, that he received Circumciſion

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him that juſtifieth the ungodly, † his faith is reckoned for righteouſneſs [*or* JUSTIFICATION.]

6 Even as David alſo deſcribeth the happineſs of the man, unto whom God reckoneth righteouſneſs [*or* JUSTIFICATION] without work.

7 Saying, happy are they whoſe iniquities are forgiven, and whoſe ſins are covered.

8 Happy is the man to whom the Lord will not reckon ſin.

9 Cometh this happineſs then upon the circumciſion only, | or upon the uncircumciſion alſo? † For we ſay that faith was reckoned to Abraham for righteouſneſs [*or* JUSTIFICATION.]

10 How was it then reckoned? | When he was in circumciſion, † or in uncircumciſion, ‖ not in circumciſion, but in uncircumciſion.

11 And he received the ſign of circumciſion, a ſeal of

of the righteouſneſs [*or* JUSTIFICATION] | of faith, which [*Juſtification*] he had yet being uncircumciſed: † That he might be the father of all them that believe, though they be not circumciſed; ‖ that righteouſneſs [*or* JUSTIFICATION] might be reckoned to them alſo:

Circumciſion as a Confirmation of the Pardon and Intereſt in God's Covenant, | which was already granted him only upon his Faith in the Promiſe, before ever he was circumciſed; and conſequently, when he was, in the Eſtimate of the *Jews*, but in the State of a *Gentile*. † And by this Circumſtance he is made the Father, the great Head, Rule, and Pattern of Juſtification, to all the *Gentiles*, who, like him, believe in the Truth and Mercy of God, though they are not circumciſed; ‖ that They, as well as He, might be intereſted in the foreſaid Grant of extraordinary Bleſſings. —— And alſo, he is conſtituted the Head, Rule, and Pattern of Juſtification to the Circumciſion, to the *Jews*: | not as they obſerve the Law of Circumciſion, as if that were the only Ground of their Intereſt in the Bleſſings of God's peculiar Covenant; † but ſo far as they imitate *Abraham*'s Faith in the Grace of God, ‖ which Faith was accepted before he was circumciſed, and of which Circumciſion was a Seal, ——For it is plain, that the magnificent Promiſe to *Abraham*, (wherein his Juſtification conſiſts, and upon which you *Jews* bear yourſelves ſo high,) That he and his Seed ſhould be the Heir, the Firſt-born in the World, bleſſed with a double Portion of the Goodneſs of the common Father of Mankind, † was not given to *Abraham*, or to his Seed, upon a Right or Claim reſulting from Obedience to any Law; ‖ but upon the Foot of that Method of conferring Happineſs, which is by Hope and Truſt in the Mercy of the Lawgiver. ——For if none are to inherit the promiſed Bleſſings, but thoſe only who have a Right and Claim to them upon the Foot of prior Obedience to Law, or a Rule of Duty; | then Truſt in the Mercy of God, the Principle upon which the Promiſe to *Abraham* ſtands, cometh to nothing, † and conſequently the Promiſe itſelf is annulled. ——Becauſe Law, or a Rule of Duty, makes no Proviſion for the Exerciſe of Mercy, or for Truſt in that Mercy, but leaves the Sinner, and would have left

To the UNBELIEVING *JEW*. Concerning *FIRST* Juſtification.

By Faith *Gentiles* have as good a Title to the Bleſſings of God's Kingdom as the *Jews*.

12 And the father of circumciſion, | to them who are not of the circumciſion only, † but alſo walk in the ſteps of that faith of our father Abraham, ‖ which he had being yet uncircumciſed.

13 For the promiſe | that he ſhould be the heir of the world, † *was* not to Abraham, or to his ſeed through Law, ‖ but through the JUSTIFICATION of faith.

14 For if they which *be* of law *be* heirs, | faith is made void, † and the promiſe made of none effect.

15 Becauſe law worketh wrath: | For where law is not, *there is* no tranſgreſſion.

To the UNBELIEVING *JEW*. Concerning *FIRST* Justification.

By Faith *Gentiles* have as good a Title to the Bleſſings of God's Kingdom as the *Jews*.

Abraham, as he was an Idolater, expoſed to Puniſhment without Hope. | It is the very Nature of Law to render a Sinner liable to Puniſhment. For take away Law, or a Rule of Action, and there will be no Tranſgreſſion [and ſo no Puniſhment can be deſerved.] —— For which Reaſon, the Promiſe to *Abraham* is grounded, not upon Obedience to Law, but upon Faith in the Goodneſs of God; | that it might be diſpenſed, not according to the Rules of Juſtice, but by the Favour and Bounty of the Lawgiver: † And ſo that Promiſe might ſtand upon the largeſt Bottom, and be ſure to *all* the Seed of *Abraham*: ‖ not only to thoſe who believe under the Law of *Moſes*, ‡ but to thoſe alſo that are not under that Law, who believe in God as *Abraham* did; * who is the Father of all that embrace the Faith of the Goſpel, as we are all included in the Promiſe given to him, whether *Jews*, under the *Moſaical* Law, or *Gentiles*, who never were under it. ——(According to the true Import of that divine Declaration, *Gen.* xvii. 4, 5, *A Father of many Nations have I made thee.)* He is, I ſay, the Father of us all, in the Account and Purpoſe of him, who gave the Promiſe, and in whom he believed, | namely, of God; who is the moſt proper and worthy Object of Truſt and Dependence: For being almighty, eternal, and unchangeable, he can even raiſe the Dead to Life, † and as infallibly aſſure the Exiſtence of thoſe Things, which are not, as if they were already actually in being. [And therefore can never fail of accompliſhing whatever he hath promiſed. ——And the Faith of *Abraham* bore an exact Correſpondence to the Power, and never-failing Faithfulneſs of God.] For though in the ordinary Courſe of Things he had not the leaſt Foundation of Hope, | yet he believed he ſhould be the Father of many Nations, † in the full Latitude of that Promiſe, which aſſured him his Seed ſhould be as numerous as the Stars of Heaven. —— And having ſurmounted the Scruple of a weak Faith, | he

16 Therefore *it is* of faith, | that *it might be* by favour: † To the end the promiſe might be ſure to all the ſeed; ‖ not to that only which is of the law, ‡ but to that alſo which is of the faith of Abraham, * who is the father of us all.

17 (As it is written, I have made thee a father of many nations) before *him* whom he believed, | *even* God, who quickeneth the dead, † and calleth thoſe things that be not as though they were.

18 Who againſt hope | believed in hope, that he might become the father of many nations; † according to that which was ſpoken, ſo ſhall thy ſeed be.

19 And being not weak in faith, | he minded not his

his own body now dead, when he was about an hundred years old, † neither yet the deadneſs of Sarah's womb.

he was not diſcouraged by the Debility of his own Body, which, at an Hundred Years of Age, was in a manner dead, as to his having an Off-ſpring: † nor by the Improbability of *Sarah*'s being a Mother, who had always been barren, and now near Ninety, was quite paſt the uſual Time of Child-bearing. ——Having ſurmounted thoſe Scruples, he did not diſpute the Promiſe through Unbelief; | but was ſtrong in Faith, giving Honour to God. —— By being fully perſuaded that he was faithful, and infinitely able to perform what he had promiſed. ——For which Reaſon, God was graciouſly pleaſed to place his Faith to his Account, and to allow his fiducial Reliance upon the Divine Goodneſs, Power, and Faithfulneſs, for a Title to the Divine Bleſſing, which otherwiſe, having been an Idolater, he had no Right to. ——Nor is this Inſtance of Favour, in making his Faith a Title to the Divine Bleſſing, recorded in Sacred Hiſtory as a private Incident in *Abraham*'s Life, peculiar to himſelf alone: ——But it was intended for a general Rule, and with an Eye to the then future Diſpenſation under which we now live; wherein it ſhall be imputed to any of us; *that is to ſay*, any of us ſhall be entitled to the Bleſſings promiſed to *Abraham*, if, like *Abraham*, we believe in his Goodneſs, Power, and Faithfulneſs, who, in raiſing *Jeſus*, our KING and GOVERNOUR, from the Dead, hath given us the ſtrongeſt Argument for believing in him. —— For ſuch is his Mercy and Love to a ſinful World, that upon the Account of our Offences, he delivered his only-begotten Son unto Death; and raiſed him again, that through his Hands he might beſtow upon us all Bleſſings, and put us into the Poſſeſſion of eternal Life.

To the UNBELIEVING *JEW*. Concerning *FIRST* Juſtification.

By Faith *Gentiles* have as good a Title to the Bleſſings of God's Kingdom as the *Jews*.

20 He ſtaggered not at the promiſe of God through unbelief: | but was ſtrong in faith, giving glory to God;
21 And being fully perſuaded, that what he had promiſed, he was able alſo to perform.
22 And therefore it was reckoned to him for righteouſneſs [*or* JUSTIFICATION.]
23 Now it was not written for his ſake alone, that it was reckoned to him:
24 But for us alſo, to whom it ſhall be reckoned, if we believe on him that raiſed Jeſus our Lord from the dead,
25 Who was delivered for our offences, and was raiſed again for our juſtification.

¶ Therefore

To the BELIEVING *GENTILES.* Concerning their Privileges.

¶ Therefore, as we *Gentiles* are pardoned, and made Partakers of the Bleſſings of the Goſpel, upon our Faith in the Divine Grace, | we are now no more *ENEMIES*, but upon happy Terms with God, and may expect the greateſt Bleſſedneſs from him † through the Mediation of our Lord *Jeſus Chriſt*.——By whoſe Adminiſtration in ſending his Spirit, his Apoſtles, and other Preachers of the Goſpel, | we have been introduced, through Faith on our Part, receiving the Evidence of the Truth, † into this State of Favour and high Privileges, wherein we now ſtand as upon firm and ſure Ground. ‖ And as the *Jews* GLORY in their Advantages, ſo we *Gentiles* GLORY in Privileges of ſtill a more excellent Nature; particularly, in the Expectation of the heavenly and tranſcendent Glory which is brought into a far clearer Light by the Goſpel. ——Nay, moreover we can GLORY even in our ſuffering Perſecution, as redounding greatly to our Benefit; though the *Jew* objecteth it againſt us as our Miſery: | being perfectly aſſured that the Sufferings we undergo are intended to exerciſe our Fortitude and Conſtancy, an adhering to Truth and Virtue under all Trials; —— And ſuch Fortitude and Conſtancy give us an experimental Proof, that we are ſanctified and conformed to the Captain of our Salvation; | and this Proof of ourſelves animateth our Hope of the Glory of God, as the beſt Evidence of our being prepared for it. ——And this Hope is ſuch as will never fail or deceive us: | Seeing the Love which God beareth to us, and which will raiſe us to everlaſting Life, † is abundantly aſſured to our Hearts, ‖ by the Gifts and Operations of the Holy Spirit, which he hath impárted to us. [His giving us his Spirit to work Miracles, to lead us into all Truth, to enliven and comfort our Minds, is a Demonſtration he intends to bring us to eternal Glory.] —— Furthermore; [it is an Argument our *Chriſtian* Hope will be accompliſhed, That] when we *Gentiles* were liable to Perdition, and unable

CHAP. V.

1 THerefore being juſtified by faith, | we have peace with God, † through our Lord Jeſus Chriſt.

2 By whom alſo | we have acceſs by faith † into this grace [*or favour*] wherein we ſtand, ‖ and GLORY in hope of the glory of God.

3 And not only ſo, but we even GLORY in tribulations, | knowing that tribulation worketh patience;

4 And patience experience; | and experience hope.

5 And hope maketh not aſhamed, | becauſe the love of God † is ſhed abroad in our hearts, ‖ by the holy ſpirit which is given unto us.

6 For when we were yet without ſtrength, | in due time Chriſt † died for the ungodly.

To the BELIEVING *GENTILES.* Concerning their Privileges.

unable to help ourſelves, | *Chriſt*, in the Time the Divine Wiſdom judged moſt proper, † died to recover us to a State of Salvation, who were Idolaters, and alienated from God. [Which is an Inſtance of Love beyond all human Example.] —— For ſcarcely would any one be willing to loſe his own Life, to ſave even a Perſon of Virtue and Piety, were he in Danger of periſhing by Fire or Water: | (Though it is poſſible ſuch a Thing may happen; but it muſt be in the Caſe of ſingular Goodneſs: For to preſerve the Life of a very kind and generous Benefactor, a Perſon, engaged by the moſt endearing Offices of Love, may poſſibly have Reſolution enough to lay down his own Life.) ——But God hath magnified his Love to us as ſurpaſſingly great, | in that, while we were ſo far from having any Manner of Claim to his Kindneſs, that we were a Race of profligate Sinners deſerving of his Wrath, † *Chriſt* died to preſerve us. —— From whence we may ſtrongly conclude, | That being now at preſent pardoned, and made Partakers of the Bleſſings of the Goſpel, through his Obedience unto Death, † we ſhall at laſt be ſaved from eternal Deſtruction, by his Almighty Power. ——For if when we *Gentiles* were ENEMIES to God, having forſaken Him, and ſerved other Gods, | this happy Change of State, whereby we are turned from Idols to the Service and Favour of the living and true God, was graciouſly provided for us, † even through the Death of his well beloved Son; ‖ much more, now that we are actually turned unto God, by receiving the Goſpel preached to us, may we aſſure ourſelves ‡ we ſhall obtain eternal Salvation* by that Life and Power, to which our Lord and Saviour is exalted. ——And not only upon theſe Grounds, may we *GLORY* in the Hope of the future Glory, and the Benefit of preſent Afflictions; | but [whereas the *Jews* alone, of all the Nations of the Earth, were intereſted in God, as their God, by a ſpecial Covenant-Right, and therefore generally imagine, that all other People, who are not under the Law, are excluded from

7 For ſcarcely for a righteous man will one die: | (yet poſſibly for the good man ſome might even dare to die.)

8 But God commendeth his love towards us, | in that while we were yet ſinners † Chriſt died for us.

9 Much more then, | being NOW juſtified by his blood, † we ſhall be ſaved from wrath through him.

10 For if when we were enemies, | we were reconciled to God † by the death of his Son: ‖ much more being reconciled, ‡ we ſhall be ſaved * by his life.

11 And not only ſo, | but we even GLORY in God, † through our Lord Jeſus Chriſt, ‖ by whom we have now received the reconciliation.

To the BELIEVING *GENTILES.* Concerning their Privileges.

from any Intereſt in him,] we *Gentiles* are now upon as good Terms with God, as ever the *Jews* were; and can *GLORY* in him, as OUR GOD, † being admitted into his Kingdom through *Jeſus Chriſt*, our King and Governour, ‖ by whoſe Means we have received this happy Change of State.

To the UNBELIEVING *JEWS.* *Law* and *Grace*; or the Conſequent of *Adam*'s Offence upon ALL, and the Effects of *Chriſt*'s Obedience free to ALL.

¶ In Relation to which important Affair of our being intereſted in God, and reconciled to him by the Death of his Son, | [I have another Argument to advance, whereby the Favour of God in the Goſpel will appear to be free to all Mankind, to be properly founded upon the Death, or the perfect Goodneſs and Obedience of the Son of God, and to be infinitely better adapted to our Salvation, than the Law, upon which the *Jew* reſts. To this Purpoſe] let it be obſerved, That by one Man, *Adam*, Sin entered into the World; he begun Tranſgreſſion; † and, through his one Sin, Death alſo entered into the World; ‖ and ſo, in this Way, through his one Sin, Death came upon all Mankind, ‡ as far as which all Men are Sufferers, through his Diſobedience.—[That Men are ſubject to Death, not from their own perſonal Sins, but from the Sin of *Adam*, I thus prove.] Before the Law of *Moſes* was given, and therefore while the Law, which threatens Tranſgreſſion with Death, was not in being, | Men, it is true, were guilty of various Sorts of Sin. † But thoſe Sins of theirs were not the Reaſon of their common Mortality: Becauſe, whatever Sin may deſerve, it is not taxed with the Forfeiture of Life, ‖ when *LAW*, or the Conſtitution which alone ſubjects the Sinner to Death, is not in being. —— And yet Death, all the long Space from *Adam* to *Moſes*, had an uninterrupted Dominion over Mankind, | even over thoſe who did not ſin, as *Adam* did, againſt *LAW*, making Death the Penalty of their Sin: Becauſe, during that Period, Mankind were not under *LAW*. † [And therefore it is evident, that every ſingle Man did not, in this Manner, forfeit his Life for himſelf; but

12 Wherefore, | as by one man ſin entered into the world, ‡ and death by ſin; ‖ and ſo death paſſed upon all men, ‡ for that all have ſinned.

13 For until the law | ſin was in the world: † but ſin is not imputed ‖ when law is not in being.

14 Nevertheleſs death reigned from Adam to Moſes, | even over them that had not ſinned after the likeneſs of Adam's tranſgreſſion, † who is the pattern of him that is to come.

but Life was forfeited by one general, common Cauſe, *viz.* by the Sin of *Adam*.] Between the Effects of whoſe Tranſgreſſion, and the Effects of *his* Obedience, who was to come into the World for the Redemption of Mankind, there is, as to their *Extenſiveneſs*, a Correſpondence. ——Not that the Effects of the *Tranſgreſſion*, and of the *Grace* of God in *Chriſt* ſo correſpond, as to be in every Reſpect of the ſame Extent. By no means.| For if *the many*, that is, all Mankind, are made ſubject to Death through the *TRANSGRESSION* of one Man, † we may ſtrongly conclude, That the GRACE of God, ‖ and the Donation of Benefits grounded upon the *BENEVOLENCE* and *WORTHINESS* of one Man, that great and moſt excellent Perſonage JESUS CHRIST; ‡ do ABOUND and over-flow in *Benefits* and *Bleſſings* to the many, that is, to all Mankind, far beyond the mere reverſing of the Conſequence of *Adam*'s Sin.——Again; the Grace of God in *Chriſt*, as to its *Object* and *End*, is not confined to ſo narrow a Compaſs as *that*, which was occaſioned by the one Tranſgreſſion. | For the judicial Act, which followed *Adam*'s Sin, took its Riſe from his ONE OFFENCE alone, † and terminated in *Condemnation:* ‖ But the free Gift of God in *Chriſt* takes its Riſe alſo from the MANY OFFENCES which Men, in a long Courſe of Time, have perſonally committed; ‡ and its proper End and Tendency is to accompliſh the moſt perfect *Juſtification*, by ſetting them quite to Rights with God, both as to a Conformity to the Rules of Righteouſneſs, and as to the Bleſſing, eternal Life. —— [There is no Difficulty in admitting this.] For if, through the Lapſe of one Man, Death was *exalted to reign* over Mankind; | how much more ſhall all they who receive, who cloſe with, and improve, the redundant Grace, overflowing in a rich Proviſion of Means, † and the free Grant of Life and Salvation; ‖ how much more ſhall they be *exalted to reign* in eternal Life, thro' the one great and moſt excellent Perſonage, *Jeſus Chriſt*. ——[Thus it

To the UNBELIEVING *JEWS*.

Law and *Grace*; or the Conſequent of *Adam*'s Offence upon ALL, and the Effects of *Chriſt*'s Obedience free to ALL.

15 But not as the offence, ſo alſo *is* the free gift. | For if through the offence of one, the many be dead; † much more the grace of God, ‖ and the gift, *which is* through the grace of one man, Jeſus Chriſt, ‡ hath ABOUNDED unto the many.

16 And not as *it was* by one that ſinned, *ſo is* the gift: | for the judgment *was* from one *offence* † to condemnation; ‖ but the free gift *is* from many offences ‡ unto juſtification.

17 For if by one man's offence death reigned by one; | much more they who receive the ABOUNDING of grace, † and of the gift of righteouſneſs [*or* JUSTIFICATION,] ‖ ſhall reign in life by one Jeſus Chriſt.

18 Therefore as by the offence of one [*Judgment came*]

To the UNBELIEVING *JEWS.*

Law and *Grace*; or the Conſequent of *Adam*'s Offence upon ALL, and the Effects of *Chriſt*'s Obedience free to ALL.

is true, that all Mankind are ſubjected to Death, not through their own perſonal Sins, but the one Offence of *Adam*; and thus it is true alſo, that the Grace of God, founded upon the Obedience of *Jeſus Chriſt*, overflows in Benefits for our Salvation, far beyond the Conſequence of that Offence, or the mere reverſing of the Mortality, which that Offence brought upon Mankind. Theſe Things being eſtabliſhed, I return to my firſt Purpoſe and Argument in the 12th Verſe. I ſay then, with Reſpect to the Affair of our Reconciliation, or Change of State, through the Death of *Chriſt*, that it muſt be allowed to reach, in a Senſe, to all Mankind; not only to the *Jews*, but alſo to the *Gentiles*.] For ſince upon the Account of one Man's *Offence*, the Sentence of Condemnation extended unto *all Men*; | it muſt be true and fit, that the Revoking that Condemnation, by the *Righteouſneſs* of one, ſhould likewiſe extend to *all Men*, to deliver them from the common Mortality, to which they were adjudged, and to reſtore them to Life at the Reſurrection. [Which, next to a Life of Obedience in this World, is the firſt and fundamental Step in the Goſpel Salvation.] —— For, as upon the Account of one Man's *Diſobedience*, Mankind were judicially conſtituted Sinners, that is, *ſubjected to Death* by the Sentence of God, the Judge: | So it is proportionably right and true, that, by the *Obedience* of one, Mankind ſhall be judicially conſtituted righteous, by being raiſed to Life again. [And not only ſo, but, according to my Argument in the 15th, 16th, and 17th Verſes, all Mankind have, at preſent, a Right to the *abounding* Grace of the Goſpel, and upon their receiving and improving it, to ETERNAL LIFE.] ——Thus the Grace of the Goſpel provides a Way of Salvation in every Reſpect complete. Not ſo the Law of *Moſes*, taken in Contradiſtinction to the Goſpel. In vain the *Jew* hopes to obtain Deliverance from Death, and the Poſſeſſion of eternal Life bythat Law. It is abſurd to ſuppoſe, it gives him any Advantage, in

came] upon ALL MEN to condemnation: | even ſo by the righteouſneſs of one [*the free gift came*] upon ALL MEN unto juſtification of life.

19 For as by one man's diſobedience the many were made ſinners: | ſo by the obedience of one ſhall the many be made righteous, [*or* be juſtified.]

Law and *Grace.*

20 But the law entered, | that the offence might abound: † But where ſin abounded, grace did much more abound:

that Reſpect, above the *Gentile*. So far from that, That] the Law was introduced for a while, among a ſmall Part of Mankind, | that ſuch Offence, as *Adam*'s was, might *abound*. [For the Law ſentenced thoſe who were under it to Death for every Tranſgreſſion. And thus the Offence, with the Penalty of Death annexed to it, which bofore the *LAW* was but one, namely, the Sin of *Adam*, by the *Law* ABOUNDED, was increaſed and multiplied to be as numerous as all the Tranſgreſſions of the Law, which the *Jews*, were guilty of.] † On the contrary, it is the glorious Nature and Efficacy of *GRACE*, to be ſuperior to both Sin and Death. *Where* SIN *abounded*, GRACE *hath much more abounded*; hath ſuperabounded; it has extended its ſalutary Influences quite beyond the condemning Power of Sin; either the firſt Sin of *Adam*, or the many Tranſgreſſions of the *Jews* under the Law, reſcuing the condemned Sinners out of the Jaws of Death. ——That as Sin, through the Law, hath been ſet upon its Throne by Death, which is its Power and Dominion over us; | ſo the Divine Grace might be placed upon its oppoſite and ſuperior Throne † through the Goſpel, or Grant of Salvation unto eternal Life, ‖ which Grant of Salvation is conferred through Jeſus Chriſt our KING and GOVERNOUR, and will be executed and completed by him.

To the UNBELIEVING *JEWS*. *Law* and *Grace*.

21 That as ſin hath reigned by death, | even ſo might grace reign † through righteouſneſs [*or* JUSTIFICATION] unto eternal life, ‖ by Jeſus Chriſt our Lord.

CHAP. VI.

PART II.

1 WHAT ſhall we ſay then? | ſhall we continue in ſin, † that grace may abound?

¶ *GENTILE*.] But if, as you argue, we are *juſtified*, or have the Sins of our Heathen State pardoned, and are taken into the Kingdom and Covenant of God, not for any Works of Righteouſneſs we have done, but by the free and undeſerved Grace of God, which is magnified by its Triumphs over Sin and Death; may we not conclude, | That our Continuance in Sin, now that we are taken into the Church, will be ſo far from working our Deſtruction, † that, on the other hand, it will ſerve to illuſtrate and increaſe the Riches of the Divine Grace? ——*APOS*. Nothing can be more remote from the Doctrine

To the BELIEVING *GENTILES*. Concerning Sanctity of Life.

2 By no means; | how ſhall we that are dead to ſin, live any longer therein?

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I have laid down than this Concluſion; nothing more inconſiſtent with the Diſpenſation of the Grace of God in *Chriſt*. | How can any Man imagine, the Goſpel allows us to continue in a wicked Life, when by its Principles and Obligations, we are ſet at the greateſt Diſtance from all Iniquity; even as far as the Dead are ſeparated from all Society with the Living? ——[Baptiſm is the Ordinance by which your Juſtification, or your Pardon and Admiſſion into the Kingdom of God, is ſignified and ſealed. And I cannot ſuppoſe any Chriſtian Convert is ignorant of its Nature and Deſign.] You muſt know, | that all who by Baptiſm take upon them the Profeſſion of Chriſtianity, or are *baptized into Jeſus Chriſt*, † are thereby obliged to be conformed to his Death. ——By Baptiſm then we are laid in the Sepulchre with *Chriſt*, | to ſignify our being dead to the World and the Fleſh; † with this further Intent, That as *Chriſt* was raiſed from the Dead, by the Power of the Father, ‖ ſo we alſo from thenceforth ſhould enter upon a new Life of Obedience and Holineſs. ——For [as the Twig by being firſt dead to the old Trunk, whence it is cut off, is grafted into a new Stock, and receives from it a new Life, and, in Union with it, grows up into a fruitful Tree; ſo] if we *Gentiles* have in Baptiſm been grafted into *Chriſt*, and vitally united to him, | by a Conformity to his Death, or by being dead to the wicked Heathen World, [from which we are ſeparated,] † the natural Conſequence is, that we ſhall grow up in him, ‖ and bear a Conformity to his Reſurrection, being animated to a new and moſt excellent Courſe of Life. ——To underſtand this aright, you muſt know, | that *Chriſt* gave himſelf for our Sins, that we might be delivered from this preſent wicked World; and therefore, when you conſider him as crucified, and put to Death, you may take in this Sentiment, that our *Heathen* State was, at the ſame Time, put to Death; † with this View, that the whole Body of Sin, in all its various Luſts, and corrupt Practices, being deſtroyed, ‖ we ſhould from

3 Know we not, | that ſo many of us as were baptized into Jeſus Chriſt, † were baptized into his death?

4 Therefore we are buried with him by baptiſm | into death: † that like as Chriſt was raiſed up from the dead by the glory of the Father, ‖ even ſo we alſo ſhould walk in newneſs of life.

5 For if we have been planted together | in the likeneſs of his death: † we ſhall be alſo ‖ *in the likeneſs* of *his* reſurrection.

6 Knowing this, | that our old man is crucified with *him*, † that the body of ſin might be deſtroyed, ‖ that HENCEFORTH we ſhould not ſerve ſin.

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from henceforth in our *Chriſtian* State, be quite diſengaged from the Servitude of Sin. ——And he alone, who is thus mortified to Sin, | is delivered from both the governing and condemning Power of it. ——For this is the Faith and Hope of the Goſpel which we have embraced; That if we thus die unto Sin, as *Chriſt* did, | our Conformity to him will be carried on, not only in a Life of Obedience, but alſo in that Life of eternal Glory, of which he is now poſſeſſed. ——For we know that *Chriſt* is ſo raiſed from the Dead, as never to die any more; | Death ſhall have no Dominion over him henceforth for ever. ——For the Death which he died was a Dying unto Sin. He died that he might be without Spot and Blemiſh; that in him there might be no Sin, no Guile, no Deviation from Righteouſneſs and Truth. | And this his dying unto Sin was but once for all, never in the ſame manner to be repeated: † but the Life he now lives is immortal; happy in the Favour of God, and wholly appropriated to his Honour and Service. ——In Correſpondence to this Death and Life of our Saviour, the juſt Notion, which you Chriſtians, on *your Part*, ought to have of your preſent State and Obligations, is this; namely, | That you are quite dead with reſpect to Sin: dead for ever to the Pride and Vanity of the World, to Falſehood, Malice, Luſt, and all Unrighteouſneſs; † but yet alive in the nobleſt Senſe, as you live to the Honour and Service of God, in Hopes of living for ever with him in Glory, ‖ according to the Laws and Grace which he hath eſtabliſhed in *Jeſus Chriſt*, our KING and GOVERNOUR. ——Upon theſe Principles therefore, I exhort you to live, and not to ſuffer SIN to have a governing Power in your mortal Bodies, | by yielding Obedience to it, in gratifying the Appetites of a corruptible Maſs of Fleſh. ——Neither addict yourſelves to the Service of SIN, by employing the Parts and Powers of your Bodies as Inſtruments in executing wicked and unrighteous Deeds: | but conſecrate yourſelves to GOD, †

7 For he that is dead, | is juſtified from ſin.

8 Now if we be dead with Chriſt, we believe | that we ſhall alſo live with him:

9 Knowing that Chriſt being raiſed from the dead, dieth no more; | death hath no more dominion over him.

10 For in that he died, he died unto ſin | once: † but in that he liveth, he liveth unto God.

11 Likewiſe reckon ye alſo yourſelves | to be dead indeed unto ſin; † but alive unto God ‖ through Jeſus Chriſt our Lord.

12 Let not ſin therefore reign in your mortal body, | that ye ſhould obey it in the luſts thereof.

13 Neither yield ye your members as inſtruments of unrighteouſneſs unto ſin: | but yield yourſelves unto God, † as thoſe that are alive

as

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as thoſe that are riſen from amongſt the Heathen, dead in Treſpaſſes and Sins, to a new and Divine Life, ‖ and employ your Members in working Righteouſneſs, ‡ which is agreeable to the Will and Nature of God, and fitteth you for the Enjoyment of him in eternal Life.——[And let not the Sin in which you have heretofore been involved, or your natural Frailty, diſcourage you from complying with this Exhortation:] For, [if in good Earneſt you endeavour to mortify] Sin, [it] ſhall neither reign in your Hearts at preſent, nor ſubject you to Death hereafter: | For you are not brought under the weak and lifeleſs Diſpenſation of the Law, which condemns the Sinner, without any Relief or Hope; † but you are under a Diſpenſation of Grace, or Favour, which invites to Repentance, promiſes Pardon, furniſhes a plentiful Supply of preſent Help, and brings in the Hope of a future glorious Immortality to encourage Obedience. ——And can any one ſo far miſtake this happy Diſpenſation, as to make it a Reaſon for continuing in a ſinful Courſe? When nothing is more diſagreeable to the Nature and End of it. [The Grace of God is illuſtrious in taking off the Condemnation of Death, and in conferring upon us the moſt happy Privileges; not to make us ſecure in Sin, but to deliver us from the Servitude thereof. For, if we chooſe to continue ſtill under the Power of Sin, by leading wicked and ungodly Lives, notwithſtanding all the Riches of the Divine Grace, we ſhall periſh eternally.] ——You will eaſily conceive, that what governs our Hearts and Actions is our *Maſter*, and we are its *Slaves*; and the *Slave* muſt fare juſt as the *Maſter* is to whom he is ſold. | Therefore, if you addict yourſelves to Wickedneſs, SIN is your Maſter, and you have nothing to expect but *DEATH*. † On the contrary, if you tender your Service to the OBEDIENCE of the Goſpel you profeſs, that is your Maſter, and you are ſure of eternal *SALVATION*. ——And thankful ſhould you be to God, that you who once were the Slaves of SIN, are now removed into

alive from the dead; ‖ and your members as inſtruments of righteouſneſs ‡ unto God.

14 For ſin ſhall not have dominion over you: | for ye are not under the law, † but under grace.

15 What then? ſhall we ſin, becauſe we are not under the law, but under grace? By no means.

16 Know ye not, that to whom ye yield yourſelves ſervants to obey, his ſervants ye are to whom ye obey; whether of ſin unto death, † or of obedience unto righteouſneſs [*or* JUSTIFICATION.]

17 But God be thanked, that ye were the ſervants of ſin; | but ye have obeyed from the heart that mould of

of doctrine into which you were delivered.

18 Being then made free from ſin, | ye became the ſervants of righteouſneſs.

19 (I ſpeak after the manner of men, becauſe of the infirmity of your fleſh:) for as ye have yielded your members ſervants to uncleanneſs and to iniquity, unto iniquity; | even ſo NOW yield your members ſervants to righteouſneſs † unto holineſs.

20 For when ye were the ſervants of ſin, ye were free from righteouſneſs.

21 What fruit had ye THEN in thoſe things, whereof ye are NOW aſhamed? | For the end of thoſe things is death.

22 But NOW being made free from ſin, | and become ſervants to God, † ye have your fruit unto holineſs, ‖ and the end everlaſting life.

into the Service of an infinitely better Maſter, | by obeying, or receiving ſincerely, that Type, Mould or Stamp of Doctrine, under the Impreſſion of which you were put, when you took upon you the Profeſſion of Chriſtianity; ——When being ſet at Liberty from the Service of SIN, | ye were taken into the Service of RIGHTEOUSNESS, and *that* became your Maſter. —— (I make uſe of this Metaphor of a Slave's paſſing from one Maſter to another, well known to you *Romans*, the better to convey my Meaning to your Underſtandings, which are yet weak in theſe Matters, being more accuſtomed to carnal and earthly Things, than to thoſe which are ſpiritual.) For as you have formerly, in your *Heathen* State, like Slaves, waited and attended upon SIN, having your bodily Members in readineſs for *Uncleanneſs* and *Iniquity*, to be employed in all Manner of Iniquity: | So now, in your *Chriſtian* State, you ought to preſent the Service of your bodily Members to another Maſter, even to RIGHTEOUSNESS, † that you may attain the true Perfection and Glory of your Nature, by conſtantly applying and appropriating your Faculties to the Love and Practice of Sobriety, Honeſty and Godlineſs. ——[This was not your happy Condition before you embraced the Goſpel:] For when you were the Vaſſals of SIN, you were free from RIGHTEOUSNESS, you were not in the Service of that honourable Maſter. —— And pray, reflect ſeriouſly; while you were in the Service of SIN, what Fruit, what Comfort, what Improvement of your Minds in any real Excellency, had you from thoſe Works of Uncleanneſs, of which you are now juſtly aſhamed? | I ſay, what *preſent* Benefit did you reap? For, as to the future Conſequence of ſuch a Courſe of Life, I do aſſure you, and you are by the Goſpel taught to underſtand, that it is eternal Death. ——But *now* you have embraced the Goſpel, the Caſe is happily altered: *now* being manumiſs'd, or ſet free from the Slavery of *SIN*, | and having entered yourſelves into the Service of *GOD*, † the

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CHAP VII.

To the BELIEVING *JEWS.* Concerning Sanctification

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To the BELIEVING *JEWS*.

Concerning Sanctification. Law insufficient as subjecting to Death.

manner of irregular Deſires in all Mankind, where it hath Power, in ME, the *JEW*, it produced them under this ſingular Circumſtance, of having received a deſtructive Advantage and Force from the Commandment, or the Law threatening Death to the Tranſgreſſors of it. | For without the Law, threatening Sin with Death, † SIN had no ſuch deſtructive Force, or Advantage, againſt us. —— For before the Law of *Moſes* was given, we *Jews* were alive; we were not under the Condemnation of Death for our Sins; for the Law, ſubjecting the Tranſgreſſors to Death, was not then in being: | But, when the Commandment, with the Threatening annexed, was given to us, † then SIN *revived*; then Sin acquired a deſtructive Force, and became deadly to us. —— And thus the Law, which in its own Nature, is a Rule for obtaining Life, | in the Iſſue ſubjected us to Death. —— For obſerve well, SIN, being armed with a deſtructive Force from the Law, threatening Death to the Tranſgreſſors of it, | drew us *Jews* aſide into Diſobedience; † and ſo, by Virtue of the Law, ſubjected us to Death, without giving us any Hopes of being again reſtored to Life. —— Therefore; nothing I have ſaid, is intended to impeach the Sanctity of the Divine Law: The Law is in itſelf holy; and the Commandment is holy, juſt, and good. —— *JEW*. And yet you ſay, we were made ſubject to Death by the Commandment: Could that, which is ſo *good*, become deadly to us? | *APOS*. No. Take me right. It was not the Commandment itſelf which ſlew us, † but SIN: It was SIN which ſubjected us to Death, by the Law juſtly threatening Sin, with Death. ‖ Which Law was given us, that *SIN* might appear, might be ſet forth in its proper Colours, when we ſaw it ſubjected us to Death, by a Law perfectly holy, juſt, and good; ‡ that SIN, by the Commandment, or by the Law, might be repreſented, what it really is, an exceeding great and deadly Evil. —— For we are all agreed, that the Law is ſpiritual, requiring Actions pure

ment, wrought in me all manner of concupiſcence. | For without the law † ſin is dead.

9 For I was alive without the law once; | but when the commandment came, † ſin revived, and I died.

10 And the commandment, which *was ordained* to life, | I found *to be* unto death.

11 For ſin, having received force by the commandment, | deceived me, † and by it ſlew me.

12 Wherefore, the law is holy; and the commandment holy, and juſt, and good.

13 Was then that, which is good, made death unto me? | By no means. † But ſin: ‖ that ſin might appear, working death in me, by that which is good; ‡ that ſin might become exceeding ſinful, by the commandment.

14 For we know that the law is ſpiritual: | but I am carnal, ſold under ſin.

pure and rational, and quite oppoſite to thoſe, which our carnal Affections dictate; | But I, the Sinner, am carnal, under the Dominion of ſenſual Appetite, and the Habits of Sin; and, for that Reaſon, condemned by the Law, The Fault is not in the Law, but in the Sinner; as appears from hence, ——That the Sin which the Sinner commits, | is what he doth not allow with his Underſtanding and Reaſon: † For what his Reaſon approves and dictates, that he doth not: ‖ but what he hateth, what is abhorrent from his Reaſon, that he doeth, wickedly chooſing what his own Conſcience tells him is falſe and odious. ——Now, if a carnal Man doth thoſe Things, which are not the Choice of his own Reaſon, but the Dictates of his irregular Paſſions, | then his Reaſon giveth its Voice for the Law, and declares it is a true Rule of Life, that ought to be obſerved.——And further, I conclude, It is not I in the beſt Senſe, it is not a Man's Reaſon, ſeparately conſidered, that produces the wicked Action; | but it is his ſinful Propenſities, his indulged Paſſions and Appetites, † which have got the Poſſeſſion and Government of him. ——For we find by Experience, that in us, I mean our fleſhly Appetites, dwells no good *Thing*. Thoſe, undirected by the Mind, will never prompt us to any thing right, or true, or holy. | *For* notwithſtanding *to will is preſent*, is adjoined to a Man; notwithſtanding God hath endowed him with Faculties to diſtinguiſh between Good and Evil, and to approve and chooſe what is good; † yet, being under the Government of fleſhly Appetites, he is embarraſſed, and ſadly defective in practiſing, what he knows is good and right. ——For, in fact, what good Actions his Reaſon chooſes, | thoſe he, the Man in the Fleſh, doth not: † But on the contrary, he doth that Wickedneſs which his Reaſon diſapproves. ——Now, if he do what his Reaſon diſapproves, | it is not (as I ſaid before) I, the Man in the beſt Senſe, it is not his Reaſon, ſeparately conſidered,

To the BELIEVING *JEWS*. Concerning Sanctification.

Law inſufficient as ſubjecting to Death.

2. Law inſufficient for Sanctification as a Rule of Action.

15 For that which I do | I allow not: † for what I would, that do I not; ‖ but what I hate, that do I.

16 If then I do that which I would not, | I conſent unto the law, that it is good.

17 Now then it is no more I that do it, | but ſin † that dwelleth in me.

18 For I know, that in me, (that is, in my fleſh) dwelleth no good thing: | For to will is preſent with me, † but to perform that which is good, I find not.

19 For the good that I would, | I do not: † but the evil which I would not, that I do.

20 Now if I do that I would not, | it is no more I that

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Law insufficient as a Rule of Action.

ſidered, that produceth the wicked Action; † but the Prevalency of ſenſual Affection, ſettled and ruling in his Heart. —— So that certainly true it is, a Man may be in ſuch a State, that while his Reaſon approveth Obedience to the Law, | the doing of Evil will attend him, and his indulged Appetites will draw him into Diſobedience. —— For as to that *I*, which is the *inward Man*, the Mind or Reaſon, it is granted, *the Jew in the Fleſh* may eſteem the Law of God. ——But it is evident, there is in his fleſhly Appetites another *I*, another Principle of Action, | which fighteth againſt and conquers the Principle of Reaſon, † captivating and enſlaving him to the Principles of Wickedneſs, ‖ ſeated in the Luſts of the Fleſh. —— And now, what ſhall a Sinner do in this miſerable Situation? He is under the Power of ſuch Paſſions and Habits, as the Law declares to be ſinful, and which even his own Reaſon diſapproves, but is too weak to conquer; and being a *Jew*, under the Law, he ſtands condemned to Death for his wicked Compliances with them. | How ſhall ſuch a wretched, enſlaved, condemned *Jew* be delivered from the Dominion of ſinful Luſts, and the Curſe of the Law, which ſubjects him to Death? —— He is delivered, and obtains Salvation, not by any Strength or Favour the Law ſupplieth, but by the Grace, or Favour, of God, in our Lord *Jeſus Chriſt*, for which we are bound to be for ever thankful. | To conclude; the Sum of what I have advanced concerning the Power of Sin in the ſenſual Man, is this; † namely, That the ſame I, the ſame Perſon, in his inward Man, his Mind and rational Powers, may aſſent to, and approve the Law of God; ‖ and yet, notwithſtanding, by his fleſhly Appetites may be brought under Servitude to Sin. ——[Thus under the weak and lifeleſs Diſpenſation of the *Law*, the Sinner remains in a deplorable State without Help or Hope, inſlaved to Sin, and ſentenced to Death.]

that do it, † but ſin that dwells in me.

21 I find then a law, that, when I would do good, | evil is preſent with me.

22 For I delight in the law of God, after the INWARD MAN.

23 But I ſee another law in my MEMBERS, | warring againſt the law in my MIND, † and bringing me into captivity to the law of ſin, ‖ which is in my members.

24 O wretched man that I am! | who ſhall deliver me from the body of this death.

25 I thank God, through Jeſus Chriſt our Lord. | So then, † I the ſame *Perſon* with the mind ſerve the law of God; ‖ but with the fleſh the law of ſin.

CHAP VIII.

1 *There is* verily NOW no condemnation to them | which are in Chriſt Jeſus, † who walk not after the fleſh, ‖ but after the ſpirit.

But

But NOW, under the *Goſpel*, the moſt encouraging Hopes ſmile upon us, and we have the higheſt Aſſurance, that thoſe are quite diſcharged from the Penalty of the Law, and diſengaged from the Servitude of Sin, | who embrace the Faith of the Goſpel: † if ſo be they make that Faith a Principle of Obedience, and do not chooſe to live in Wickedneſs, according to the Inſtigation of fleſhly Appetite; ‖ but in Truth and Holineſs, according to the Dictates of the inward Man, or the rational Faculty. —— For the Diſpenſation of Grace, ſupplying ſpiritual Strength, and promiſing Eternal Life, | which is erected in *Chriſt Jeſus*, † is perfectly ſufficient to deliver a Sinner from the Slavery of Sin, as well as from the Penalty of Death. ——For whereas the Law could not deliver from the Dominion of Sin, and reſtore to a new Life of Holineſs, | becauſe it was weak, and all the perfect Rules of Action it preſcribed were rendered inffectual, † through the Prevalency of fleſhly Luſts; ‖ [I ſay, whereas the Law was defective in this grand Point,] God, by ſending his Son to live, as we do, in Fleſh, frail and liable to Sin; ‡ and by ſending him about the Affair of Sin, to ſanctify and redeem us from all Iniquity, * hath mercifully ſupplied the Defect of the Law, by a plentiful Proviſion of Means for deſtroying of Sin, for putting it to Death in our Fleſh, or for enabling us to get the Maſtery of our fleſhly Propenſities. —— That we might as fully attain to Sanctity of Life, and Salvation, as if we had never tranſgreſſed the Law. | But always remember, it is upon Suppoſition we ſincerely chooſe and endeavour to live, not according to the Inſtigation of fleſhly Appetite, † but according to the Dictates of the rational Faculty. [For upon no other Condition will the Advantages of the Goſpel be effectual to ſanctify and ſave us.] —— For they who are under the Government of ſenſual Appetite, | have their Thoughts, Affections and Choices, wholly turned to carnal and ſenſual Purſuits; [and while they chooſe to continue in that State, it is impoſſible

To the BELIEVING *JEWS*. Concerning Sanctification

II. GOSPEL ſufficient for Sanctification to thoſe who chooſe to be holy.

Nothing ſufficient to thoſe who chooſe to live in Senſuality.

2 For the law of the ſpirit of life, | in Chriſt Jeſus, † hath made me free from the law of ſin and death.

3 For what the law could not do, | in that it was weak † through the fleſh, ‖ God ſending his own ſon, in the likeneſs of ſinful fleſh, ‡ and for ſin, * condemned ſin in the fleſh:

4 That the righteouſneſs of the law might be fulfilled in us, | who walk not after the fleſh, † but after the ſpirit.

5 For they that are after the fleſh, | do mind the things of the fleſh: † but they that *are* after the ſpirit, ‖ the things of the ſpirit.

To the BELIEVING *JEWS.*

Concerning Sanctification.

Nothing ſufficient to thoſe who chooſe to live in Senſuality.

poſſible they ſhould attain unto Life:] † But they who endeavour to cultivate and improve their Minds, ‖ have their Thoughts and Deſires turned to the Things that are right, and true, and ſpiritual; [and ſuch only ſhall be enabled, by the Divine Favour, to attain true Sanctity, and eternal Salvation.] —— For the Minding of the Fleſh, or to have our Thoughts and Choices governed by fleſhly Appetite, | is, in its natural Tendency, the Way to Death and Deſtruction, under every Diſpenſation, *Goſpel* as well as *Law:* † But to have our Thoughts and Affections ſet upon thoſe Things, which relate to the Improvement of our ſpiritual Part, ‖ is the only true and natural Way to Life and Happineſs. —— The Minding of the Fleſh, I ſay, in its natural Tendency, is the Way to Death and Deſtruction; becauſe it ſets us in a State of Enmity and Oppoſition to God, the only Source of Life and Felicity: | For it is not obedient to the Rules of Sobriety, Righteouſneſs, and Godlineſs which he has given us; † nor indeed can it poſſibly be obedient to thoſe Rules, ſeeing it is the Contempt and Neglect of them. —— Hence it is certain, That they who are, and chooſe to continue, under the Government of ſenſual Appetite, | cannot be in a State pleaſing to God, or in a due Diſpoſition to receive Bleſſings from him, under any Diſpenſation whatſoever. —— But it is your great Happineſs, under the Goſpel Diſpenſation, that you enjoy the moſt powerful Means of being delivered from the Dominion of ſenſual Appetite, and of being brought under the Government of the rational and ſpiritual Life; | ſeeing God has ſent forth his Spirit, as a ſanctifying Principle, to act and govern in you. † And let me tell you, If any Man doth not diſpoſe himſelf to be animated by this Spirit, which is given us through Chriſt, and which actuated him, ‖ he doth not belong to Chriſt as his true Follower, and Subject, whatever he may profeſs. —— But if *Chriſt* be thus in you, if you are acted and governed by the Spirit of *Chriſt*, | your preſent happy

GOSPEL ſufficient for Sanctification and eternal Salvation.

6 For the minding of the fleſh, | *is* death: † but the minding of the ſpirit, ‖ *is* life and peace.

7 Becauſe the minding of the fleſh *is* enmity againſt God: | for it is not ſubject to the law of God, † neither indeed can be.

8 So then, they that are in the fleſh, | cannot pleaſe God.

9 But ye are not in the fleſh, but in the ſpirit, | ſeeing the ſpirit of God dwelleth in you. † But if any man have not the ſpirit of Chriſt, ‖ he is none of his.

10 But if Chriſt *be* in you, | the body *is* dead, with reſpect to ſin; † but the ſpirit

rit *is* life, with respect to righteousness.

happy State is this; the sinful Appetites and Affections of the Body are slain in you; and as it is your Duty, so you are supplied with Strength to keep them mortified. † On the other Hand, your spiritual Part is alive, is in a healthy, vigorous Condition, with respect to Righteousness, in which you are obliged to increase and abound, and are furnished with Means and Powers for that Purpose. [Thus with regard to your *present* State. —— And as to your *future* State,] If the Spirit of God, who raised Christ from the Dead, dwells in you as a living Principle of true Holiness, | you may rest assured, that he who raised Christ, the Captain of our Salvation, from the Dead, and exalted him to his own Right-hand, † will, at the last Day, restore to a glorious and immortal Life, even the meaner Part of your Constitution, even your corruptible Bodies, ‖ because you are sanctified by his Spirit, which now governs your Hearts. [These are Advantages you could never receive from the mere Law of *Moses*.]

To the BELIEVING *JEWS*. Concerning Sanctification. Gospel sufficient for Sanctification and eternal Salvation.

11 But if the spirit of him that raised up Jesus from the dead, dwell in you; | he that raised up Christ from the dead, † shall quicken even your mortal bodies, ‖ because of his spirit that dwelleth in you.

12 Therefore, | brethren, † we are debtors, not to the flesh, to live after the flesh.

¶ To conclude this Argument; the Drift of what I have said is this, | and I desire, my Brethren, that you would carefully attend to it; † *namely*, That we are not bound to the Flesh, to remain in Servitude to the Lusts thereof, either by the invincible Power of sensual Appetite, or through Despair of obtaining Pardon, and Eternal Life. —— For thus the Case stands, according to the Gospel Constitution; | If ye, though you are *beloved of God*, and *called to be Saints*, † do continue to live under the Government of fleshly Appetite, ‖ ye shall notwithstanding die the second Death; ye shall perish eternally, at the Day of Judgment: ‡ But, as God in *Christ* hath vouchsafed the effectual Assistance of his Spirit, if you are wise to improve that Advantage to the slaying of the Lusts and Deeds of the Flesh *, ye shall conquer them, and without fail obtain everlasting Life. ——[Ye shall certainly obtain everlasting Life,] because, those who are governed by the Spirit of God are undoubtedly the

To BELIEVING *JEWS* and *GENTILES*. Gospel sufficient for Sanctification and eternal Salvation.

13 For | if ye † live after the flesh, ‖ ye shall die: ‡ but if ye, through the spirit, do mortify the deeds of the body, * ye shall live.

14 For as many as are led by the spirit of God, they are the sons of God.

To believing *Jews* and *Gentiles.*

Gospel sufficient for Sanctification and eternal Salvation.

Gospel brings us to eternal Salvation.

Through a Course of Trials.

SONS OF GOD. —— For in your present State ye are not, like *SLAVES*, under rigorous Government, filled with dreadful Apprehensions of God, and the slavish Fear of Death and Wrath, as the *Jews* were under the *Mosaical* Dispensation; | but by the Gospel ye are inspired with such lively Hopes and Encouragements, as give you the Disposition of *SONS*, † and direct *us all* to regard God, and to apply ourselves to him, as a kind and merciful father. —— And the Spirit itself, which we have received in its miraculous Gifts, confirms the Testimony of our own Hearts and Consciences, that we are the Children of God. —— And if we are Children, it follows that we are Heirs; for the Relation of Children implies a Portion and Inheritance; | and being the Children of GOD, we may expect an Inheritance suitable to the Ability and Goodness of such a Father; yea, a Joint-Inheritance together with *Christ* himself, who is our Brother; || But upon this Condition, That like him we pay a dutiful Obedience and Submission to our Father's Will, in bearing patiently any Sufferings in the Cause of Righteousness; ‡ For then, and then only, shall we be glorified with *Christ*. —— [Which is no hard Condition:] For, according to the Knowledge I have of the Gospel, I account, | That any Difficulties we may undergo, in the Case of Truth, in this transitory Life, † bear no Proportion to that Glory, in which we shall shine in the Kingdom of Heaven. —— [And, though we must wait for this Glory in our present uneasy Situation, yet this is the wise Constitution of God, and, in some Measure, the Case of all the World, as well as of us.] For the ardent Expectation even of the whole Race of Mankind, considered in general, as God's Creatures, not as corrupt and wicked, earnestly desiring a better State than this, like a poor Prisoner, who often puts his Head out of the Window of his Goal, and looks for Relief, or longs to be inlarged into the Liberty and Enjoyment of Life. I say, the Longings even of all

15 For ye have not received the spirit of bondage again to fear: | but ye have received the spirit of adoption, † whereby we cry, Abba, *that is to say*, Father.

16 The spirit itself beareth witness with our spirit, that we are the children of God.

17 And if children, then heirs; | heirs of God, † and joint-heirs with Christ: || if so be that we suffer with *him*, ‡ that we may also be glorified together.

18 For I reckon, | that the sufferings of this present time, † *are* not worthy *to be compared* with the glory which shall be revealed in us.

19 For the earnest expectation of the creature | waiteth for the manifestation of the sons of God.

all Mankind for an Exemption from the Difficulties, and Calamities of this preſent World, | is an implicit Waiting for that happy State, which ſhall at the laſt Day be opened to the Sons of God. ——For Mankind, conſidered in general, as God's Creatures, not as corrupt and wicked, were made ſubject to Vanity, to Sufferings and Death, | not by any wilful Act, or Demerit of their own, † but by the Sentence of God, who was pleaſed to ſubject them to Sorrow, and Death; ‖ not irreverſibly; not as a final Condemnation, but under the Limitation and Proviſo of this Hope. —— That even all Mankind conſidered in general, as God's Creatures, not as corrupt and wicked, ſhall be delivered from the natural Corruption to which they are in Bondage, | and ſhall be enlarged into the glorious Liberty which belongs to thoſe who are the Sons of God; that is ſhall be made immortal and happy in the Enjoyment of God. —— I need not ſtand upon the Proof of this: For it is very obvious, | that the whole Race of Mankind are extremely ſenſible of the Miſery of this preſent Life, and have, from the Commencement of Mortality to this Day, all groaned under their Sorrows and Sufferings, † and been in Pain, like a Woman in Labour, longing to be delivered from her Burthen and Griefs. —— And not only is the Bulk of Mankind ſubject to many Sorrows, | but even we *Apoſtles*, who are of all Men moſt ſignally diſtinguiſhed by the Pledges of God's Love, the moſt eminent ſpiritual Gifts and miraculous Powers, † even we ourſelves are not exempted from Sufferings: But it is the good Pleaſure of God, that we, as well as other Men, ſhould remain under the Preſſures of Life; and therefore we, as well as they, are yet in a State of Expectation, and groan under various heavy Burthens, ‖ waiting for the Adoption, the great Period, when we ſhall be inveſted in the Privileges of the Sons of God, and have our Bodies redeemed, and quite exempted from Corruption, being raiſed again to Life,

To BELIEVING *JEWS* and *GENTILES*.

Goſpel brings us to eternal Salvation through a Courſe of Trials.

20 For the creature was made ſubject unto vanity, | not wilfully, † but through him who has ſubjected *the ſame* ‖ in hope.

21 That the creature itſelf ſhall be delivered from the bondage of corruption, | into the glorious liberty of the ſons of God.

22 For we know | that the whole creation groaneth, † and travaileth in pain together until now:

23 And not only *they*, | but ourſelves alſo, which have the firſt-fruits of the ſpirit, † even we ourſelves groan within ourſelves, ‖ waiting for the adoption, *that is to ſay*, the redemption of our body.

To BELIEVING *JEWS* and *GENTILES.*

never to die any more. —— For we are brought to this Salvation through a Courſe of Hope; | but were we to enjoy the promiſed Happineſs in this preſent World, then it could not be the Object of Hope; † for how can a Man hope for what he has already in Poſſeſſion? ——But if, according to the Divine Conſtitution, we are to hope for a future Redemption, | the very Act of Hope implieth, that we ought to wait for it with Patience, remaining true to our Duty and the Service of God, under all Difficulties, till we receive the Recompence of Reward. —— And conformably to this Conſtitution, | God has ſent his Spirit to aſſiſt our Infirmities, and lend us a helping Hand under Affliction and Perſecution; particularly as a Spirit of Supplication. † For we, in our Weakneſs, conſider not what is moſt fit for us to aſk of God; but are apt paſſionately to deſire an immediate Exemption from preſent Calamities, regardleſs of the high Deſigns of his Wiſdom, and the important Ends of our Trials. ‖ But it is our great Privilege and Happineſs, that the very Spirit of God manages this Affair for us, and qualifies the ſilent Deſires of our Hearts after a Releaſe from our diſtreſſed Condition; tempering and moderating them with patient Submiſſion to the Will of God. ——And he who ſearcheth the Hearts of Men, and ſeeth all their ſecret Motions, | knoweth perfectly well, and is pleaſed with, that Temper and Frame of Mind, which is agreeable to the Senſe of the Spirit: † For the Spirit interpoſeth for the Aſſiſtance and Direction of perſecuted Chriſtians, ‖ by inſpiring ſuch Diſpoſitions as are perfectly agreeable to the Will of God, and acceptable to him. [Whence we may aſſure ourſelves, we are not, under Afflictions, in a State of Deſtitution, or the Objects of the Divine Diſpleaſure; but under the happy influences of his Spirit, and the Smiles of his Favour.] —— Further: we are inſtructed by the Goſpel to believe, | That all Things, even Sorrows and Sufferings, ſhall have a happy Concurrence to produce the ſpiritual Welfare and everlaſting Felicity † of thoſe

Goſpel brings us to eternal Salvation through a Courſe of Trials.

Spirit aſſiſts under Trials and Sufferngs.

Our being invited proves our Trials are intended to promote our eternal Salvation.

24 For we are ſaved by hope: | but hope that is ſeen is not hope: † for what a man ſeeth, why doth he yet hope for?

25 But, if we hope for that we ſee not, | *then* do we with patience wait for it.

26 Agreeably to this | the ſpirit alſo helpeth our infirmities: † for we know not what we ſhould pray for as we ought: ‖ but the ſpirit itſelf maketh interceſſion for us with groanings which cannot be uttered [*or, manages for us in our ſilent groanings.*]

27 And he that ſearcheth the hearts, | knoweth what is the mind of the ſpirit: † becauſe he maketh interceſſion for the ſaints ‖ according to *the will* of God.

28 And we know | that all things work together for good, † to them that love God,

God, ‖ to them who are the invited ‡ according to *his* purpoſe.

those who love God, and truly desire to be accepted of him; ‖ of which we Christians have a special Proof, in that God has invited us into his peculiar Church and Kingdom, and made us welcome to all the Blessings thereof, ‡ according to his original Purpose declared to *Abraham*. ——For [thus the Affair stands in the Divine Purpose, and thus the everlasting Happiness of those that love God is connected with it; namely,] | whom God did foreknow, with an Intention to make them his peculiar Church and People, † he determined should be conformed to the Image of his Son, in the Glories of the future State; that he, the Son of God, might have many Brethren, and be the First-born, the Chief and Head, amongst them. [This is the *Foundation*, and this is the *Finishing* of the wonderful Scheme. The *Foundation* is the free Purpose of God's Grace, the *Finishing* is our Conformity in Glory to the Son of God, *(Ver.* 17.*)* The intermediate Steps, which connect the *Foundation* and the *Finishing*, are as follows;] ——Those whom God did pre-ordain to be his People, upon this grand Scheme and View of having them conformed to the glorious Image of his Son, | he purposed to invite into his Kingdom, by the Preaching of the Gospel: And whom he purposed to invite into his Kingdom, ‖ he purposed to justify, by pardoning their Sins, and giving them a Right to the Privileges of his Church, and the Promises of his Covenant: ‡ And whom he purposed thus to justify, upon their due Improvement of his Grace, * to them he purposed to give eternal Life and Glory. [Thus you see, how strongly our being *invited* to the Knowledge and Faith of the Gospel, upon Supposition of sincere Obedience to it, infers, according to the unalterable Scheme of the Divine Grace, our everlasting Salvation; and also, that all the Divine Dispensations are working towards this great End.] —— And what Reflections then ought we to make upon these Things? And what Effect should they have upon our Hearts? Certainly

To BELIEVING *JEWS* and *GENTILES*.

Our being invited proves our Trials are intended to promote our eternal Salvation.

29 For | whom he did foreknow, † he also did predestinate *to be* conformed to the image of his son, ‖ that he might be the first-born among many brethren.

30 Moreover whom he did predestinate, | them he also *called*, or *invited*; † and whom he *called*, *or* invited, ‖ them he also justified, ‡ and whom he justified, * them he also glorified.

31 What shall we then say to these things? | If God *be* for us, † who *can be* against us?

The Certainty of the eternal Salvation of those who love God.

To believing *Jews* and *Gentiles.*

The Certainty of the eternal Salvation of thoſe who love God.

tainly to make us ſtedfaſt, immoveable, always abounding in the Work of the Lord, notwithſtanding all the Sufferings and Perſecutions we may undergo. | For, if the eternal and almighty God hath purpoſed ſuch great Things concerning us, and will certainly execute the Deſigns of his Wiſdom and Goodneſs, † who can obſtruct our Happineſs, or work our Deſtruction? ——And that God will certainly make good all the great Deſigns of his Wiſdom and Grace, he hath given us the moſt infallible Pledge and Demonſtration, in giving his own Son for us. He with-held not from us the Perſon who was deareſt and moſt delightful to him; | but even delivered him up to Death for the common Benefit of all Men, *Gentiles* as well as *Jews*; † and may we not then aſſuredly conclude, that, with ſuch an ineſtimable Gift, he will moſt readily conſtantly, and plentifully communicate all preſent Supplies, Succour and Comfort, and all the Glory of the future World? For any other Bleſſing he can beſtow, muſt, in his Account, be of leſs Value than his own SON, whom he hath already given. —— And who ſhall enter any Action, Suit, or Accuſation againſt thoſe, whom God hath choſen to be his peculiar Church and People? | God, the Sovereign Lord, has granted them the Remiſſion of Sins, and an Intereſt in the Bleſſings of his Covenant. And what Creature can offer any Thing in Bar of the free Donation of his Favours? —— Who in the whole Univerſe of Beings ſhall ſit in Judgment, and paſs Sentence upon them according to the Law, condemning them to Death? | *Chriſt*, the Son of God, who will be our Judge, hath died for us, to redeem us from Death, the Curſe of the Law. † Or rather, *Chriſt* is riſen from the Dead, to aſſure us of our Reſurrection, as the Firſt-fruits of them that ſleep; || and is even ſet down at God's Right-hand, in a State of great Power, as our Head and Fore-runner; ‡ where he manageth all the Affairs of our Salvation, which, conſequently,

32 He that ſpared not his own ſon, | but delivered him up for us all, † how ſhall he not with him alſo freely give us all things?

33 Who ſhall lay any thing to the charge of God's elect? | *It is* God that juſtifieth.

34 Who is he that condemneth? | *It is* Chriſt that died, † *yea* rather, that is riſen again, || who is even at the right-hand of God; ‡ who alſo maketh interceſſion for us.

To BELIEVING *JEWS* and *GENTILES.*

Thoſe who love God, ſhall perſevere and conquer all Difficulties in the Way to Salvation.

ly, muſt be ſafe, and cannot poſſibly miſcarry in Hands ſo able, ſo faithful, and friendly. —— And while we endeavour ſincerely to cleave unto him in Faith, Purity, and Obedience, who? what ſhall be able to ſhake our Minds, pervert our Integrity, or render us the Objects of his Diſpleaſure? | Shall any of thoſe frightful Things, Tribulation, Diſtreſs, Perſecution, Famine, Nakedneſs, Peril, Sword? —— Such grievous Things indeed we ſuffer; and what the Pſalmiſt ſaid of old is now true of us perſecuted Chriſtians; | *For thy ſake we are killed all the day long, we are accounted as ſheep for the ſlaughter.* ——But, while we ſuffer for Righteouſneſs-ſake, ſhall theſe Things be able to overpower and pervert our Minds? So far from that, that, in fact, we find ourſelves greatly ſuperior to them, | through his Grace and powerful Aſſiſtance, who hath loved us, and will never ſuffer us to want the richeſt Supplies of ſpiritual Strength, and Comfort in all our Conflicts. ——And from the Grace of God, the Love, Power and Agency of *Chriſt*, from our own Experience of the Succours we have already derived from him, we may gather this ſtedfaſt Perſuaſion, which is the Joy and Confidence of my Soul, | That neither the Terrors of Death, nor the Allurements of Life: † nor Angels, nor the Princes and Powers of this World; || nor any Thing preſent, nor any Thing future; —— Not the Height of Proſperity, nor the Depth of Miſery; | nor any other poſſible Cauſe or Power, † ſhall ſeduce the ſincere Chriſtian from the Life of Faith and Holineſs; or fruſtrate the Scheme of Love, || which God hath formed in the Goſpel, and committed to the Management of our Lord *Jeſus Chriſt*, till he hath brought us through all Temptations, Dangers, and Enemies, to everlaſting Peace and Happineſs.

35 Who ſhall ſeparate us from the love of Chriſt? | *ſhall* tribulation, or diſtreſs, or perſecution, or famine, or nakedneſs, or peril, or ſword?

36 As it is written, | For thy ſake we are killed all the Day long; we are accounted as ſheep for the ſlaughter.

37 Nay, in all theſe things we are more than conquerors, through him that loved us.

38 For I am perſuaded, | that neither death, nor life, † nor angels, nor principalities, nor powers, || nor things preſent, nor things to come,

39 Nor height, nor depth, | nor any other creature, † ſhall be able to ſeparate us from the love || of God which is in Chriſt Jeſus our Lord.

PART

PART III.

ELECTION of the *GENTILES* and REJECTION of the UNBELIEVING *JEWS* vindicated.

¶ [THUS I have explained and demonſtrated the *EXTENT, PRIVILEGES, OBLIGATIONS,* and *COMFORTS* of the Goſpel Diſpenſation. In *EXTENT* it reacheth to all Nations, whom God ſhall call, and who believe in his Son, *Jeſus Chriſt*; and therefore, of courſe, overthroweth the *Jewiſh* Peculiarity. Whence it follows; That all thoſe *Jews*, who do not embrace the Faith of the Goſpel, are caſt out of the Pale of the viſible Church; which will be the Caſe of the main Body of that Nation. This Doctrine enters into my Commiſſion, as Apoſtle of the *Gentiles*. But I am ſo far from inſiſting upon it, out of any Ill-will to my Countrymen, that] I ſolemnly declare, in the Sincerity of my Heart, as becomes a Chriſtian, | without the leaſt Fiction or Diſſimulation, † (and herein I have the Teſtimony of my own Conſcience, enlightened and directed by the Spirit of God.) —— That I am ſo far from taking Pleaſure in the Rejection of the *Jewiſh Nation*; that, contrariwiſe, it gives me continual Pain and Uneaſineſs to think of it. —— Inſomuch, that as *Moſes* formerly, (when God propoſed to cut them off, and in their ſtead to make of him a great Nation, *Exod.* xxxii. 10. begged that he himſelf might rather die, than the Children of *Iſrael* be deſtroyed, *Ver.* 32. So I could even wiſh that the Excluſion from the viſible Church, which will happen to the *Jewiſh* Nation, might fall to my own Share, if thereby they might be kept in it. | And to this I am inclined by natural Affection; for the *Jews* are my dear Brethren and Kindred; [and it toucheth me very ſenſibly, that they ſhould, through Unbelief, reject ſuch a glorious Scheme of Salvation, ſuch noble Advantages for Purity, Comfort, and heavenly Joy, and be reduced to the Condition of thoſe Nations, who are Strangers to the Diſ-

CHAP. IX.

1 I Say the truth in Chriſt, | I lie not, † my conſcience alſo bearing me witneſs in the holy ſpirit,

2 That I have great heavineſs, and continual ſorrow in my heart.

3 For I could wiſh that myſelf were accurſed from Chriſt, | for my brethren, my kinſmen according to the fleſh:

ELECTION of *GENTILES* and REJECTION of *JEWS* vindicated.

I.

coveries of the Love of God in *Chriſt Jeſus*, and deſtitute of the Divine Principles they are intended to inſpire.] —— Eſpecially conſidering the high Honours and Privileges they have long enjoyed, as they are *Iſraelites*, the People whom God particularly ſeparated unto himſelf, for his Glory and Praiſe; | dignified with the Character of the Sons and Firſt-born of God, (*Exod.* iv. 22. *Jer.* xxxi. 9. *Hoſ.* xi. 1.) † among whom God appeared in a viſible Glory; || who were under the Covenants made with *Abraham*, both that which relates to the ſpiritual Seed, and that which was peculiar to his natural Deſcendants, afterwards renewed by *Moſes*; ‡ who were favoured with Divine Revelation, the written Law; * and the Rules of Religious Worſhip; † the Promiſe of the Land of *Canaan*, and the Bleſſings of the Kingdom of the *Meſſiah*; —— Who are the Poſterity of thoſe worthy and excellent Perſons, *Abraham*, *Iſaac*, and *Jacob*; | and of whom, as to his fleſhly Extraction, the *Meſſiah* came, the Son of God, † who, being by the Father conſtituted Head over all Things, is for that Reaſon, to be honoured as God, and his Praiſes to be celebrated for ever; to which I heartily aſſent, and ſay *Amen*. [Now, would it not move any Man's Compaſſion, and muſt it not, in particular, be a Grief to me, that a People ſo highly honoured and privileged, a People that are my own Fleſh and Blood, ſhould, through their own Blindneſs and Infidelity, fall from theſe Advantages, and ſink to a Level with the Nations that lie out of the Church, and are Strangers to the Commonwealth of *Iſrael?*] —— But [it may be objected, as *Chap.* iii. 3. Is not God in Faithfulneſs bound to continue the Nation of the *Jews* his peculiar Church and People, notwithſtanding the Infidelity of the greateſt Part of them? If they are reduced to a Level with the Nations that lie out of the Church, and excluded from the Commonwealth, to which they once belonged, will it not follow; That God hath failed in the Performance

II.

4 Who are Iſraelites; | to whom *pertaineth* the adoption, † and the glory, || and the covenants, ‡ and the giving of the law, * and the ſervice *of God*, † and the promiſes;

5 Whoſe *are* the fathers, | and of whom as concerning the fleſh Chriſt came, † who is over all, God bleſſed for ever. Amen.

6 Not as though the word of God had taken none effect. | For they *are* not all Iſrael which are of Iſrael.

ELECTION of *GENTILES* and REJECTION of *JEWS* vindicated.

formance of his Promiſe to *Abraham*, Gen. xvii. 7, 8. *I will eſtabliſh my Covenant between me and thee, and thy Seed after thee, — for an everlaſting Covenant; to be a God unto thee, and to thy Seed after thee.* I anſwer; That] this melancholy Diſpenſation is no way inconſiſtent with the Veracity of the Divine Promiſe.] For let it be carefully obſerved; That even the whole Body of natural-born *Jews* are not the whole of the *Iſrael* of God comprehended in the Promiſe. [*Abraham* is the Father of *many* Nations; and his Seed, is not only that which is of the Law, but that alſo which is of the Faith of *Abraham*, Chap. iv. 16, 17.] —— Neither can they conclude, becauſe they are the natural Deſcendants of *Abraham*, | therefore they are all of them, without Exception, the Children, in whom the Promiſe is to be fulfilled. † [The Promiſe is not confined to natural Deſcent, but may be accompliſhed in any Part of *Abraham*'s Seed, as God, in his ſovereign Wiſdom, ſhall chooſe. For *Abraham* had ſeveral Sons, beſides *Iſaac* (Gen. xxv. 1, 2.) particularly *Iſhmael*, who was circumciſed before *Iſaac* was born; and in whom *Abraham* was deſirous the Promiſe might be fulfilled, (*Gen.* xvii. 18;) and in him God might have fulfilled the Promiſe, had he ſo pleaſed; and yet he ſaid to *Abraham*, (Gen. xxi. 12.) not in *Iſhmael*,] but *in* Iſaac, *ſhall thy Seed be called.* —— Whence it appears; | That not the Children, who deſcend from *Abraham*'s Loins, nor thoſe who are circumciſed as he was, nor even thoſe whom he might expect and deſire, are therefore † the Church and People of God: ‖ but thoſe, who are made Children by the good Pleaſure and Promiſe of God, as *Iſaac* was, ‡ are alone to be accounted for the Seed, with whom the Covenant was eſtabliſhed. —— For this is evidently implied in the Word of Promiſe recorded *Gen.* xviii. 10; | *at this Time WILL I COME*, ſaith *GOD*, and exert my Divine Power, † *and Sarah*, though fourſcore and ten Years of Age, *ſhall have a Son.* [Which ſhews, that it is the ſovereign *Will and Act* of God alone, which ſingles

7 Neither becauſe they are the ſeed of Abraham, | *are they* all children: † but in Iſaac ſhall thy ſeed be called.

8 That is, | they which are the children of the fleſh, theſe *are* not † the children of God: ‖ but the children of the promiſe ‡ they are counted for the ſeed.

9 For this *is* the word of promiſe, | *at* this time will I come, † and Sarah ſhall have a ſon.

ELECTION of *GENTILES* and REJECTION of *JEWS* vindicated.

singles out, and conſtitutes the peculiar Seed that was to inherit the Promiſe made to *Abraham*. ——You may reply; *Iſhmael* was rejected, not by the ſovereign Will of God, but becauſe he was the Son of the Bond-woman, and therefore unworthy to be the peculiar Seed.] But obſerve; This was not the only Limitation of the Seed of *Abraham*, with regard to inheriting the Promiſe; | For when *Rebecca* was with Child by that one Perſon of *Abraham*'s Iſſue, to whom the Promiſe was made, † namely, our Father *Iſaac*, ſhe went to enquire of the Lord, (*Gen.* xxv. 22, 23.) ——*And the Lord ſaid unto her*, | *Two Nations are in thy Womb, and two Manner of People ſhall be ſeparated from thy Bowels; and the one People ſhall be ſtronger than the other People; and the Elder ſhall ſerve the Younger*; That is, the Poſterity of the Younger ſhall be a Nation much more proſperous and happy, than the Poſterity of the Elder. ——Which is exactly agreeable to what the Spirit of God ſpeaks by the Prophet *Malachi*, Chap. i. 2, 3, | *Was not Eſau Jacob's Brother? ſaith the Lord; yet I loved*, preferred *Jacob*, and beſtowed peculiar Favours and Bleſſings upon his Poſterity, making them *a ſpecial People unto myſelf, above all the People that were upon the Face of the Earth*: † *But Eſau*, and his Poſterity *have I hated*; that is, comparatively, I have not been ſo liberal of my Favours to them, but *laid his Mountains and his Heritage waſte, for the Dragons of the Wilderneſs*. ——[And here you cannot aleledge, that the Birth-Right, with the Bleſſings annexed to it, were taken from *Eſau*, becauſe he was a profane Perſon, and deſpiſed, and ſold his Birth-Right; and conſequently, forfeited his Intereſt in the Promiſe to *Abraham*.] For, what the Lord ſaid to *Rebecca*, That the Nation, deſcended from the Elder Brother, ſhould be inferior to the Nation, deſcended from the Younger, was declared before the Children were born; | and therefore before they had done either Good to deſerve, or Evil to forfeit the Divine Favour. † Which plainly demonſtrates; That the Purpoſe and Intention of

10 And not only *this*, | but when Rebecca alſo had conceived by one, † *even* by our father Iſaac.

11 (For the *children* being not yet born, neither having done any good or evil, that the purpoſe of God according to election might ſtand, not of works, but of him that calleth.) *

12 It was ſaid unto her, | the elder ſhall ſerve the younger.

13 As it is written; | Jacob have I loved, † but Eſau have I hated.

[11 *For* the children *being not yet born*, | *neither having done any good or evil*, † *that the purpoſe of God according to election might ſtand*, ‖ *not of works*, ‡ *but of him that calleth.*]

* This Verſe is not paraphraſed here, but below, after *Verſe* 13.

ELECTION of *GENTILES* and REJECTION of *JEWS* vindicated.

God, according to his own free Choice, is the only Rule and Standard of beſtowing National Bleſſings, in the Caſe I am now ſpeaking of; ‖ not any Works, or Merits on the Part of Man, ‡ but the pure good Pleaſure of him, who calls any Race of Men to be his Church and peculiar People, and allows them what ſpecial Privileges he thinks fit; [and who, therefore, might have called *Eſau*, and have made his Poſterity the People of God, inſtead of *Jacob* and the *Jews*.

III. ——Theſe Things are clear from certain and confeſſed Facts, and may eaſily be applied to the Point in Hand, the Rejection of the *Jews* and the Calling of the *Gentiles*.] *And* now what Reflections ſhall we make upon this Method of Procedure? | Shall we ſuggeſt; That God's beſtowing religious Privileges in this unequal Manner upon thoſe, who otherwiſe are in equal Circumſtances, is inconſiſtent with Equity and Juſtice? † By no Means. ——[I gave a general Anſwer to this Objection, *Chap.* iii. 6, which I now confirm by the Words, of] God himſelf to *Moſes*, Exod. xxxiii. 19. | [after he had declared he would ſpare the *Jews* of old, and continue them in the Relation of his peculiar People, when they had deſerved to have been cut off for their Idolatry;] *I will*, ſaith he, *make all my Goodneſs paſs before thee, and will proclaim the Name of the Lord before thee, and will have Mercy on whom I will have Mercy, and will have Compaſſion on whom I will have Compaſſion.* As if he had ſaid; "I "will make ſuch a Diſplay of my Perfections, "as ſhall convince you I am of a kind and bene-"ficent Nature. But know, that I am a Debtor "to none of my Creatures. My Benefits and "Bleſſings are merely from my own Good-will; "nor can any People, much leſs a rebellious "People, challenge them as their Due in Juſtice "or Equity. And therefore I now ſpare the "*Jews*, not becauſe either you, who intercede "for them, or they themſelves, have any Claim "upon my Favour: but of my own free and "ſovereign Grace, I chooſe to ſhew them Mer-

"cy

14 What ſhall we ſay then? | *Is there* unrighteouſneſs with God? † By no means.

15 For he ſaith to Moſes, | I will have mercy on whom I will have mercy, and I will have compaſſion on whom I will have compaſſion.

16 So then | *it is* not of him that willeth, nor of him that runneth, † but of God that ſheweth mercy.

" cy and Compaſſion." ——I conclude therefore, from theſe ſeveral Inſtances, | That the making or continuing any Body of Men the peculiar People of God, is righteouſly determined, not by the Judgment, Hopes, or Wiſhes of Men †, but by the Will and Wiſdom of God alone. For *ABRAHAM* judged the Bleſſing ought, and deſired it might, be given to his eldeſt Son *Iſhmael*; and *ISAAC* alſo deſigned it for his Firſtborn *Eſau*; and *Eſau*, wiſhing and hoping it would be his, readily went a hunting for Veniſon, that he might receive it. But they were all fruſtrated, *Abraham* and *Iſaac* who *willed*, and *Eſau* who *ran*; for the Bleſſing of being a great Nation, and his peculiar People, God, of his mere good Pleaſure, originally intended firſt for *Iſaac*, and then for *Jacob* and his Poſterity, and to them it was given. And when, by their Apoſtacy, they had forfeited this Privilege, it was not *MOSES*'s Willing, nor any prior Obligation God was under, but his own ſovereign Mercy, which continued the Enjoyment of it. —— [For inſtead of ſhewing the *Iſraelites* Mercy, he might juſtly have ſuffered them to have gone on in Sin, till he ſhould have ſignalized his Wiſdom and Juſtice in their Deſtruction;] as appears from what God in Scripture declares, concerning his Dealings with *Pharaoh* and the *Egyptians*, Exod. ix. 15, 16, | *For now*, ſaith the Lord, *I ſtretched out my Hand* [in the Plague of Boils and Blains] *and I had ſmitten thee and thy People with the Peſtilence, and thou hadſt* [by this Plague] *been cut off from the Earth*, [as thy Cattle were with the Murrain.] *But in very deed, for this Cauſe I have raiſed thee up*, I have reſtored thee to Health, and preſerved thee alive, by removing the peſtilential Boils and Blains, † that by reſpiting thy Deſtruction to a longer Day, I may, in thy Inſtance, give conſpicuous Demonſtration of my great Power; ‖ and that, in thy final Overthrow, all Mankind may learn that I am God, the righteous Judge of all the Earth, the Avenger of

ELECTION of *GENTILES* and REJECTION of *JEWS* vindicated.

17 For the ſcripture ſaith unto Pharaoh, | even for this ſame purpoſe have I raiſed thee up, † that I might ſhew my power in thee, ‖ and that my name might be declared throughout all the earth.

ELECTION of *GENTILES* and REJECTION of *JEWS* vindicated.

Wickedneſs. ——I conclude therefore, upon this Argument; That God, according to his own Will and Wiſdom, in perfect Righteouſneſs, beſtows *Mercy*, that is to ſay, his Bleſſings, upon one Part of Mankind, [the *Jews* of old, and the *Gentiles* in the preſent Time,] | while he ſuffers another Part [the *Egyptians* of old, and the *Jews* in the preſent Time,] to go on in the Abuſe of his Goodneſs and Forbearance, hardening themſelves in Sin, till he brings upon them a moſt juſt and exemplary Puniſhment. ——Here I know the *Jew* will be ready to reply; | And why then is he diſpleaſed with thoſe, whom he ſuffers to go on in Infidelity, and Hardneſs of Heart; ſeeing this is the Appointment of his own Will, to diſplay the Glory of his Name? † In which Caſe, we are ſo far from oppoſing, that, in Fact, we are ſubſervient to his Will and Pleaſure. And what Conſiſtency is there, in puniſhing us, for accompliſhing his own Purpoſes?——Weak and ignorant Man! Dare you retort upon God, infinitely good and righteous? Reflect upon yourſelf; and tell me, after you have abuſed the Grace of God, and tranſgreſſed his Laws, will you cavil at his Diſpenſations? |God hath *made, created, formed* the *Jewiſh* Nation. And ſhall the Thing formed when it hath corrupted itſelf, pretend to correct the wiſe and gracious Author of its Being, and ſay, † Why have you conſtituted me in this Manner? You have done me Wrong, in giving me my Being, under ſuch or ſuch Conditions. Again;——Hath not God ſhewn, by the Parable of the Potter, *Jer.* xviii. 1, *&c.* | that he may juſtly diſpoſe of Nations, and of the *Jews* in particular, according as he, in his infinite Wiſdom, judgeth moſt right and fitting; even as the Potter hath a Right, out of the ſame Lump of Clay, to make one Veſſel to a more honourable, and another to a leſs honourable Uſe; as his own Skill and Thought directs him. [*For the Word came to Jeremiah, from the Lord, ſaying, Ariſe, Go down to the Potter's Houſe, and there I will cauſe thee to hear my Words. Then I went down to*

18 Therefore hath he mercy on whom he will, | and whom he will he hardeneth.

19 Thou wilt ſay then unto me, | Why doth he yet find fault? † For who hath reſiſted his will?

20 Nay, but, O man, who art thou that replieſt againſt God? | ſhall the thing formed ſay to him that formed it, † Why haſt thou made me thus?

21 Hath not the potter power over the clay, of the ſame lump, to make one veſſel unto honour and another unto diſhonour?

ELECTION of *GENTILES* and REJECTION of *JEWS* vindicated.

to the Potter's Houſe, and behold, he wrought a Work on the Wheels. And the Veſſel, that he made of Clay, was marred in the Hand of the Potter; ſo he made it again another Veſſel, as ſeemed good to the Potter to make it. Then the Word of the Lord came to me, ſaying, O Houſe of Iſrael, cannot I do with you, as this Potter? Saith the Lord, Behold, as the Clay is in the Potter's Hand, ſo are ye in my Hand, O Houſe of Iſrael. At what Inſtant I ſhall ſpeak concerning a Nation, and concerning a Kingdom, to pluck up, and to pull down, and to deſtroy it: if that Nation, againſt whom I have pronounced, turn from their Evil, I will repent of the Evil that I thought to do unto them. And at what Inſtant I ſhall ſpeak concerning a Nation,—to build and to plant it: if it do Evil in my Sight, that it obey not my Voice, then I will repent of the Good wherewith I ſaid I would benefit them.]

22 *What* if God, willing to ſhew *his* wrath, and to make his power known, | hath endured, with much long-ſuffering, the veſſels of wrath fitted for deſtruction:

——And ſeeing it is a righteous Thing with God thus to exalt, or pull down Nations and People, what have we to object, if he chooſeth the fitteſt Methods of accompliſhing more ſignally his own great and holy Deſigns? For Inſtance, in the Caſe of the *Jews*; What Wrong is it to them? Or how doth it extenuate their Guilt, if God, deſigning more ſignally to diſplay his vindictive Juſtice, and almighty Power, in overturning their Conſtitution, Nation, and Temple, that all might ſee, and be ſenſible; that Rebellion againſt him was the Cauſe of their dreadful Overthrow, | hath thought fit to forbear them with much Patience, even when they were proper Subjects of Puniſhment, and to reſpite the Deſtruction they had long deſerved; [as he did in the Caſe of *Pharaoh* and the *Egyptians*.] —— And what if he ſuſpended their Deſtruction, with this further View; That at laſt, in the Manner of their Fall, he might the more illuſtriouſly exhibit | the Riches of his glorious Goodneſs † on the Objects of his Favour, ‖ whom he has, before that Judgment be executed, already prepared for the Honour of being his Church and People, inſtead of the

23 And that he might make known | the riches of his glory † on the veſſels of mercy, ‖ which he hath before prepared unto glory?

Jewiſh

ELECTION of *GENTILES* and REJECTION of *JEWS* vindicated.

Jewiſh Nation? ——By theſe Objects of his Favour I mean all us *Chriſtians*, | whom he hath invited to the Faith and Privileges of the Goſpel, † not only from amongſt the *Jews*, but alſo from amongſt the *Gentiles*. ——For that he intended to make the *Gentiles* his People, he hath declared in *Hoſea*, the ſecond Chapter, the twenty-third Verſe; | *I will have Mercy on her that had not obtained Mercy, and I will ſay to them which were not my People, Thou art my People.* ——Again; Hoſea, the third Chapter, and the tenth Verſe; *And it ſhall come to paſs, that, in the Place where it was ſaid unto them, Ye are not my People, there it ſhall be ſaid unto them, "Ye are "the Sons of the living God."* ——And, that but a ſmall Part of the *Jews* ſhall now be taken into the Church, is agreeable to former Diſpenſations; For the Prophet *Iſaiah* expreſly declareth concerning the *Iſraelites*, Chap. x. 22, 23, | *Though the Number of the Children of Iſrael be as the Sand of the Sea*, only *a Remnant of them ſhall be ſaved*: ——*The Conſumption decreed ſhall overflow in Righteouſneſs. For the Lord God of Hoſts ſhall make a Conſumption, even determined in the Midſt of all the Land.*——The ſame thing, in Effect, *Iſaiah* had ſaid before, upon another Occaſion, *Chap.* i. 9. | Had not God, who commands and overrules all the Powers in Heaven and Earth, † in Mercy preſerved a very ſmall Remnant, to keep up the Name and Being of the Nation, ‖ it had been quite cut off and extinct, as *Sodom* and *Gomorrah* were. [Which Quotations ſhew, That it is no new Thing with God, to abandon the greateſt Part of the *Jewiſh* Nation, when corrupt, and to confine his Favour and Bleſſing to a righteous, believing Few.]

[THUS I have vindicated the Rejection of the *Jews*, and the Calling of the *Gentiles*, with Regard to the Divine Veracity and Juſtice. Now let us turn our Thoughts to the true Reaſon and State of the Affair, conſidered in itſelf.] And in the firſt Place; What juſt Notion ought we to have

24 Even us | whom he hath called, † not of the Jews only, but alſo of the Gentiles.

25 As he ſaith alſo in Oſee, | I will call them my people, which were not my people; and her beloved, which was not beloved.

26 And it ſhall come to paſs, *that* in the place where it was ſaid unto them, ye *are* not my people; there ſhall they be called, the children of the living God.

27 Eſaias alſo crieth concerning Iſrael, | though the number of the children of Iſrael be as the ſand of the ſea, a remnant ſhall be ſaved.

28 For he will finiſh the work, and cut *it* ſhort in righteouſneſs: becauſe a ſhort work will the Lord make in the earth.

29 And as Eſaias ſaid before, | except the Lord of armies had † left us a ſeed, [Heb. *a very ſmall remnant*] ‖ we had been as Sodoma, and been made like unto Gomorrha.

30 What ſhall we ſay then? | That the Gentiles, who followed not after righteouſneſs [*or* JUSTIFICATION] † have attained to JUSTIFICATION, ‖ *even* the JUSTIFICATION which is of faith.

have of the Calling of the *Gentiles*, and the Rejection of the *Jews*? | I anſwer; The true Notion of calling, or inviting the *Gentiles*, is this: Whereas they had no Apprehenſions of being inſtated in the Privileges of God's peculiar Kingdom, and conſequently, uſed no Endeavours to obtain that Bleſſing; † yet notwithſtanding they have now attained to Juſtification, to the Remiſſion of Sins, and the Privileges of God's People; || not on Account of their prior Worthineſs and Obedience, but purely by the Grace and Mercy of God, received by Faith on their Part. [And ſo, by embracing the Scheme of Life, publiſhed in the Goſpel, they are adopted into the Family and Church of God. Thus the *Gentiles* are called or invited.] —— *But* the *Jews*, who have hitherto been the People of God, | though they have been induſtrious in obſerving a Rule, by which they ſuppoſed they ſhould ſecure the Bleſſings of God's peculiar Kingdom, † yet have not come up to the true and only Rule, by which thoſe Bleſſings can be ſecured. [Thus they have diſtanced, and caſt themſelves out of the Church.]

ELECTION of *GENTILES* and REJECTION of *JEWS* vindicated.

31 But Iſrael, | which followed after the law of JUSTIFICATION, † hath not attained to the law of JUSTIFICATION.

—— And where lieth their Miſtake? | Their Miſtake lieth in this; That they attend not to the *Abrahamic* Covenant, which ſtands upon the extenſive Principles of Grace and Faith: † But turn all their Regards to the Law of *Moſes*. They imagine, that Obedience to that Law gives a Right to the Bleſſings of the *Meſſiah*'s Kingdom; || But finding the Goſpel ſetteth our ſpecial Intereſt in God, and the Privileges of his Church upon a different Foot, they are offended, and refuſe to come into it. Thus *Chriſt*, the *Meſſiah*, is become a Stone of Stumbling to them. —— And thus what is written in the Prophecy of *Iſaiah* is verified in their Caſe (*Iſa.* viii. 14.—xxviii. 16,) | *Behold, I lay in Sion*, &c. that is, I will raiſe up a Perſon of great Importance among the *Jews*, againſt whom they may be ſo far prejudiced, by miſtaking the Manner and Deſign of his Coming and Miniſtry, as to ſtumble and fall from the Privileges of God's peculiar People: † But every one,

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32 Wherefore? | becauſe *they ſeek it*, not by faith, † but as it were by the works of the law: || for they have ſtumbled at that ſtumbling-ſtone.

33 As it is written, | Behold, I lay in Sion a ſtumbling-ſtone, and rock of offence: † and whoſoever believeth on him, ſhall not be aſhamed.

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one who rightly apprehends the Nature of his Miſſion, and receiveth his Doctrine, ſhall find him a real and compleat Saviour. ——But I deſire, Chriſtian Brethren, you would take Notice, that I point at this great Miſtake of the *Jews*, concerning the End of their Law, in Reference to the *Meſſiah*'s Kingdom, not to expoſe their Weakneſs, or inſult their Unhappineſs; but with a cordial Deſire, and fervent Prayer to God, | that they may ſee their Error, embrace the Goſpel-Salvation, and continue in the Church and Covenant of God. ——For I can teſtify, from my own Knowledge and Experience, | that their Zeal in religious Matters is very great. † But alas! it is a Zeal not enlightened, or directed by right Knowledge. ——For as I have ſaid, being ignorant of the Salvation which is provided for Mankind by the Mercy and Wiſdom of God, | and endeavouring to maintain that Salvation, which they themſelves have imagined, and which ſerveth none but themſelves, or ſuch as come into their Peculiarity, † they refuſe to accept the true and only Way of Salvation, which God hath prepared. ——Thus far indeed they think juſtly, That the End and Deſign of the Law is to introduce the Kingdom and Diſpenſation of *Chriſt*, the *Meſſiah*; | not, as they ſuppoſe, to procure the Bleſſings of his Kingdom by the Obſervance of the Law; but *Chriſt* is the End of the Law, as the Law leads, and obliges us to fly to that Way of Life and Salvation, which is open and free to *ALL*, that believe in the Power and Mercy of God. ——For the Way of gaining a Title to Life and Salvation by the Law, as *Moſes* deſcribeth it, | is perfect, ſinleſs Obedience: [A Way, in which no People in the World, not the *Jews* themſelves, can hope to procure the Bleſſings of the Kingdom of the *Meſſiah*.]——But the Way of Salvation, which is by Faith in the Mercy and Power of God, | runs in a quite different Strain. † It forbids the Suppoſition of procuring the Grace of Redemption by any Works of Righteouſneſs we can do. For, in order to our Redemption,

CHAP X.

1 BRethren, my heart's deſire and prayer to God for Iſrael is, | that they might be ſaved.

2 For I bear them record, | that they have a zeal of God, † but not according to knowledge.

3 For being ignorant of God's righteouſneſs [*or* JUSTIFICATION,] | and going about to eſtabliſh their own JUSTIFICATION, † they have not ſubmitted themſelves to the JUSTIFICATION of God.

4 For Chriſt *is* the end of the law, | for JUSTIFICATION to every one that believeth.

5 For Moſes deſcribeth the JUSTIFICATION of the law, | That the man who doth thoſe things, ſhall live by them.

6, 7 But the JUSTIFICATION, which is of faith, | ſpeaketh on this wiſe; † ſay not in thy heart, "Who ſhall aſcend "into heaven? (*that is*, "to bring Chriſt down "*from*

" *from above)* — Or, who " ſhall deſcend into the " deep? (that is, to bring " up Chriſt again from the " dead.)"

demption, *Chriſt* was firſt to come down from Heaven and to be raiſed from the Dead, after he was crucified, otherwiſe he could be no Saviour to us. And what Man, through the Perfection of his Obedience to the Law, could acquire either Power or Intereſt enough, to bring *Chriſt* down from the heavenly Manſions to this Earth; or to looſe the Bands of Death, reſtore him again to Life, and exalt him to God's Right-hand, to be the Author and Captain of our Salvation? Such mighty Effects are not to be accompliſhed by our Works. And therefore, the Way of Salvation by Faith very rightly teacheth us to diſclaim ſuch vain, impracticable Schemes. —— On the contrary, it teaches us, That the Mercy and Kindneſs of God our Saviour hath cleared all Difficulties on his Part, and reduced the Affair to the loweſt and eaſieſt Conditions on ours, by leaving nothing for us to do, but what may be performed by our own Heart and Mouth. | I mean that Faith, which I preach among the *Gentiles*. —— Which is plainly no more than this; That if any one openly profeſſeth, That *Jeſus* is the *Meſſiah* or Saviour, | and believeth in his Heart that God hath raiſed him from the Dead, and made him Head over all Things, † ſuch Faith and Profeſſion, if he continues rightly therein, will bring him unto eternal Life. ——[And though the plain, ſimple Principles of Faith and Profeſſion may ſeem low and deſpicable to the *Jew*, puffed up with his Relation to *Abraham*, the pompous Worſhip of his Temple, his Sacrifices and Ceremonial Obſervations, and all the Badges of Diſtinction, by which he ſtands, as he imagines, exalted in the Divine Favour above all People; yet I tell you, the plain, ſimple Principles of Faith and Profeſſion will *effect* more, than all the pompous Relations, Rites, and Pretenſions of the *Jew*.] For although Faith is but a Principle in the Heart, yet by believing in the Heart, a Man attains to the Remiſſion of Sins, and all the preſent Privileges of the Goſpel-Covenant. | And though Pro-

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8 But what ſaith it? The word is nigh thee, *even* in thy mouth, and in thy heart: | that is, the word of faith which we preach.

9 That if thou ſhalt confeſs with thy mouth the Lord Jeſus, | and ſhalt believe in thine heart, that God hath raiſed him from the dead, † thou ſhalt be ſaved.

10 For with the heart man believeth unto JUSTIFICATION, | and with the mouth confeſſion is made unto ſalvation.

 feſſion

Concerning the MISTAKES of the UNBELIEVING *JEWS.*

ſeſſion and Practice, according to that Principle, is no more than doing plain Duty, as Occaſion requires, and makes no great Shew in the Eye of the World; yet, through the Grace of God in *Chriſt*, it is the ſure and infallible Way of obtaining Salvation. And theſe, Faith and Practice, are alone ſufficient for theſe great and higheſt Ends. —— For it is expreſsly declared by the Spirit of God, in the Place I have juſt now quoted out of *Iſaiah*, | *namely*, "Whoſoever BELIEV-"ETH on him ſhall not be diſappointed, but "ſhall certainly obtain Salvation." ——And obſerve, here is no Difference put between *Jew* and *Gentile*; the Expreſſion is general and unlimited; "WHOSOEVER believeth in him:" | and ſo in Truth it ought to be. For God, who is equally the Creator, Proprietor, and Governour of all Mankind, is not more favourable to one Man, becauſe he is a *Jew*, nor leſs merciful to another, merely becauſe he is a *Gentile*; but is bountiful and gracious to all, in all Nations, who worſhip and ſerve him. —— Which Extenſiveneſs of the Divine Grace is confirmed by the Prophet *Joel*, ſpeaking of the Goſpel Times and Salvation, *Chap.* ii. 32, WHOSOEVER truſts in God, and looks unto him for Life, ſhall be delivered from everlaſting Deſtruction. —— Whence we may deduce the Neceſſity of our Miſſion, as Apoſtles, to preach and propagate the Goſpel among the *Gentiles*, againſt which the *Jews* cavil and raiſe Objections: (1 *Theſ.* ii. 16.) For, how ſhall the *Gentile* World be brought to truſt in God, and look unto him for eternal Life, unleſs they have a right Perſuaſion of his Grace in *Chriſt Jeſus?* | And how ſhould they be perſuaded of the Grace of God in *Chriſt*, unleſs they are acquainted with it? † And how ſhould they be acquainted with it, if they have none to publiſh the Goſpel among them? —— And how ſhall any undertake the Work of publiſhing the Goſpel among the *Gentiles?* How ſhall they either be duly qualified for it, or hope for Succeſs, unleſs they have a Commiſſion from God? | They, that go upon this

11 For the ſcripture ſaith, | Whoſoever believeth on him ſhall not be aſhamed.

12 For there is no difference between the Jew and the Greek: | for the ſame Lord over all, is rich unto all that call upon him.

13 For whoſoever ſhall call upon the name of the Lord, ſhall be ſaved.

14 How then ſhall they call on him, in whom they have not believed? | and how ſhall they believe in him, of whom they have not heard? † and how ſhall they hear without a preacher?

15 And how ſhall they preach, except they be ſent? | as it is written, "How "beautiful are the feet of "them that preach the "goſpel

"gospel of peace, and "bring glad tidings of good "things!"

this Errand, must be singularly furnished, according to the Sense of the Spirit of God, *Isa.* lii. 7. How excellent is the Ministry, the Mission and Endowments of those, who bring glad Tidings of Peace, and publish the News of good Things! ——*JEW.* But a Divine Mission would be attended with Success: Whereas there are Numbers, who pay no Regard to the glad Tidings you preach. | *APOS.* To this Objection, it is a sufficient Answer; That the Spirit of God, in *Isaiah*, foretold it would be so, even in the Case of the *Jews* themselves, when he saith, *Isa.* liii. 1. "Lord, who hath believed the glorious and im- "portant Things, which we have reported, or "proposed to their Hearing?" ——(Here, by the Way, we may see, that Faith is produced by something proposed to the Hearing of Mankind; | and that can be no otherwise than by Preaching the Word of God; which is another good Argument for our Ministry.) —— But to return to the Objection: You say, All have not obeyed the Gospel; but I say, Have they not all heard it? | Yes verily. The Providence of God hath so visibly attended the Preaching of the Gospel, and spread it among the *Gentiles* so far, that one may say, in the Words of the Psalmist, (*Psal.* xix. 2, 3.) the Sound of those, who preach it, is gone forth into all the Earth, and their Words to the furthest Part of the World. [And therefore it must be wholly charged upon their own Wickedness, if they are not obedient to the Gospel.] ——And I say further; | Why all these Cavils and Evasions, in Relation to the Preaching of the Gospel among the *Gentiles*, when the *Jews* had sufficient Notice, that God would extend his Grace to the *Gentiles*, and take them in to be his People? † for *Moses* himself declareth as much, when, in the Name of God, he saith, (*Deut.* xxxii. 21.) *I will move them to Jealousy with those, which are not a People; I will provoke them to Anger with a foolish Nation.* ——But *Isaiah* speaks out in the plainest Language, | *Chap.* lxv. 1, *I have offered myself to those that asked not for me; I am found*

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16 But they have not all obeyed the gospel. | For Esaias saith, "Lord, who "hath believed our re- "port?"

17 So then, faith cometh by hearing, | and hearing by the word of God.

18 But I say, Have they not heard? | Yes verily, their sound went out into all the earth, and their words unto the ends of the world.

19 But I say, | did not Israel know? † First Moses saith, I will provoke you to jealousy by *them that are* no people, *and* by a foolish nation I will anger you.

20 But Esaias is very bold, and saith, | "I was "found of them that sought "me not; I was made "mani-

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of them that ſought me not: I ſaid, Behold me, behold me, unto a Nation not called by my Name. ——When, in the very next Verſe, he thus expreſſeth the Senſe of the Divine Mind, with regard to the People of *Iſrael*; | *I have ſpread out my Hands all the Day long unto a rebellious People, which walketh in a Way not good, after their own Thoughts.*

" manifeſt unto them that
" aſked not after me."

21 But to Iſrael he ſaith,
" | All day long I have
" ſtretched forth my hands
" unto a diſobedient and
" gain-ſaying people."

CHAP. XI.

To the BELIEVING *GENTILE*, concerning the REJECTION of the *JEWS.*

I. The EXTENT of their Rejection.

¶ BUT what I have argued concerning the preſent Excluſion of the *Jews*, muſt not be underſtood, as if God had abſolutely, univerſally, and for ever, thruſt his People *Iſrael* away from him. | By no means. † For I am myſelf an *Iſraelite*, of the Seed of *Abraham*, and of the Tribe of *Benjamin*; and yet I ſtand in the peculiar Covenant and Church of God. —— God hath not *univerſally* thruſt away his People, for whom, in the Promiſe to *Abraham*, he intended, and decreed his ſpecial Favour and Bleſſing. | But the Caſe is now, much as it was in the Days of *Elias:* That good Man, you know, made his Addreſſes to God, complaining of *Iſrael*, as abandoned and totally apoſtate; —— And ſuppoſing that all Religion, and religious People himſelf excepted, whoſe Life was very precarious and uncertain, were entirely deſtroyed out of the Land. —— But the Anſwer, which God made, aſſured him, there were then in the Land ſeveral Thouſands of Men, uncorrupted with Idolatry, whom the Providence of God had preſerved from the Rage of wicked *Jezebel*'s Perſecution, 1 *Kings*, *Chap.* xix. *Ver.* 14, 18. —— And ſo it is at this very Time; | there is a Remnant of *Jews*, a conſiderable Number, who have accepted of the Grace of the Goſpel, and are the People of God, † after the only true Way of chooſing his People, which is by Grace.

1 I Say then, Hath God caſt away his people? | By no means. † For I alſo am an Iſraelite, of the ſeed of Abraham, of the tribe of Benjamin.

2 God hath not caſt away his people whom he foreknew. | Know ye not what the ſcripture ſaith of Elias? How he maketh interceſſion againſt Iſrael, ſaying,

3 Lord, they have killed thy prophets, and digged down thine altars; and I am left alone, and they ſeek my life.

4 But what ſaith the anſwer of God to him? " I
" have reſerved to myſelf
" ſeven thouſand men, who
" have not bowed the knee
" *to the image* of Baal."

5 Even ſo at this preſent time alſo | there is a remnant † according to the election of grace.

To the BELIEVING *JEWS.*

(A N D here, by the Way, let me put the Remn ant of the *Jews*, who have embraced the Goſpel, in Mind; That if their Standing in the Church is of Grace and Favour, it is *wholly* ſo, and

6 (And if by Grace, then *it is* no more of works; | otherwiſe Grace is no more Grace. † But if *it is* of works,

works, then Grace is no more; ‖ otherwise work is no more work.)

and in no Part, or Reſpect, dependent upon their Obſervance of the Law of *Moſes*. | For if it were, Grace would loſe its proper Nature, and ceaſe to be what it is, a free, undeſerved Gift. † On the other hand; were it true, that they are inveſted in the Privileges of the Kingdom of *Chriſt* only by the Obſervance of the Law of *Moſes*; then Grace would be quite ſet aſide. ‖ For if it were not, Work, or the Merit of Obedience, would loſe its proper Nature, which excludes Favour, and Free Gift. [Let the *Jewiſh Chriſtians* therefore remember; That, however they may be obliged, or allowed, while their Polity continueth, to obſerve the *Moſaical* Inſtitutes, yet their Intereſt in the Kingdom and Covenant of God has no Dependence upon the Obſervance of them; but ſtands upon a diſtinct Foundation; namely, the Mercy and Favour of God.]

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7 What then? | Iſrael hath not obtained that which he ſeeketh for; † but the election ‖ hath obtained it, ‡ and the reſt were blinded.

BUT to return to the Point. The State of the Caſe before us in this: | Whereas the Nation of the *Jews* ſtrenuouſly contend to be continued, as they have hitherto been, the peculiar Church and People of God, they have miſſed of their Aim. † But this is not true of the whole Body without Exception, that Part of them, who come into the Scheme of Election, which God has eſtabliſhed, by accepting the Goſpel, ‖ have attained to the Honour and Happineſs of being continued in the Church; ‡ and the reſt of them are, at preſent, in a State of Blindneſs and Infidelity. ——In the ſame unhappy Circumſtances deſcribed by the Prophet *Iſaiah* xxix. 10; | The Word and Revelation of God, which ſhould have awakened their Conſciences, and opened their Eyes and Ears, hath had a very different Effect, and been the Occaſion of their greater Obduration. † This is their unhappy Condition to this Day, even after all that the Divine Wiſdom and Goodneſs hath done, to confirm the Goſpel, and to convince them. ——And it might juſtly be expected the Conſequences of their Infidelity and Oppoſition to the Truth, would be the ſame that *David* predicted, (*Pſal.* lxix. 22, 23.) would befal

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8 (According as it is written, | "God hath given them the ſpirit of "ſlumber, eyes that they "ſhould not ſee, and ears "that they ſhould not "hear,) † unto this day."

9 And David ſaith, | "Let their table be made "a ſnare, and a trap, and "a ſtumbling-block, and a "recompence unto them.

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befal the *Jews* of a like Character, in his Times; | namely, that what ſhould have been for their Comfort would prove a Snare, a Stumbling-block, and juſt Retribution of their Wickedneſs. —— That they would be ſtill more and more blinded, and averſe to Truth; | in greater Slavery to their own Luſts, and ſtill leſs able to recover themſelves from their Wretchedneſs. [A wicked Oppoſition to Truth, always hath produced, and will always produce the ſame ſad Effects, we ſee in the *blinded infidel Jews* at this Day.]

" 10 Let their eyes be " darkened, that they may " not ſee, | and bow down " their back always."

II. The DURATION of their Rejection.

—— But although their Condition is very unhappy, we muſt not therefore conclude, they are fallen from the Favours and Privileges of God's People, | beyond a Poſſibility of ever being reſtored to them. † Very far from that. ‖ On the contrary, their Fall is ſo circumſtanced, that at preſent, it yields an exciting Motive to thoſe, that will reflect, to rouze and recover themſelves, when they ſee the Diſpenſation, which occaſioned their Fall, turn to the Salvation of the *Gentiles*, by their accepting the *Meſſiah*, and thereupon being taken into the Church, and favoured with the Gifts of the Spirit, the Seal of their Adoption, and Earneſt of eternal Life. —— And if even the Diſpenſation, which occaſioned their Fall, | hath enriched the World with Light, and Truth, and Grace; † if even that, which hath degraded them from their ancient Privileges, hath been the aggrandizing of the *Gentiles*, before in a low and poor Condition, ‖ how much more ſhall that Diſpenſation enrich and aggrandize the *Gentile* World, which ſhall bring the whole Body of the *Jews* to the Faith of the Goſpel? —— (I direct my Diſcourſe now to you, Chriſtian *Gentiles*; | and ſeeing I am the Apoſtle of the *Gentiles*, † you muſt allow me to honour my Miniſtry, by ſpeaking magnificently of the Advantages you have received, and ſhall receive by the Goſpel. —— But remember, it is with no Deſign to give you a Handle to inſult the *Jews*, my own Fleſh and Blood; but to ſtimulate and rouze, at leaſt ſome of them, to value and embrace that Mercy, which

11 I ſay then, Have they ſtumbled | that they ſhould *totally* fall? † By no means. ‖ But through their fall ſalvation *is come* to the Gentiles, for to excite them to emulation.

12 Now, if the fall of them | *be* the riches of the world, † and the diminiſhing of them the riches of the Gentiles: ‖ how much more their fulneſs?

13 (For I ſpeak to you Gentiles, | in as much as I am the apoſtle of the Gentiles, † I honour my miniſtry.

14 If by any means I may excite to emulation *them which are* my fleſh, and might ſave ſome of them.)

15 For, if the caſting away of them | *be* the reconciling of the world; † what *ſhall* the receiving them *be*, ‖ but life from the dead?

16 For if the firſt-fruit *be* holy, the lump *is* alſo *holy:* and if the root *be* holy, ſo *are* the branches.

17 And, if ſome of the branches be broken off; | and thou, being a wild olive-tree, † wert graffed in among them, ‖ and with them partakeſt of the root and fatneſs of the olive-tree;

18 Glory not againſt the branches: | but, if thou glorieſt, thou bearеſt not the root, † but the root thee.

19 Thou wilt ſay, then, "The branches were bro-"ken off, that I might be "graffed in."

20 Well; | becauſe of un-

which hath ſo much enriched you.) ——I repeat it again, as deſerving ſpecial Obſervation; That if the preſent Diſpenſation, whereby the unbelieving *Jews* are caſt off, | hath opened the Doors of the Church, and the Arms of God's Covenant Love to the World: † Is it not eaſy to ſuppoſe; That the future Diſpenſation, whereby they ſhall be received again into the Church, ‖ will produce ſuch a new and ſurprizing State of Things among the *Gentiles*, as ſhall reſemble a general Reſurrection from the Dead?——[Think not the unbelieving *Jews* are a People entirely abandoned.] The firſt of the Dough offered to God (*Num.* xv. 20, 21.) conſecrated the whole remaining Lump, and any Virtue in the Root muſt be communicated to the Branches. Now *Abraham*, who may be conſidered as the Firſt-Fruit, or Root, of the *Jewiſh* Nation, was in Covenant with God; and conſequently the *Jewiſh* Nation, which anſwer to the Lump of Dough, and are the Branches ſprung from him, are to be ſtill conſidered, as ſtanding in ſome ſpecial Relation to God. ——And, although ſome of thoſe Branches are broke off, | and you, *Gentile*, who ought to think no better of yourſelf, than a wild, unfruitful Olive, living before in Ignorance and Alienation from God, † are grafted into the good Olive of the *Jewiſh* Church, ‖ and ſo are become a Sharer in the Root and Fatneſs of that Olive; *namely*, the Promiſes made to the Patriarchs, and the ſpiritual Privileges of the *Jewiſh* Church; ——Do not, therefore, boaſt againſt the *Jews*, inſulting the Branches, among whom you are grafted: | For ſhould you boaſt, it is eaſy to quell your Pride, by putting you in mind; That from you the leaſt Bleſſing is not derived to the *Jewiſh* Nation, † but you have received from *them* the original Promiſe of Grace, made to *Abraham*, which is the Foundation of all your ſpiritual Privileges. ——You may ſay; "But ſurely it is "ſome Honour, that the Branches were broke "off, that I might be grafted in."——Well, be it

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it ſo: But conſider upon what Foot Things are placed. | *They* who are broken off, are in thoſe unhappy Circumſtances, through Unbelief, and Miſimprovement of the Grace of God; † and you maintain your preſent Station in the Church, only by Faith and Obedience to the Goſpel. || Therefore the Conditions of your preſent Situation are ſuch, as ſhould lead you, not to Confidence, and Boaſting, ‡ but to Fear and Caution to make good thoſe Conditions.——For, if God ſpared not the natural Branches, but brake them off, when they fell into Unbelief and Obduracy, | you have great Reaſon to fear, he will reject you, if you are not careful to make a right Uſe of his Goodneſs. ——Here then you have two very different Views; | the one of God's Severity, towards the unbelieving *Jews*; † and the other of Mercy, in your own Caſe. || But conſider well, how both the Mercy and the Severity are qualified. The Mercy God has ſhewn you in pardoning your Sins, and taking you into his Kingdom and Covenant, will be confirmed, and iſſue in your eternal Salvation, if you make a due Improvement of it, and continue fit Objects of his Favour. ‡ But, if you abuſe his Goodneſs, notwithſtanding your preſent Advantages, you ſhall be cut off from Life and Salvation. ——On the other hand; they are fallen away from their ancient Privileges, only by their own Unbelief; | for, would they but at *any* Time, either now or hereafter, embrace the Goſpel, nothing could hinder their being reſtored to all their former Honours and Advantages. † For the Goodneſs, and Providence of God, can never want Means to effect any thing of this Nature, how improbable ſoever it may ſeem to Men. ——[And you, *Gentiles*, have Reaſon to expect ſuch a Diſpenſation in their Favour.] For, if God hath found out a Way of Grafting you, the Branches of the wild unfruitful Olive, contrary to your Deſerts, and Hopes, into the good and genuine Olive-tree of his Church; | How much more may we aſſure ourſelves, God will erect a Diſpenſation, which

unbelief they were broken off, † and thou ſtandeſt by faith. || Be not high-minded, ‡ but fear.

21 For, if God ſpared not the natural branches, | *take heed* leſt he alſo ſpare not thee.

22 Behold therefore, the goodneſs and ſeverity of God: | on them which fell, ſeverity; † but towards thee, goodneſs || if thou continue in *his* goodneſs: ‡ otherwiſe thou alſo ſhalt be cut off.

23 And they alſo, | if they abide not ſtill in unbelief, ſhall be graffed in? † for God is able to graff them in again.

24 For, if thou wert cut out of the olive-tree, which is wild by nature, and wert graffed, contrary to nature into a good olive-tree: | how much more ſhall theſe, which are *branches* by nature, be graffed into their own olive-tree?

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which ſhall graft thoſe Branches, that are broken off, into the old Olive-tree, to which they properly belong. ——[For to be plain, *Gentile* Brethren, my Deſign is to inform you of this Point, which can be known only by Revelation, and which hath been revealed to me; | leſt, building your Conceptions upon your own Conjectures, you ſhould vainly exalt yourſelves, in Contempt of the *Jews:* † My Deſign, I ſay, is to inform you; That the Unbelief, which the greateſt Part of the *Jews* are now under, will remain no longer than till the Chriſtian Church of the *Gentiles* is fully compleated. —— And by that means, that is, by the Diſpenſation, which ſhall compleat the *Gentile*-Church, | the whole Body of the *Jews* ſhall be brought to the Profeſſion of Chriſtianity, taken into the Kingdom of God, and reſtored to their ancient Privileges; † according to the Prophetic Writings, which affirm, That *out of Sion ſhall a Deliverer come, and he ſhall turn away Ungodlineſs from Jacob.* ——For that is the Bleſſing, which God has promiſed to beſtow upon them, when he ſhall remove thoſe Judgments, which have been inflicted upon them for their Sins. ——Underſtand then; That the unbelieving *Jews*, with Regard to the Goſpel, which they have rejected, | are, at preſent, ENEMIES, or Aliens from the Kingdom of God, under his Son, *Chriſt Jeſus*, † on Account of that extenſive Grace, which has overturned their Peculiarity, and admitted you into his Church and Family: ‖ But with regard to the original Purpoſe of Election, whereby they were choſen and ſeparated from the reſt of the World, to be the peculiar People of God, ‡ God hath ſtill Favour in Store for them, * upon the Account of their Fore-fathers, the Patriarchs. ——For the Gifts and Invitation of God, in this Caſe, | are ſuch as he will not abſolutely revoke, while the World ſtands. ——For, as you, *Gentiles*, for many Ages paſt, were in a State of Alienation from God; | yet not ſo as to be totally, and for ever excluded, for you are now taken into his King-

25 For I would not, brethren, that you ſhould be ignorant of this myſtery | (leſt ye ſhould be wiſe in your own conceits † that blindneſs in part is happened to Iſrael, until the fulneſs of the Gentiles be come in.

26 And ſo | all Iſrael ſhall be ſaved: † as it is written, "There ſhall come "out of Sion the deliverer, "and ſhall turn away un-"godlineſs from Jacob."

27 For this *is* my covenant unto them, when I ſhall take away their ſins.

28 As concerning the goſpel, | *they are* enemies † for your ſake: ‖ but as touching the election, ‡ they are beloved * for the fathers ſakes.

29 For the gifts and calling of God | *are* without repentance.

30 For, as ye in TIMES PAST have not believed God, | yet have NOW obtained mercy † through their unbelief.

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dom, † by that Method which hath occaſioned the Unbelief of the *Jews*: ——So in like Manner the *Jews*, in their Turn, are, through Infidelity, ſhut out of the preſent Kingdom of God, | not to their utter Excluſion, but to open a new Scene; when, through the further Diſplays of God's Mercy to you, † they ſhall be taken into his Kingdom again.——For God has ſo ordered his Diſpenſations, that the *Jews*, as well as the *Gentiles* before them, has fallen into ſuch Unbelief, as has excluded them out of his viſible Kingdom, in this World. In which State he thought fit they ſhould both for a long while continue; | that at length he might diſplay his Wiſdom and Goodneſs in reducing both into one Church under *Jeſus Chriſt*. ——And in thoſe Things, which relate to the Government of the World, the erecting and managing various Diſpenſations, we muſt not take upon us to cenſure the Divine Proceedings; but, while we are ſure he will, at the laſt Day, judge every one, in perfect Equity, according to the Light and Diſpenſation he is under, we ought to believe, and with humble Admiration adore, and ſubſcribe to, the moſt profound, immenſe Wiſdom and Knowledge of God; | being perſuaded, that his Schemes of Government are not to be ſcrutinized by our ſhallow Underſtandings, † nor his Methods of effecting his own holy Purpoſes, to be traced by any created Skill or Sagacity. ——For who can pretend to enter into his Mind, or comprehend the Schemes that are laid there? | Or which of his Creatures did he ever take to be of his Council, to direct him, or to ſupply the Defects of his Wiſdom? ——Or who can pretend to have any Demands upon him? Who hath ever brought him under any Obligations? May he not freely, as in his Wiſdom he ſeeth fit, beſtow his Favours, and grant more or leſs external Advantages and Privileges, Light, Powers, Capacities, and Enjoyments upon his Creatures, for any Thing he hath received from any of them? Certainly he may:

31 Even ſo have theſe alſo NOW not believed; | that through your mercy, † they alſo may obtain mercy.

32 For God hath locked up all together in unbelief, | that he might have mercy upon all.

33 O the Depth of the riches both of the wiſdom and knowledge of God! | how unſearchable are his judgments, † and his ways paſt finding out!

34 For who hath known the mind of the Lord? | or who hath been his counſellor?

35 Or who hath firſt given to him, and it ſhall be recompenſed to him again?

36 For of him, | and through him, † and to him *are* all things: ‖ to whom *be* glory for ever. Amen.

may: —— *For if him,* as the original Deſigner and Author, | *and by him,* as the principal Cauſe and Efficient, † *and to him,* as the laſt End, to his Honour, are all Things throughout univerſal Nature: ‖ And let his Majeſty, Wiſdom, and Goodneſs be celebrated, and magnified for ever. *Amen.*

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PART IV.

CHAP. XII.

1 I Beſeech you therefore, brethren, | by the mercies of God, † that ye preſent your bodies a living ſacrifice, ‖ holy, acceptable, unto God, ‡ *which is* your reaſonable ſervice.

¶ HAVING thus cleared your Title to the Bleſſings and Privileges of God's peculiar Kingdom in the World, I now earneſtly exhort you, Chriſtian Brethren, | in Conſideration of the Goodneſs of God in revealing his Goſpel, and admitting you all to an equal Intereſt in the Grace, therein declared and promiſed, † that as an holy Prieſthood, inſtead of brutal, dead Sacrifices, you conſecrate and offer your Bodies, a living Sacrifice, by mortifying the Deeds of the Fleſh; ‖ that, being free from every Blemiſh of ſenſual Impurity, you may practiſe Holineſs, and the Things that are pleaſing to God, ‡ which is the moſt rational Worſhip and Service you can perform, and infinitely preferable to the ritual Obſervances of the Law. —— And, as you are now become the ſeparate and peculiar People of God, do not mix yourſelves again with a profane, wicked, and ignorant World; do not conform to the vicious Cuſtoms, Taſte, and Examples thereof: | But be changed into new Creatures in *Chriſt Jeſus*, by receiving better Principles and Habits of Mind, † that you may thereby be enabled to diſcover, reliſh, approve, and recommend to others, ‖ that Courſe of Life, which is good, juſt, and true, moſt pleaſing and acceptable to God, and whereby ye ſhall be accompliſhed in every Part of the Divine Life. —— [And the firſt Thing, wherein I would have you act as Perſons devoted to God, not according to the Pride and Folly of the World, but agreeably to the Spirit of the Goſpel, is the extraordinary Gifts of the Holy Spirit, with which ſeveral of you are endowed:] And

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2 And be not conformed to this world: | but be ye transformed by the renewing of your mind, † that ye may prove ‖ what *is* that good, and acceptable, and perfect will of God.

3 For I ſay, through the grace given unto me, | to every man that is among you, † not to think *of himſelf* more highly than he ought

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therefore, according tot he Gift and Wiſdom, the Office and Authority, by the Favour of God conferred upon myſelf, as I am an Apoſtle, I exhort and charge | every one amongſt you, † not to raiſe his Thoughts above his peculiar Endowment, to the Contempt and Diſparagement of other People; || but to preſerve a ſober, modeſt, and compoſed Mind, ‡ according to the Nature and Extent of the Gift or Office, which God has committed to his Fidelity, [that it may turn, not to the Prejudice, but to the Benefit, of the whole Society. —— For as in the human Body we have many Limbs, | and thoſe Limbs are not all ſubſervient to the ſame End; but one, the Hand for Inſtance, is applied to one Uſe, and another, the Foot, is applied to another Uſe: —— So, by Analogy, it is in the ſpiritual Body. Though we, who profeſs Chriſtianity, are many diſtinct Perſons, yet in *Chriſt* we are incorporated into one Body? | and every ſingle Perſon is to be conſidered as a Limb, or Part of that Body, ſtanding in Relation to the other Limbs, and having his particular Place, Uſe, and Office for the Benefit of the whole. —— Therefore, as the Favour of God, with this View of our mutual Subſerviency and Uſefulneſs, hath endowed us with different Gifts and Qualifications, let us every one apply ourſelves to the diligent Improvement of our particular Province and Talent, and modeſtly keep within the Bounds of it, not exalting ourſelves, or deſpiſing others. | For Inſtance, let thoſe who are endowed with the Gift of Prophecy, of interpreting Scripture by Inſpiration, or foretelling Things to come, exerciſe that Gift, according to the Place it holds, or the Proportion and Relation it bears to the Gifts of others in the Church. ——He, whom God hath qualified to be a Miniſter or Evangeliſt, that is to ſay, an Affiſtant to the Apoſtles, Prophets, or ſuperior Miniſters, | let him keep within his own Sphere, and diligently execute that Office. † Let him, that is a Teacher, confine himſelf to his own Province, and

ought to think; || but to think ſoberly, ‡ according as God hath dealt to every man the meaſure of faith.

4 For as we have many members in one body, | and all members have not the ſame office:

5 So we, being many, are one body in Chriſt, | and every one members one of another.

6 Having then gifts, differing according to the grace that is given to us, | whether prophecy, *let us propheſy* according to the proportion of faith:

7 Or miniſtry, | *let us wait* on *our* miniſtring; † or he that teacheth, on teaching;

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and be faithful in it. ——He that is endowed with a particular Talent of exhorting, comforting, and supporting others in their Profession, let him attend to that good Work. | He, who is employed as a Deacon, in distributing the Churches Stock, let him do it with an honest and disinterested Mind. † He that undertakes to patronize and succour such as are under Persecution, let him do it with Care and Application. || He, whose Office it is to minister to the Sick, the Widow, or Stranger, let him do it heartily and chearfully.

8 Or, he that exhorteth, on exhortation: | He that giveth, *let him do it* with simplicity; † he that ruleth, with diligence; || he that sheweth mercy, with chearfulness.

——Let your Love, and all the Expressions of it, be sincere and unfeigned, without Flattery and Compliment. | Detest every base and injurious Action; † be always ready and desirous to do what is kind and good. ——[Imprint in your Hearts and Memories the following short Precepts; *Let Love be natural*; *Be first in giving Honour*; *Active in good Offices*; *Fervent in Spirit*; *serving the Lord*; *in Hope rejoicing*; *in Affliction patient*; *in Prayer persevering*; *To the Poor charitable*; *To Strangers hospitable*. That is to say;] Let the brotherly Love, to which you are obliged by the Gospel, be really such, like the genuine, natural Affection of the neareſt Relatives. | Stand not upon Points of Precedency; insist not that others first pay their honourable Respects to you; but let every Man, from a Principle of cordial Love and Esteem, be ready to be first in giving Honour to his Christian Brother. ——Be not cold, listless, and indifferent in doing those good Offices, which require a chearful, diligent Activity. | So improve in the Habits of Virtue and Piety, that you may receive the Spirit to a Degree of real Life and Fervour, in the Love and Worship of God, and the Practice of the Truth. † Be wholly devoted to the Interest and Obedience of the Gospel, accounting yourselves the Property of *Jesus Christ*, and bound to serve him faithfully and constantly. ——Let your Hopes of eternal Life, which is in *Christ Jesus*, be so much in your Thoughts, so clear, so strong and lively, as to produce a Chear fulness, Joy, and Pleasure, proportionable

9 *Let* love *be*, without dissimulation. | Abhor that which is evil, † cleave to that which is good.

10 In brotherly love one to another let your affection be natural; | in honour preferring one another;

11 Not slothful in business; | fervent in the spirit; † serving the Lord;

12 Rejoycing in hope; | patient in tribulation; † continuing instant in prayer;

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proportionable to the glorious Object of them. | Let no Sufferings deter or discourage you from your Duty; but continue stedfast in Well-doing, how much soever you may be despised, hated, or injured by wicked Men. † Faint not in your Minds; do not imagine yourselves neglected or forsaken of God; but call upon him with Faith and Constancy; believing that he regards you, and will supply present Strength, and in due Time will give compleat Deliverance. ——Contribute what you can to the Comfort and Relief of your Fellow-Christians in Want and Distress. | Kindly entertain such as come to you, either as Preachers of the Gospel, or as Refugees. —— Wish the best of Blessings to them that are injurious to you upon a religious Account, and pray for their Conversion to the Love and Practice of the Truth: | and let no Abuses whatever provoke you to ill Wishes or passionate Imprecations. —— Have such a sympathizing Concern in the Condition of your Fellow-Christians, as to rejoice with them in their Prosperity, and condole with them in Adversity. ——Endeavour to maintain Concord and Unanimity among yourselves; and let the same kind and Friendly Regard, which every Man expects from others, run through the whole Body. | Do not ambitiously affect Greatness and Preheminence, † but with a courteous Condescension keep Pace, go Hand in Hand with, and suit yourselves to those who are in any Respect your Inferiors. ‖ Be not puffed up with a Conceit of your own Wisdom and Abilities, as if you were sufficient to yourselves, and needed no Help or Instruction. ——Meditate no Revenge for any Sort of Injuries of what Country, Condition, or Character soever the Person may be, from whom you receive them. | Do every Thing so prudently, as to give the World no Occasion of Scandal, or of censuring and slandering you. ——By all Means avoid Strife and Quarrels; and, so far as is consistent with Duty, Honour, and Conscience, do all in your Power | to procure the Love of all Sorts of Men, among whom you live, and to preserve Peace

13 Distributing to the necessity of saints; | given to hospitality.

14 Bless them who persecute you: | bless and curse not.

15 Rejoyce with them that do rejoyce, and weep with them that weep.

16 *Be* of the same mind one towards another. | Mind not high things, † but condescend to men of low estate. ‖ Be not wise in your own conceits.

17 Recompence to no man evil for evil. | Provide things honest in the sight of all men.

18 If it be possible, as much as lieth in you, | live peaceably with all men.

19 Dearly beloved, avenge not yourſelves, | but rather give place unto wrath: † for it is written, vengeance *is* mine; *I* will repay, ſaith the Lord.

20 Therefore, if thine enemy hunger, feed him; if he thirſt, give him drink: | for in ſo doing thou ſhalt heap coals of fire on his head.

21 Be not overcome of evil, | but overcome evil with good.

CHAP. XIII.

1 LET every ſoul be ſubject unto the higher powers. | For there is no power but of God: † the powers that be, are ordained of God.

Peace and good Agreement with them.——My dear Brethren, if any of your Heathen Neighbours, in the late Perſecution under *Claudius*, have been injurious to you, ſeek no Revenge upon them, | but patiently leave them to the Judgment of God, † who hath claimed the Prerogative of inflicting Vengeance to himſelf, and hath promiſed he will do it, *Deut.* xxxii. 35. ——Wherefore, if you ſhould ſee any even of your moſt cruel Perſecutors in Diſtreſs, inſtead of adding to his Sufferings, be free and ready to aſſiſt and relieve him: | For by ſuch kind and generous Behaviour, you will take the moſt effectual Courſe to melt him into Repentance, and a better Diſpoſition.——Let no injurious Treatment get ſuch a Maſtery over your Temper and Virtue, as to engage you in any revengeful Deſigns; | but, by returning good Offices for ill Uſage, ingage in the noble and generous Deſign of conquering Evil; and of increaſing the Quantity of Love and Goodneſs in the World.

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¶ Such let your winning Behaviour be, towards any private Perſons, who are, or have been your Proſecutors. And, as to the Government under which you live, let no Man, *Jew* or *Gentile*, imagine he is exempted from Subjection to it. | [It is a common Notion among the *Jews*, That, God alone being their Lord and Governour, and they his peculiar People, they ought not, in Honour or Conſcience, to yield Subjection, or pay Taxes, to any Heathen Power; or own any Prince that is not of their own Nation, and of God's ſpecial Appointment, *Matt.* xxii. 17. But the Religion of the Goſpel, and your being Members of the Kingdom of *Chriſt*, encourageth no ſuch ſeditious Notions. The Chriſtian Religion interfereth with no Civil Conſtitution; but on the one hand, leaveth you in full Poſſeſſion of all your natural Rights; and, on the other, confirms your Obligations to yield due Subjection to the governing Powers, under every Form, and in every Nation.] For there are no governing Powers, in any Nation, or under any Form, but what

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what is the Appointment of God. † The governing Powers, both ſupreme and ſubordinate, which now ſubſiſt in the *Roman* Empire, are conſtituted by God, in the Courſe of his common Providence, as certainly, though not in ſo viſible and extraordinary a Manner, as he ſettled the *Jewiſh* Government itſelf. ——Therefore whoever oppoſeth the Government of the Country where he liveth, | oppoſeth what God has conſtituted. † And ſuch diſorderly Perſons are not only obnoxious to the Correction of the Magiſtrate, but alſo to the Divine Judgment. ——And it is but juſt they ſhould. For conſider; Civil Government is eſtabliſhed for the great Benefit of Mankind; not to terrify and diſcountenance the Virtuous; but to puniſh and reſtrain the Vicious. | Would you then live comfortably, and without Fear of that Power which is delegated to Magiſtrates? † Live righteouſly and peaceably; ‖ and you will find that Power, which is the Scourge of Iniquity, will reward your Virtue with Countenance and Protection. ——For the Magiſtrate, according to the true Nature of his Office, is the Miniſter and Vicegerent of God, | for the Good, the Peace and Safety of the Subject; [not to hurt and abuſe you, not to tyrannize over you, not to perſecute you, or to rob you of any natural or national Right.] † But, if you are wicked and unruly, then you have Reaſon to be uneaſy and afraid, ‖ For God, whoſe Officer he is, hath not put into his Hand an uſeleſs Sword; but with an Intent he ſhould inflict due Puniſhment upon Offenders. —— Wherefore, as all Government in every Country is the Ordinance of God, and the End of it to protect the Good, and puniſh ill Men, | you ought to live as peaceable Subjects at *Rome*, and in all Parts of the Empire, † not only for Fear of the Puniſhment which Diſobedience will draw upon you, ‖ but out of Conſcience, as a Duty which you owe to God. —— It is alſo with Relation to the Ordinance of God, and the Benefits of Government, that you pay Taxes for the Support of it.

2 Whoſoever therefore reſiſteth the power, | reſiſteth the ordinance of God: † and they that reſiſt, ſhall receive to themſelves condemnation.

3 For rulers are not a terror to good works, but to the evil. | Wilt thou then not be afraid of the power? † Do that which is good, ‖ and thou ſhalt have praiſe of the ſame.

4 For he is the miniſter of God | to thee for good. † But if thou do that which is evil, be afraid; ‖ for he beareth not the ſword in vain: for he is the miniſter of God, a revenger *to execute* wrath upon him that doth evil.

5 Wherefore | *ye* muſt needs be ſubject, † not only for wrath, ‖ but alſo for conſcience ſake.

6 For, for this cauſe pay you tribute alſo: | for they

they are God's miniſters, attending continually upon this very thing.

7 Render therefore to all their dues: tribute to whom tribute *is due*, cuſtom to whom cuſtom, fear to whom fear, honour to whom honour.

8 Owe no man any thing, | but to love one another: † for he that loveth another, hath fulfilled the law.

9 For this, Thou ſhalt not commit adultery, Thou ſhalt not kill, Thou ſhalt not ſteal, Thou ſhalt not bear falſe witneſs, Thou ſhalt not covet; and if *there be* any other commandment, | it is briefly comprehended in this, Thou ſhalt love thy neighbour as thyſelf.

10 Love worketh no ill to his neighbour: | therefore love *is* the fulfilling of the law.

11 And this *we ſhould do*, | knowing the time, † that now *it is* high time to awake out of ſleep: ‖ for now is our ſalvation nearer than when we believed.

12 The night is far ſpent, | the day is at hand: † let

it. | Which ſhould in Reaſon be regarded as a Debt due to Magiſtrates, as they are God's Servants, who employ their Care, Time, and Pains for the public Weal. —— Therefore, ſee that you chearfully pay all Taxes, Subſidies, and Cuſtoms, as juſt and legal Dues. Honour and reſpect the Government you live under, and pay to every Magiſtrate and Officer, employed in it, his proper Reverence and Regard.

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TO return now to the Duties of mutual Love and Charity, I was before exhorting you to (*Chap.* xii.) Be juſt in diſcharging all Debts and Dues to all Men, as far as poſſibly you can. | Only remember, Love is a Debt that will laſt you your whole Lives, a Bond that will remain in Force to your dying Day, † as being a Duty that includeth all the Commands of the ſecond Table of the Law. —— For all thoſe Commandments which forbid Uncleanneſs, Murther, Stealing, Defamation, falſe Evidence, envying or coveting the Enjoyments of other Men, and all Precepts whatever, relating to the Rights of our Neighbour, | are all included in that of loving others, or of doing as fairly, honeſtly, and kindly by them, as we deſire to be done by ourſelves. —— For, as this Duty reſtrains a Man from every Injury, and obligeth him to all good Offices to others, | it is the Sum-Total of all the Laws that reſpect our Neighbour.

AND all the Duties of a holy and virtuous Life we ſhould the more carefully and zealouſly perform, | conſidering the Nature and Shortneſs of the preſent Seaſon of Life; † which will convince us, it is now high Time to rouze, and ſhake off Sleep, and apply with Vigilance and Vigour to the Duties of the Chriſtian Life. ‖ For that eternal Salvation, which is the Object of our Chriſtian Faith and Hope, and the great Motive of our Religion, is every Day nearer to us, than when we firſt entered in the Profeſſion of Chriſtianity. —— The Night of this imperfect afflicted State of Temptation and Trial is far ſpent, |

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and the glorious Day is at hand, when the Good and Virtuous ſhall ſhine as the Sun in the Kingdom of their Father. † Therefore, without Delay, throw off all the ſhameful Works of your former Heatheniſh Ignorance; ‖ and put on the Dreſs and Ornaments of that Virtue and Holineſs, ‡ which is ſuitable to the heavenly Light of the Goſpel. —— Ye are of the Day; ye are illuminated with the Knowledge of eternal Life, and of that Courſe of Action, which prepareth us for it. Let your Behaviour then be ſober, decent, and upright, agreeably to your Profeſſion and Advantages, and ſuch as will bear the Teſt of the Light, and may be ſeen by any body without Offence or Reproach; | and do not indulge any intemperate, lewd Converſation among your Heathen Acquaintance, † nor any Strife or Envy againſt your Chriſtian Brethren. —— But walk in Newneſs of Life, and imitate that true Piety and Holineſs, that Goodneſs, Meekneſs and Humility, Patience and Peaceableneſs, Self-denial, Love to God, and Submiſſion to his Will, of which *Jeſus Chriſt* hath given us a bright Example. Put theſe Virtues on as a Garment, that thereby you may be diſtinguiſhed in the Eyes of the World, as his true Diſciples; | and no longer ſtudy to gain the Wealth, or Pleaſures of the World, or whatever may only ſerve to gratify the Luſts and ſinful Paſſions of a corruptible Body.

† let us therefore caſt off the works of darkneſs, ‖ and let us put on the dreſs ‡ of the light.

13 Let us walk honeſtly as in the day: | not in rioting and drunkenneſs, not in chambering and wantonneſs, † not in ſtrife and envying.

14 But put ye on the Lord Jeſus Chriſt, | and make not proviſion for the fleſh to *fulfill* the luſts *thereof*.

CHAP. XIV.

Concerning mutual Forbearance, Unity, and Peace.

¶ [AND let me particularly exhort you, to exerciſe Love and Gentleneſs, with Regard to any religious Differences which may ſubſiſt among you.] I deſire the *GENTILE* Converts would chearfully receive into Chriſtian Fellowſhip ſuch, as, being weak and ſcrupulous in religious Principles, cannot thoroughly digeſt the Liberty, wherewith *Chriſt* hath made us free: | and do not teaze, and diſquiet them with grievous Cenſures, or vexatious Diſputes about their Sentiments. —— For I perceive there is an Inſtance or two, wherein you are not come to a perfect

1 HIM that is weak in the faith receive you, | *but* not to doubtful diſputations.

2 For one believeth that he may eat all things: | an-

another; † who is weak, ‖ eateth herbs.

perfect Harmony. In particular with regard to MEATS. The GENTILE Chriſtian, who was never bound to the *Moſaical* Laws about Meats and Drinks, is fully perſuaded, Chriſtianity allows him to uſe any Diet, without Diſtinction; | whereas the *JEWISH Chriſtian*, † who hath been accuſtomed to reverence thoſe Laws, and doth not ſee that he is diſengaged from them, ‖ thinks himſelf obliged to abſtain from Fleſh-Meat, in Heathen Countries, for Fear of being polluted, and to eat nothing but Herbs and Fruits, the Uſe of which the ritual Law leaveth without any Reſtraint.——Under this Difference of Sentiment, be moderate, candid, and peaceable; and let not the *GENTILE*, who eateth, deſpiſe the *Jew* who eateth not, as ſtrait-laced and ſuperſtitious; | neither let the *JEW* cenſure the *Gentile*; as if his Freedom, in ſuch Matters, made him unworthy to be a Member of God's Church: † which is a Miſtake; ſeeing God hath actually taken the believing *Gentile* into his Church, and hath ſealed his Right to all the Mercy and Grace of the Covenant, by the Gifts of the Spirit conferred upon him, (*Acts* xi. 15—18.) ——Seeing then God hath admitted him into his Family, you have no Right to judge him, as if you were his Head and Maſter: he is the Servant of God, and no ways accountable to you, in thoſe Things which concern his conſcientious Regard to God. | In ſuch Caſes, it belongs to none but his own Maſter to pronounce, whether he ſhall continue in his Favour, or be caſt off. † And let me tell you; he ſhall be continued in his Favour, and eſtabliſhed as a true Member of his Family: ‖ For it is not only conſiſtent with the Honour of God, but it is his good Will and Pleaſure, that he ſhould be continued and eſtabliſhed, notwithſtanding his Neglect of the ritual Law. ——Again; there is another Inſtance of like Nature. The *Jewiſh* Chriſtian thinks ſome *DAYS* have more Holineſs in them, than others: | The *Gentile* thinks them all alike. †

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3 Let not him that eateth, deſpiſe him that eateth not: | and let not him, which eateth not, judge him that eateth: † for God hath received him.

4 Who art thou, that judgeſt another man's ſervant? | to his own maſter he ſtandeth, or falleth: † Yea, he ſhall be holden up: ‖ for God is able to make him ſtand.

5 One man eſteemeth one day above another: | another eſteemeth every day *alike*. † Let every man be fully

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Let none condemn or exclude, let none uſurp over others, or dictate to their Conſciences; but leave every Man freely to form, ſettle and follow his own Judgment. —— Becauſe, in ſuch Caſes, both Parties may have a pious and upright Regard to our Lord *Jeſus Chriſt*; both they who do, and they who do not, religiouſly obſerve particular Days; the one believing he hath, and the other that he hath not, taken away that Difference of Days which is commanded in the Law of *Moſes*. | So alſo, they who eat all Sorts of Food, and they who obſerve a Diſtinction of Meats, may act upon the Principles of true Religion; ſeeing both may equally have reſpect to the Authority of *Chriſt*, and be equally thankful to God for their Suſtenance. ——[And why then ſhould you cenſure and condemn one another? Since, to have a ſerious and upright Regard to the Lord *Jeſus Chriſt* in all we do, is to act up to our Chriſtian Obligations.] For we are all bound by the Rules of our Religion, not to live according to our own Choice and Pleaſure, | as we cannot hope, when we die, to be in our own Power and Diſpoſal, with regard to a future State of Bleſſedneſs.——But our whole Life ought to be devoted to the Service of *Chriſt*; and all our Choices, Sentiments, and Actions entirely regulated by what we judge to be his Will. This is our Duty. | And it is our great Privilege when we die, that we die into his Hands, in full Aſſurance, that he will raiſe us again from the Dead, to everlaſting Life. † So that, with regard to *Duty*, while we live, and, with regard to future *Happineſs*, when we die, we have no Dependence upon one another, but are wholly dependent upon the Lord *Jeſus*. ——For this was the great Deſign of God, in appointing *Chriſt* to die, in Obedience to his Will, and to riſe again, and to be put into Poſſeſſion of that glorious Life, which before his Incarnation he had with the Father; | that thus he might have Power over the Dead, to raiſe them to Life again; and Authority over the

fully perſuaded in his own mind.

6 He that regardeth the day, regardeth it unto the Lord; and he that regardeth not the day, to the Lord he doth not regard it. | He that eateth, eateth to the Lord, for he giveth God thanks: and he that eateth not, to the Lord he eateth not, and giveth God thanks.

7 For none of us liveth to himſelf, | and none of us dieth to himſelf.

8 For whether we live, we live unto the Lord; | or whether we die, we die unto the Lord: † whether we live, therefore, or die, we are the Lord's.

9 For, to this end, Chriſt both died, and roſe, and revived, | that he might be Lord both of the dead and living.

the Living, to command their Obedience and Devotedneſs to him. —— And why then, do you, *JEW*, preſume to cenſure? | or you, GENTILE, to vilify your Chriſtian Brother; who, in what he doth, profeſſeth, and for any thing you know, really intends to obey the Will of *Chriſt*? † to whom you, and he, and we all are accountable, and before whoſe Tribunal we muſt all appear to anſwer for our own Conduct. —— For the Words of *Iſaiah* (Chap. xlv. 23.) may well be applied to our Lord *Jeſus Chriſt*, to whom the Father has committed all Judgment, *As I live, ſaith the Lord, every Knee ſhall bow to me, and every Tongue ſhall confeſs* Subjection *to God*. ——We may then aſſuredly conclude, That every one of us ſhall give an Account of his Actions to God, in that Day, when he ſhall judge the World in Righteouſneſs by *Jeſus Chriſt*.——Let us not, therefore, arrogate the Work and Authority of God, by judging one another in thoſe Things, which fall not under our Cognizance. | But, on the other hand, I deſire the *GENTILE* Chriſtian would endeavour to underſtand and practiſe this plain Duty; *namely*, That no Man ought to do any indifferent Thing, (be it ever ſo lawful in itſelf) that he knows will be an Occaſion to prejudice his Brother againſt, or to diſcourage and miſlead him from the Chriſtian Religion. ——[You will ſay; But the *Moſaical* Diſtinction of Meats is taken away.] True; I know, and am fully perſuaded, | not from my own Senſe and Opinion, but from that Knowledge of true Religion, which I have received from the *Lord Jeſus Chriſt*, † that no Sort of Food is now prohibited as impure. || But my Perſuaſion is no Rule for a *Jewiſh* Convert to act upon, while he is perſuaded of the contrary. So long as he judgeth it unlawful to eat any kind of Food, he ought to abſtain from it, as unclean, and it would be unreaſonable for me to urge him to act full againſt his own Conſcience. ——[On the other hand, it is no leſs true, his miſtaken Perſuaſion is no Rule to you, *Gentile* Chriſtians; you

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10 But, why doſt thou judge thy brother? | or, why doſt thou ſet at nought thy brother? † for we ſhall all ſtand before the judgment ſeat of Chriſt.

11 For it is written, "As I live, ſaith the "Lord, every knee ſhall "bow to me, and every "tongue ſhall confeſs to "God."

12 So then, every one of us ſhall give account of himſelf to God.

13 Let us not therefore judge one another any more: | but judge this rather, that no man put a ſtumbling-block, or an occaſion to fall, in *his* brother's way.

14 I know and am perſuaded | by the Lord Jeſus, † that *there is* nothing unclean of itſelf: || but to him, that eſteemeth any thing to be unclean, to him *it is* unclean.

15 But if thy brother be grieved with thy meat, | now walkeſt thou not charitably.

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you may lawfully enough eat what the *Jew* thinks he ought to abhor.] Nevertheleſs, if you plainly ſee your eating before him, the Things he abominateth, will ſhock and diſturb, and bring him into an ill Opinion of you and your Religion, | you tranſgreſs the Law of Chriſtian Love if you do not forbear. † It is perfect Cruelty, for the Sake of a Thing, you may ſafely omit, to run the manifeſt Hazard of ſubverting, and turning from the Faith, a Soul, ‖ for whom *Chriſt* had ſuch a Tenderneſs as to lay down his Life for it. —— Your Liberty in theſe Matters, is indeed a Privilege you enjoy under the Goſpel; but you muſt not uſe it ſo imprudently, as to give Occaſion to any of thinking, or ſpeaking, evil of the Chriſtian Religion. —— [Say not, We openly aſſert our Liberty, to ſerve the Chriſtian Cauſe, and maintain the Truth of Religion.] For it is not eſſential to Chriſtianity, whether you do, or do not, abſtain from ſome Sorts of Meat and Drink. | The Eſſence and indiſpenſable Obligations of the Chriſtian Religion conſiſt in ſubſtantial Virtue and Piety, in Righteouſneſs and Integrity, in Peaceableneſs and Charity, and in that Joy and Chearfulneſs, which reſults from a Heart purified, and a Life directed by the Spirit of God. —— It is by the Exerciſe of theſe Virtues we principally ſerve the Chriſtian Cauſe, and maintain the Truth of Religion: | And, in ſo doing, pleaſe God, and approve ourſelves to all truly wiſe and good Men. —— Make it your utmoſt Endeavour, then, to order your Behaviour in this, and all other Matters, ſo as to promote Peace and Harmony in the Church, | and confirm, and improve one another in your common Profeſſion. —— Do not, upon the Account of a Thing of ſo little Moment as that of eating any Kind of Meat, | ſubvert the Faith of a Chriſtian Convert, who is the Workmanſhip of God in *Chriſt Jeſus*. † For, though it be true, that all Sorts of Food are now clean, and may lawfully be eaten; ‖ yet the eating of them taketh the Nature of Evil, and ought to be avoided, ‡ when it

ritably. † Deſtroy not him with thy meat, ‖ for whom Chriſt died.

16 Let not then your good be evil ſpoken of.

17 For the kingdom of God is not meat and drink, | but righteouſneſs, and peace, and joy in the holy Spirit.

18 For he, that in theſe things ſerveth Chriſt, | is acceptable to God, and approved of men.

19 Let us, therefore, follow after the things which make for eace; | and things, wherewith one may edify another.

20 For meat | deſtroy not the work of God. † All things indeed *are* pure; ‖ but *it is* evil for that man, ‡ who eateth with offence.

it cannot be done without endangering another Man's ſtumbling and falling away from the Goſpel. —— Yea, it is better totally to abſtain from Fleſh or Wine, or any other indifferent Gratification, how lawful ſoever in itſelf, | rather than occaſion your Brother's ſtumbling at, or renouncing, the Chriſtian Faith, † or even the increaſing of his Scruples or Temptations. ——I own, you have a right Perſuaſion concerning your Chriſtian Liberty; | and am ſo far from urging you to be indifferent to this Perſuaſion, to diſſemble it, give it up, or act inconſiſtently with it, in any Caſe whatever; that on the contrary, I adviſe you, with regard to yourſelf, and you own Conſcience, † to hold it faſt, as you would approve yourſelf upright in the Sight of God. ‖ And know, that he is a happy Man, who condemns not himſelf, by doing, or profeſſing any Thing inconſiſtent with what he knows is right and true. —— But then, (to diſpoſe you to Love and Tenderneſs towards a weak Brother, who is not ſatisfied of the Lawfulneſs of eating all Sorts of Food) conſider; That he will be condemned, and incur Guilt, if he eats, as you do, without obſerving a Diſtinction; | becauſe he muſt do it without a full Perſuaſion of the Lawfulneſs of it: † and whatever a Man doth of the Lawfulneſs of which he is not perſuaded, is Sin. —— But we, who perfectly underſtand Chriſtian Liberty, | not only lawfully may, but are in Duty bound to bear any Inconveniencies, that may ariſe from the Scruples of the weaker Brethren, and to eaſe their Conſciences, by prudently abſtaining from ſuch indifferent Things, as may offend and trouble them; † and not take Advantage, from our ſuperior Knowledge, to make them ſubmit to our Humours, or Judgment, how much ſoever they may thereby be diſguſted and prejudiced. ——For it ſhould be a Rule with every one of us, how much ſoever he excels in ſpiritual Attainments, | to conſider, and condeſcend to his Neighbour's Infirmities; † not to feed his Ignorance, or encourage Wickedneſs; but in ſuch Caſes, where a prudent

To the BELIEVING *GENTILES*. Concerning mutual Forbearance, Unity, and Peace.

21 *It is* good neither to eat fleſh, nor to drink wine, nor any thing | whereby thy brother ſtumbleth, or is offended, † or is made weak.

22 Thou haſt faith. | With reſpect to thyſelf † have [*or hold*] it, in the ſight of God. ‖ Happy *is* he that condemneth not himſelf in that thing which he allows.

23 But he that doubteth is condemned, if he eat, | becauſe *he eateth* not of faith: † for whatſoever *is* not of faith is ſin.

CHAP. XV.

1 BUT we that are ſtrong, | ought to bear the infirmities of the weak, † and not to pleaſe ourſelves.

2 Let every one of us | pleaſe *his* neighbour † for good, ‖ to edification.

To the BELIEVING *GENTILES*. Concerning Chriſtian Unity, and Fellowſhip.

prudent Compliance will be for his Improvement in Knowledge, Faith, and Piety, ‖ and promote the Unity and Peace of the Church. —— And in doing thus, you will imitate *Chriſt*, our great and perfect Example; whoſe Life here upon Earth was ſpent, not in indulging himſelf, but in humble Condeſcenſion to the Weakneſs, and even in ſuffering the Reproaches, of Mankind, through a zealous Deſire of doing them good: | According to the Pſalmiſt, *Pſal.* lxix. 9, *The Reproaches of them, that reproached thee, fell upon me.* ——[This was, indeed, eminently fulfilled in our Lord *Jeſus Chriſt*; but was alſo intended for the Inſtruction of all his Diſciples and Followers. For the Things, which were long ago left upon Record, in the Old Teſtament, were committed to Writing for our Improvement in Wiſdom; | that by following the Examples of Patience, in bearing any Sufferings in the Way of Duty, and learning the Leſſons of Conſolation and Encouragement under them, †which the Scriptures teach, ‖ we might be eſtabliſhed in the Hope of eternal Life.

3 For even Chriſt pleaſed not himſelf; | but as it is written, "The reproaches of them, that reproached thee, fell on me."

4 For whatſoever things were written aforetime, were written for our learning; | that we, through patience and comfort † of the ſcriptures, ‖ might have hope.

To BELIEVING *JEWS* and *GENTILES*. Concerning Chriſtian Unity and Fellowſhip

—— And may God, the Giver of Patience and Conſolation, and of every good Gift, | enable you all to ſhew an equal benevolent Affection to one another; accounting one another equally good Chriſtians, and laying aſide all unfriendly Differences and Diſtinctions, † agreeably to the Spirit and Precepts of the *Lord Jeſus Chriſt*. ——That, being joined in Love and mutual Good-will, you may in your public Aſſemblies, with united Hearts and Voices, | offer up your Praiſes and Thankſgivings to God, who is the God and Father of our Lord *Jeſus Chriſt*, and the original Cauſe of all the Bleſſings we enjoy through him. ——For this comfortable Purpoſe, | I exhort you, notwithſtanding any Difference about theſe ceremonial Matters, to receive one another freely into Chriſtian Fellowſhip; † remembering that *Chriſt* hath received us *all* to the glorious State and Bleſſings of the Goſpel. ——You, *GENTILE*-Chriſtians muſt allow the believing *Jews* a principal Right to all the Glory and Bleſſings of the

5 Now the God of patience and comfort, | grant you to be like-minded one towards another, † according to Chriſt Jeſus.

6 That ye may with one mind and one mouth | glorify the God and Father of our Lord Jeſus Chriſt.

7 Wherefore | receive ye one another, † as Chriſt alſo received us, to the glory of God.

8 Now I ſay, that Jeſus Chriſt was a miniſter of the circumciſion | on account of

of the truth of God, † to confirm the promiſes *made* to the fathers.

the Goſpel;] for it is certain, that *Jeſus Chriſt* performed the Office of a Teacher and Saviour in a primary and peculiar Manner to the *Jews*, | on account of the TRUTH of God, † to accompliſh his Promiſes to the Patriarchs. [And therefore you have the higheſt Reaſon to own and receive the believing *Jews*, and to join with them in Divine Praiſes, *Ver.* 5, 6.]——And you, *JEWISH*-Chriſtians, muſt acknowledge that the *Gentile*-Converts, | on account of God's MERCY, which has made them welcome to his glorious Kingdom, † ought to bear their Part with you, in celebrating his Praiſes, for the Salvation of the Goſpel. ‖ And you have Scripture-Authority for admitting them to ſuch Fellowſhip; ‡ for Inſtance, *Pſal.* xviii. 49. *David*, King of *Iſrael*, ſaith, *Therefore will I give Thanks unto thee, O Lord, among the Gentiles; and ſing Praiſes unto thy Name.* ——And again, *Moſes* himſelf ſaith, in *Deuteronomy*, Chap. xxxii. 43, *Rejoice, O ye Gentiles, with his People*, the Children of *Iſrael*. ——And again; it is evident from *Pſal.* cxvii. that Praiſe to God is not to be confined to the *Jews* only, but that *all* People, as they *all* ſhare in his Goodneſs, ſhould alſo join in Thanks to our common Benefactor: *O praiſe the Lord, all ye Nations*; [or *Gentiles*] *praiſe him, all ye People. For his merciful Kindneſs is great towards us: And the Truth of the Lord endureth for ever.*——Again, the Prophet *Iſaiah* expreſsly and clearly declares, *Chap.* xi. *Ver.* 10. *There ſhall be a Root of Jeſſe*, that is to ſay, the Meſſiah, *and he ſhall riſe to reign over the Gentiles, and in him ſhall the Gentiles hope.*——And may God, the Fountain of Hope, | fill you all with a Spirit of Joy and Unanimity in your Chriſtian Faith, † that the bleſſed Hope of eternal Glory may continually and abundantly increaſe in your Hearts, ‖ through the mighty Working of the Holy Spirit, conferred upon you, as the Earneſt and Pledge of it. —— And, indeed, though I have been ſo large and preſſing upon this Head, I have great Confidence, my *Chriſtian* Brethren, | that you are of yourſelves,

To BELIEVING *JEWS* and *GENTILES*. Concerning Chriſtian Unity and Fellowſhip.

9 And *I ſay*, that the Gentiles | on account of mercy *obtained*, † ſhould glorify God; ‖ as it is written, ‡ "For this cauſe will "I confeſs to thee among "the Gentiles, and ſing "unto thy name."

10 And again he ſaith, "Rejoyce, ye Gentiles, "with his people."

11 And again, "Praiſe "the Lord, all ye Gentiles, "and laud him, all ye peo-"ple."

12 And again Eſaias ſaith, "There ſhall be a "root of Jeſſe, and he that "ſhall riſe to reign over "the Gentiles, in him ſhall "the Gentiles hope."

13 Now the God of hope | fill you with all joy and peace in believing, † that ye may abound in hope, ‖ through the power of the holy ſpirit.

14 And I myſelf alſo am perſuaded of you, my brethren, | that ye alſo are full of

To believing *Jews* and *Gentiles.*

without my Admonition, ſo diſpoſed to every Act of Beneficence and Kindneſs, † and ſo compleat in the Knowledge of all religious Truths and Duties, ‖ that you are every Way qualified and ſufficient to adviſe, and exhort one another.

of goodneſs, † filled with all knowledge ‖ able alſo to admoniſh one another.

The Concluſion.

¶ But yet, *Chriſtian* Brethren, I have written with a little more than ordinary Freedom, | as to the *Gentile* Part of you, † to remind you of your *Chriſtian* Privileges and Obligations, ‖ agreeably to the Commiſſion, which God hath graciouſly beſtowed upon me.——Whereby I am conſtituted the Miniſter of *Jeſus Chriſt*, for the Benefit of the *Gentiles*, | to attend upon the Service of the Goſpel among them, as the Prieſts did upon the Sacrifices at the Altar; † that, by inſtructing and building them up, on their Holy Faith, I may offer unto God a far more acceptable Sacrifice, than was ever offered in the Temple; ‖ being ſanctified and cleanſed, not by any external Rites, but by the Gifts and Virtues of the Holy Spirit. ——I have therefore Reaſon to glory, in *Jeſus Chriſt*, | with Regard to the Service I have done in Religion,——(I ſay *in Chriſt Jeſus*, for I ſhall not preſume to mention my own Labours, Zeal, or prudent Conduct; but only thoſe Things, which the extraordinary Favour and Power of *Chriſt* has done by me,) | in order to bring the *Gentiles* to the Obedience of the Goſpel, † both by the Doctrine I have taught, and the Works I have performed,——conſiſting in a great Number of ſurprizing Miracles in healing the Sick, *&c.* | and in the Gifts of the Spirit conferred on thoſe who have embraced the Faith of the Goſpel. † So that, by theſe extraordinary Vouchſafements, I have been enabled to propagate the Goſpel, and perform every Branch of the Apoſtolic Work, through all that ſpacious Tract of the *Roman* Empire, which lieth between *Jeruſalem* and *Illyricum*.——And I have made it a Point of Honour, to preach only among thoſe who, before my Coming, were wholly Strangers to the Goſpel of *Chriſt*; | that I might not employ the eminent Apoſtolic Gifts, I have received, in the inferior Work of building upon

15 Nevertheleſs, brethren, I have written the more boldly unto you, | with reſpect to a part *of you*, † as putting you in mind, ‖ on account of the favour that is given to me of God,

16 That I ſhould be the miniſter of Jeſus Chriſt to the Gentiles, | miniſtring the goſpel of God, † that the offering up of the Gentiles might be acceptable, ‖ being ſanctified by the holy ſpirit.

17 I have, therefore, whereof I may glory, through Jeſus Chriſt, | in thoſe things which pertain to God,

18 (For I will not dare to ſpeak of any of thoſe things, which Chriſt hath not wrought by me,) | to make the Gentiles obedient, † by word and deed,

19 Through mighty ſigns and wonders, | by the power of the ſpirit of God; † ſo that from Jeruſalem and round about unto Illyricum, I have fully preached the goſpel of Chriſt.

20 Yea, ſo have I ſtrived to preach the Goſpel, not where Chriſt was named, | leſt I ſhould build upon another man's foundation.

21 But as it is written, "To whom he was not "spoken of, they ſhall ſee: "and they that have not "heard, ſhall underſtand."

upon another Man's Foundation.——But might do all in my Power to fulfil that Prophecy *Iſai.* lii. 15. | *That, which had not been told them, ſhall they ſee; and that, which they had not heard, ſhall they conſider.*

To BELIEVING *JEWS* and *GENTILES.*

The Concluſion.

22 For which cauſe alſo, I have been much hindered from coming to you.

23 But now, having no more place in theſe parts, | and having a great deſire, theſe many years, to come unto you;

24 Whenſoever I take my journey into Spain, | I will come to you: for I truſt to ſee you in my journey, † and to be brought on my way thitherward by you, ‖ if firſt I be ſomewhat filled with your *company*.

25 But now I go to Jeruſalem, to miniſter unto the ſaints.

26 For it hath pleaſed them of Macedonia and Achaia, to make a certain contribution for the poor ſaints which are at Jeruſalem.

27 It hath pleaſed them, *verily*, | and their debtors they are. † For if the Gentiles have been made partakers of their ſpiritual things, ‖ their duty is alſo to miniſter unto them in carnal things.

28 When therefore I have performed this, | and have ſealed to them this fruit, † I will come by you into Spain.

29 And I am ſure, that when I come unto you, I ſhall come in the fulneſs of the bleſſing of the goſpel of Chriſt.

Upon which Account, namely, my endeavouring to preach the Goſpel where it was not before planted, I have been a long Time hindered from coming to *Rome*. ——But now, no Place remaining in thoſe Parts, where *Chriſt* hath not been preached, | and having an earneſt Deſire, theſe many Years, of ſeeing you; ——Whenever God ſhall permit me to execute my Deſign of travelling into *Spain*; to preach and plant the Goſpel there, | I hope I ſhall have an Opportunity of viſiting you by the Way; † and of being aſſiſted and conducted in my Journey to that remote Country, ‖ after I have firſt ſpent ſome Time with you, and ſatisfied my longing Deſire to contribute ſomewhat to your Edification and Improvement in the Faith. ——But at preſent I am going to *Jeruſalem*, to perform an Office of Charity to the Chriſtians there.—For the Churches of *Macedonia* and *Achaia* have been pleaſed to make ſomething of a Collection, for the Relief of the poor Chriſtians at *Jeruſalem*. —— They have been pleaſed to conſider their Neceſſities; | and indeed they are under great Obligations to them. † For, if the *Gentiles* are come in for a Share in thoſe ſpiritual Bleſſings, which before were peculiar to the *Jews*; if, from the *Jews*, and by their Miniſtry, the *Gentiles* have been enriched with the Goſpel; ‖ it is but fitting the *Gentiles*, in Return, ſhould ſupply them with the neceſſary Things of this Life, when they are in need —Therefore, when I have diſcharged this Piece of Service, | and have ſafely delivered the Contributions into their Hand, † I am determined to go to *Spain*, and to take you in my Way.——And I have good Reaſon to think, my coming to you will be attended with the full Exerciſes of the Gifts, and Powers conferred upon me, as an Apoſtle, to give you the moſt convincing Demonſtration of the Grace, Truth,

To believing *Jews* and *Gentiles.*

The Conclusion.

and Comfort of the Goſpel of *Chriſt*, ——Now I earneſtly beſeech you, *Chriſtian* Brethren, by the Lord *Jeſus Chriſt*, | and by that Love, which is the genuine Fruit of his Spirit, † that you would join me, in wreſtling in your Prayers with God, upon my Account, —— That, when I am in *Judea*, I may be delivered from the perſecuting Rage of the unbelieving *Jews*; | and that the charitable Contribution, I am going to carry to *Jeruſalem* may be accepted by the *Jewiſh-Chriſtians* there, and prove a Mean of uniting their Hearts in true Affection to the *Gentile-Chriſtians* who ſend it. —— That being ſucceſsful in this Attempt, to effect a perfect Union and Harmony between the *Jewiſh* and *Gentile* Chriſtians, my Coming unto you may be joyful, | under the Direction and Bleſſing of God's Providence, † and that, being free from any diſcouraging Reflections, I may be in a Diſpoſition both to receive, and impart Refreſhment among you. ——And, in the mean while, I heartily pray; That God, the Author of Peace and all Happineſs, may grant his favourable Preſence with you all, who are all equally dear to me. *Amen.*

30 Now I beſeech you, brethren, for the Lord Jeſus Chriſt's ſake, | and for the love of the ſpirit, † that ye ſtrive together with me in *your* prayers to God for me;

31 That I may be delivered from them that do not believe in Judea; | and that my ſervice, which *I have* for Jeruſalem, may be accepted of the ſaints.

32 That I may come unto you with joy, | by the will of God, † and may with you be refreſhed.

33 Now the God of peace *be* with you all. Amen:

CHAP. XVI.

Salutations.

¶ I Earneſtly recommend to your Eſteem and Care *Phebe*, our Chriſtian Siſter, who brings this Letter, and | who by her eminent Services has diſtinguiſhed herſelf in the Congregation, which is here at *Cenchrea*. —— And deſire that you would receive her, as a faithful Diſciple of *Jeſus Chriſt*, | in a Manner agreeable to the good and friendly Religion you profeſs; † and give her your beſt Aſſiſtance, as ſhe wants it, in that Affair, which has brought her to *Rome:* || For ſhe has been a generous Friend to, ſhe has entertained, lodged, and aſſiſted, many Chriſtians; ‡ and I myſelf, amongſt the reſt, have experienced her kind and noble Temper.——Preſent my ſincereſt Reſpects to *Priſcilla* and *Aquila*, who have laboured together with me, in promoting the Goſpel of *Chriſt*. ——And who have expreſſed ſo great a Value for my Office and Perſon, that to ſave my Life, they have

1 I Commend unto you Phebe our ſiſter, | who is a ſervant [*or a Diaconeſs*] of the Church which is at Cenchrea.

2 That ye receive her in the Lord, | as becometh ſaints, † and that ye aſſiſt her in whatſoever buſineſs ſhe hath need of you: || for ſhe hath been a ſuccourer of many, ‡ and of myſelf alſo.

3 Salute Priſcilla and Aquila my helpers in Chriſt Jeſus:

4 Who have for my life laid down their own necks: | unto

unto whom not only I give thanks, † but also all the churches of the Gentiles.

5 Likewise *salute* the church that is in their *house*. | Salute my beloved Epenetus, † who is the first-fruits of Achaia unto Christ.

6 Salute Mary, who bestowed much labour on us.

7 Salute Andronicus and Junia my kinsmen | and my fellow-prisoners, † who are of note among the apostles, ‖ who also were in Christ before me.

8 Salute Amplias, my beloved in the Lord.

9 Salute Urban, our helper in Christ, and Stachys, my beloved.

10 Salute Apelles, approved in Christ. | Salute them which are of Aristobulus's household.

11 Salute Herodion, my kinsman. | Salute them that be of the household of Narcissus, who are in the Lord.

12 Salute Tryphena and Tryphosa, who labour in the Lord. | Salute the beloved Persis, who laboured much in the Lord.

13 Salute Rufus, chosen in the Lord, and his mother and mine.

14 Salute Asyncritus, Phlegon, Hermas, Patrobas, Hermes, and the brethren who were with them.

15 Salute Philologus, and Julia, Nereus and his sister, and Olympas, and all the saints who are with them.

16 Salute one another with

have run the Hazard of losing their own: | For which Love of theirs not only I am bound to Gratitude, † but also all the *Gentile* Churches. ——Salute also the Congregation, which useth to assemble for the Worship of God in their House. | Present my Respects to *Epenetus*, for whom I have a singular Affection, † as he is the first Christian Convert in *Achaia*. ——And to *Mary* too, who entertained me and my Company with much Care, and was very active in all good Offices. ——Present my Respects to *Andronicus* and *Junia*, dear to me, not only as they are *Jews*, | but as they and I have suffered Imprisonment together, in the Cause of the Gospel, † and as they have a Character of Distinction among the other Apostles, ‖ and were converted to the Christian Faith before me.——Salute *Amplias*, who stands high in my Affection, as a Professor of Christianity. —— Salute *Urban*, who hath been my Assistant in the Work of the Gospel, | and *Stachys*, whom I much esteem. ——And *Apelles*, a Man of tried Integrity in the Christian Profession. | Salute those Christians that belong to the Family of *Aristobulus*. ——Present my kind Respects to *Herodion*, my *Jewish* Kinsman: | and do me the same Favour to all those in the Family of *Narcissus*, who have embraced the Christian Faith. ——Salute *Tryphena* and *Tryphosa*, who are very industrious and serviceable in the Gospel of *Christ*; | and *Persis*, who hath very much endeared herself, by her extraordinary Endeavours in the same happy Work.——Salute *Rufus*, a choice Christian, | and his good Mother; who in her tender Concern, had been a Mother to me also. ——I do not forget *Asyncritus*, *Phlegon*, *Hermas*, *Patrobas*, *Hermes*; pray remember me affectionately to them, and to all their Christian Domestics. —— Present my Love and sincere Respects to *Philologus* and his Wife *Julia*, to *Nereus*, and his Sister, to *Olympas*, and all the Christians that are in their Families. —— And as I thus testify my friendly Respects to you all, I desire you would seal your Brotherly Kindness to each other, *Jewish* and

To believing *Jews* and *Gentiles*.

Salutations.

To believing *Jews* and *Gentiles.*

and *Gentile* Chriſtians, with that chaſte and religious Kiſs, uſed in our Aſſemblies, as a Token of Chriſtian Love, Unity, and Peace. | The Congregations in theſe Parts deſire I would aſſure you of their Reſpect and Friendſhip.

with an holy kiſs, | The churches of Chriſt ſalute you.

A Caution to guard againſt the Authors of Diviſions.

Once more, Chriſtian Brethren, I earneſtly beſeech you to keep a watchful Eye upon any, who raiſe Diſſentions among you, | and prejudice weak Minds againſt the Faith of the Goſpel, † by acting contrary to the Doctrine of Love, Peace, and Unity, in which ye have been inſtructed, as eſſential to the Goſpel, and to the Character of a true Chriſtian; || and ſhun their Fellowſhip.——For ſuch Perſons, you know who I mean, | do not ſerve the *Chriſtian* Cauſe, † but their own Luſts, and private Intereſts; || and, to cover their ſiniſter Views, make fair and plauſible Pretences, ‡ to deceive well-meaning People, who ſuſpect no Harm. ——I give this Exhortation and Caution, that you may keep the good Character you have acquired. For your Obedience, and Attachment to the Goſpel is well known over all the Chriſtian World. | Therefore, I heartily rejoice in your happy State, † and am very deſirous you ſhould be eſtabliſhed in thoſe Principles of Knowledge, and wiſe Conduct, which may preſerve, and improve your preſent Regards to what is true and good, || and that you may be free from all pernicious Mixture of Pride and Strife, which may introduce Confuſion and every evil Work. ——And, to encourage your Perſeverance, aſſure yourſelves, that God, who delights in our Happineſs, will ere long diſable *Satan*, the Adverſary, and all his wicked Inſtruments, from annoying you. | May the Favour and Bleſſings of our Lord *Jeſus Chriſt* be with you. *Amen!*

17 Now I beſeech you, brethren, mark them, who cauſe diviſions | and offences, † contrary to the doctrine which ye have learned; || and avoid them.

18 For they, that are ſuch, | ſerve not our Lord Jeſus Chriſt, † but their own belly; || and by good words and fair ſpeeches ‡ deceive the hearts of the ſimple.

19 For your obedience is come abroad unto all men. | I am glad therefore on your behalf: † but yet I would have you wiſe unto that which is good, || and ſimple concerning evil.

20 And the God of peace ſhall bruiſe Satan under your feet ſhortly. | The grace [*or favour*] of our Lord Jeſus Chriſt *be* with you. Amen.

Salutations.

Timothy, my Fellow-labourer in the happy Work of the Goſpel, and *Lucius*, and *Jaſon*, and *Soſipater*, my Kinſmen, deſire to be affectionately remembered to you.——And I *Tertius*, St. *Paul*'s Scribe, in writing this Letter, | ſalute you with that Love and Benevolence which is agreeable to the Goſpel of *Jeſus Chriſt*. ——*Gaius*, with whom

21 Timothy, *my* workfellow, and Lucius, and Jaſon, and Soſipater my kinſmen, ſalute you.

22 I Tertius, who wrote this Epiſtle, | ſalute you in the Lord.

23 Gaius mine hoſt, | and

and of the whole church, † saluteth you. Eraſtus the chamberlain of the city ſaluteth you, and Quartus a brother.

24 The grace [*or favour*] of our Lord Jeſus Chriſt *be* with you all. Amen.

25 Now to him that is of power | to eſtabliſh you † according to my goſpel, and the preaching of Jeſus Chriſt, ‖ (according to the revelation of the myſtery, ‡ which was kept ſecret in the times of the ages,

26 But NOW is made manifeſt; | and by the ſcriptures of the prophets, † according to the commandment of the everlaſting God, made known to all nations, for the obedience of faith.)

27 To God only wiſe, | be glory through Jeſus Chriſt, for ever. Amen!

¶ *Written to the* Romans *from* Corinth, *and ſent by* Phebe, *ſervant of the church at* Cenchrea.

whom I lodge, | and who maketh all *Chriſtian* Travellers welcome to his Houſe, † ſends his affectionate Reſpects to you all. As alſo *Eraſtus*, the City Chamberlain, and *Quartus*, a Chriſtian Brother. ——I repeat my hearty Prayer, that the Favour and Bleſſing of our Lord *Jeſus Chriſt* may be with you all. *Amen!* To BELIEVING *JEWS* and *GENTILES.*

I conclude with ſolemn Adoration of him, whoſe Goodneſs and Power is ſufficient, and ready | to eſtabliſh you in all Knowledge, Faith, Virtue, and Happineſs, † according to his extenſive Grace in the Goſpel, and Preaching of *Jeſus Chriſt*, for which I have received a ſpecial Commiſſion; I mean that Goſpel and Preaching, which reveals the Myſtery of inviting the *Gentiles* into the Kingdom of God; ‡ a Point of Religion, unknown to the *Gentile* World, and not underſtood by the *Jews* under the *Moſaical* Diſpenſation. All that Time it was a Myſtery to them, of which they had not the leaſt Notion, or Suſpicion.——But is now, by us, the Apoſtles of *Chriſt*, fully declared, | and alſo from the Writings of the ancient Prophets fully demonſtrated, † to have been the gracious Purpoſe of the everlaſting God, and is, by his Appointment, ‖ publiſhed in every Country, to bring all Nations to the Obedience of the heavenly Doctrine of *Jeſus Chriſt*. —— To that God, the only Fountain of all Wiſdom, | through the Diſpenſation of Grace, erected in *Jeſus Chriſt*, and adminiſtred by him, be Glory for ever. *Amen.* The Doxology.

NOTES

EPISTLE

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CHAP. I. 1—15.

CONTENTS.

THIS Section contains the Introduction to the Epiſtle; in which St. *Paul* aſſerts his Commiſſion as the Apoſtle of the *Gentiles*; throws in ſuch Reflections concerning the Goſpel, and our Lord, as were proper to arreſt the Attention of the *Jew*; teſtifies his ſincere Affection to the *Chriſtians* at *Rome*, and his earneſt Deſire to preach the Goſpel among them.

NOTES.

Ver. 1. Δουλος is a Servant, who is the abſolute Property of the Maſter, and bound to him for Life.

A *called*, or invited, *Apoſtle*,] and therefore a *true* Apoſtle; as a called, invited Gueſt, is a true and proper Gueſt. See Note upon Chap. viii. 28, *To them who are called.*

Separated] See *Acts* xiii. 2.

CHAP. I. Ver. 2—6.

Ver. 2. *Which he had promiſed afore by his Prophets in the holy Scriptures*] This the Apoſtle poſſibly inſerts, to inſinuate a good Idea of the Goſpel into the Mind of the *Jew*, at firſt ſetting out; and to put him upon Enquiring. For even an unbelieving *Jew*, if at all diſpoſed to think, could not overlook, or ſlightly regard this Sentiment.

Ver. 3. *Who was made of the Seed of David*] This too regards the *Jew*; and puts him in Mind that *Jeſus*, whom *Paul* preached, was of the Royal Stock, whence they expected the *Meſſiah* would ſpring.

Our LORD] See [113.]

Ver. 4. *With Power*] See the Note upon *Ver.* 16, *According to the Spirit of Holineſs, by the Reſurrection*] Pſal. xvi. 10, *Thou wilt not leave my* SOUL *in Hell, neither wilt thou ſuffer thy HOLY One to ſee Corruption.*

Declared to be the Son of God—by the Reſurrection] That Text, *Pſal.* ii. 7, *Thou art my Son, this Day have I begotten thee*, is twice applied to our Lord in the New Teſtament. Acts xiii. 33, *God has fulfilled the ſame unto us,—in that he has raiſed up Jeſus again, as it is alſo written in the ſecond Pſalm; Thou art my Son, this Day have I begotten thee.* Heb. v. 5, *Chriſt glorified not himſelf to be made an High-Prieſt; but he* [glorified him unto this Office] *who ſaid unto him, Thou art my Son, this Day have I begotten thee.* This Text therefore relates to the Whole of our Lord's Exaltation, from the Grave to his higheſt Dignity in Heaven. And very properly, if we attend to what has been ſaid [24 Note]. *Begetting* is conferring a new and happy State; a *Son* is a Perſon put into it. Agreeably to this, good Men are ſaid to be the *Sons of God* (υιοι τυ Θευ) as they are *the Sons of the Reſurrection*, or obtain a Reſurrection to eternal Life, *Luke* xx. 36. Which is repreſented as a παλιγγενεσια. a being *begotten*, or *born again*, *regenerated*, Mat. xix. 28. And with Regard to this new Generation, or Begetting, our Lord is ſtiled, *the Firſt-born from the Dead*, Col. i. 18. Thus *Chriſt* was *born* by his Reſurrection, and *aſcertained to be the Son of God*, in the higheſt, and moſt diſtinguiſhed Senſe, by God's raiſing him, through his mighty Power, from the Dead, on the third Day, to the Glory of his exalted State.

Ver. 5. *Grace* [or Favour] *and Apoſtleſhip*] That is, The Favour of being made an Apoſtle. Hence χαρις *Grace*, is put for the Apoſtolic Office, *Rom.* xii. 3.—xv. 15. 1 *Cor.* iii. 10. *Epheſ.* iii. 8. And in general *Grace*, or Favour, may ſignify any Benefit, Office, or Endowment, which is the Gift, or Effect, of Favour.

Ver. 6. *Called of Jeſus Chriſt*] Note, any Nation or People is *called*, or invited, *of Jeſus Chriſt*, *called Saints*, who have in Fact received the Goſpel; by what Means ſoever it has been conveyed to them. It doth not appear the *Roman Chriſtians* were converted to the Faith, by the immediate preaching of any Apoſtle, but by ſome inferior Hands; (for no Apoſtle was at *Rome* before *Paul*; and *Paul* had not been there, before he wrote this Epiſtle) and yet the Apoſtle owns them to be *called of Jeſus Chriſt*, *called Saints*, Ver. 7. and therefore, ſuch as had a good Title to all the Privileges of *Saints*, or of God's peculiar People. And ſuch are we, in this *Iſland*, whoever it was that firſt brought the Goſpel among us. It is our enjoying the Light of the Goſpel, and profeſſing Faith in *Chriſt*, and not the Means, by which theſe have been conveyed to us, which conſtitute us the People and Children of God.

Ver. 7.

Ver. 7. *Beloved of God*] See [140]. *Called Saints*, κλητοις αγιοις] all the *Chriſtians* at *Rome* without Exception were *called*, or invited, *Saints*; *invited to* this Honour *by Jeſus Chriſt*: and therefore, had a good Title to the Privileges of *Saints*, and were obliged to improve them to their real and internal Sanctification. [97, 127] CHAP. I. Ver. 7, 11, 12, 14.

GOD our Father] See [103.]

Ver. 11. *That I may impart unto you ſome ſpiritual Gift*] If none but Apoſtles conferred the Gifts of the Spirit, then there might be Numbers in the Church of *Rome*, that had not received that Seal of the Goſpel. And St. *Paul* may here hint at this; and expreſs his Deſire to be among them, to ſupply this Defect in particular.

Ver. 12. *That I may be comforted together with you*] Obſerve how cautious the Apoſtle is of aſſuming; and how willing he is, as far as poſſible, to ſet himſelf upon a Level with all Chriſtians.

Ver. 14. *I am a Debtor both to the Greeks*, &c.] As the Goſpel was committed to his Truſt, he was a Truſtee, and ſo a Debtor to diſpenſe it freely to all, as he ſhould have Opportunity. 1 *Tim.* i. 11. 1 *Theſ.* ii. 4.

CHAP. I. 16, *to the End.*

CONTENTS.

IN this Section the Apoſtle enters upon his Subject, by affirming the Excellency of the Goſpel, as a Scheme of Goodneſs, calculated for the Salvation of Mankind, *Ver.* 16, 17. And then ſhews what Need the *Gentile World* had of the Mercy of God, as they ſtood obnoxious to his Wrath for their Idolatry, and abominable Wickedneſs; which he deſcribes at large, *Ver.* 18—32.

THIS was proper to convince and awaken the *Gentile*, and to take him in for an attentive Reader. For this was Proof enough, even to the wiſeſt Philoſopher, how defective and erroneous he was in the Knowledge of Divine Things; and how ineffectual any Thing, he had found, was to reform himſelf, or the reſt of Mankind. But the Apoſtle has his Eye too upon the *Jew*; and it is his Deſign to point this black Deſcription at his Conſcience. Nothing would enter more glibly into the Thoughts of a *Jew*, than the Corruption of the *Gentile* World; which he would readily and ſtrongly condemn; and ſo would be duly prepared for the Application in the next Chapter. For what if his Nation was not a Whit better in their Morals than the Heathens? How could they with any Conſcience, or Modeſty, arrogate all the Divine Mercy themſelves; or pretend that other Men were unworthy of it, when they had done as much, or more, to forfeit it than others?

NOTES.

NOTES.

CHAP. I. Ver. 16, 17.

Ver. 16. *The Power of God*] Δυναμις, *Power*, ſignifies frequently a *moral Power*, either—I. *Objectively*; as the Power of Evidence and Motives to affect and influence the Mind. *Mark* ix. 1,—*The Kingdom of God come in Power*, in its moſt glorious and convincing Manifeſtations. *Acts* iv. 33, *And with great Power*, in a very convincing Manner, *gave the Apoſtles Witneſs of the Reſurrection of the Lord Jeſus.* 1 *Cor.* i. 18,—*Croſs is the Power of God*, Divinely, or in a high Degree, powerful to produce the beſt Effects upon our Minds. *Phil.* iii. 10, *The Power* [the powerful Influence] *of his Reſurrection.* Heb. vi. 5, *The Word is able*, powerful, *to build you up.* Acts xx. 32. 2 Tim. iii. 15. James i. 21.—II. *Subjectively*, it ſignifies Capacity, Virtue, or good Diſpoſitions in the Subject acting. *Mat.* xxv. 15, *According to his ſeveral* [δυναμιν, Power] *Ability*, Capacity. *Luke* i. 17, *The Spirit and Power of Elias.* Acts i. 8, *Ye ſhall receive Power*, Qualifications to preach the Goſpel. Epheſ. iii. 16, *Strengthened with* Power *in the inward Man.* Col. i. 11. 2 Tim. i. 7, *Spirit of Power*, Fortitude. Rev. iii. 8, *Thou haſt a little Power*, moral Strength. And this is agreeable to the Force of δυναμαι and δυνατος, *COULD*, *CAN* and *ABLE*, or *OF POWER*, which frequently refer to the Choice of the Mind, *John* xii. 39. *Rom.* xiv. 4.—xvi. 25.—2 *Cor.* ix. 8. *Heb.* ii. 18 *.

HENCE we may conclude; That the Goſpel is *the Power of God unto Salvation*, either as it is the Effect of his great Love and Goodneſs, [*his Divine* POWER *hath given unto us all Things that pertain to Life and Godlineſs*, 2 Pet. i. 3.] or as it is admirably adapted to enlighten our Minds, and ſanctify our Hearts; or both.

To the firſt Jew] Here again he courts the *Jew*, and takes Care to be upon good Terms with him. So alſo *Chap.* ii. 9, 10. See *Acts* iii. 26.—xiii. 46.

Ver. 17. *The Righteouſneſs*, or JUSTIFICATION *of God*] The Word Δικαιοσυνη, which we tranſlate *Righteouſneſs*, I ſhould rather chooſe to render *JUSTIFICATION.* For *Righteouſneſs*, both in Senſe and Sound, is too remote from *juſtified.* And therefore. in Conformity to both the *Hebrew* and *Greek*, where the Noun is derived from the Verb, I ſhall, in the Text of this Epiſtle, put the Reader in Mind, that he may tranſlate Δικαιοσυνη, which comes from δικαιοω, by *JUSTIFICATION*, which comes from *JUSTIFY.* But obſerve; I ſhall do this only where Δικαιοσυνη ſignifies *Mercy*, *Goodneſs*, *Deliverance*, *Salvation*, *&c.* In all the Places, where it ſignifies moral Rectitude in general, there I ſhall

* *Poſſum* alſo has this Senſe in the beſt Authors.

Si POTES *archaicis conviva recumbere lectis.* Hor. Epiſ. Lib. I. 5.

——— *Nam hercle nemo* POSSET, *ſat ſcio,*
Qui haberet, qui pararet alium, hunc perperi. Ter. Eun. Act. 3. Sc. 2. l. 24.

——— *Meus ille caper fuit, & mihi Damon*
Ipſe fatebatur, ſed reddere POSSE *negabat.* Vir. Eclog. 3. l. 24.

Mene efferre pedem, genitor, te POSSE *relicto*
Speraſti? — — — — Æneid. 2. l. 657.

CANIS *ſimpliciter; Eadem eſt conditio tibi,*
Praeſtare domino ſi par officium POTES.
VULP. *Ego vero ſum* paratus. Phaed. Lib. III. 7.

leave

leave the Word *Righteouſneſs* to keep its Standing: For there it properly anſwers the Senſe of the *Greek* Word. CHAP. I.

OBSERVE the Antitheſis between Δικαιοσυνη Θεϋ, the JUSTIFICATION *of God revealed*, in this Verſe, and Οργη Θεϋ, *the* WRATH *of God revealed*, in the next. Theſe plainly ſtand in Oppoſition to each other. And therefore *JUSTIFICATION* muſt be underſtood in a Senſe oppoſite to *WRATH*.

From Faith unto Faith] *Vorſtius*, and after him Mr. *Locke*, do rightly judge the Senſe to be, That *the Righteouſneſs of God is all through, from one End to the other, by Faith*. For the Goſpel Salvation is indeed from firſt to laſt *of Faith* on our Part. *By Faith* we were admitted, at the firſt Converſion of the *Gentile*-World, into this our preſent State of Grace, or Favour, *Rom.* v. 2. *By Faith* we continue in it, *Rom.* xi. 20. *By Faith* we duly improve it, *Jude* 20. And we *are kept by the Power of God through Faith unto* final *Salvation*, 1 Pet i. 5.—But then I conceive a Progreſſion, or Increaſe, is at the ſame Time implied. For this Mode of Speech is applied to Things meaſurable, or improveable; and denotes a *Succeſſion*, *Acceſſion*, or *Improvement*, [εκ or מ] *FROM*, ſignifying the *Terminus a quo*, or the Point from whence the Progreſs, or Increaſe begins; and [εις or אל] *TO*, ſignifying the *Terminus ad quem*, or the Point to which it tends. I. In Things meaſurable, *Exod.* xxvi. 28, *The Bar ſhall reach from End to End*, מיו־הקאה אל־הקצה. *Num.* xxx. 14. *Jud.* xx. 1. 1 *Chron.* ix. 25.—xvi. 20. 23. *Ezra* ix. 11. *Jer.* xlviii. 11. *Jer.* l. 6, *They have gone from Mountain to Hill*, מהר אל גבעה *Ezek.* xl. 27, *He meaſured from Gate to Gate*, אל־חשער משער. *As the Lightning that lightneth* εκ της υπ' ουρανον, εις την υπ' ουρανον λαμπει, *Luke* xvii. 24.—II. in Things improveable, *Pſal.* lxxxiv. 7, *They go from Strength to Strength*, מחיל אל־חיל, that is, with a ſtill greater Degree of Strength. *Pſal.* cxliv. 13, *All Manner of Store*; Heb. מזו אל־זו *from Food to Food*, by a conſtant Increaſe, Supply or Succeſſion. *Jer.* ix. 3, מרעה אל־רעה *they proceed from Evil to Evil*, or grow worſe and worſe. 2 *Cor.* iii. 18, *From Glory to Glory*, απο δοξης εις δοξαν, from one Degree of Glory to another. And ſo here; the Salvation, God has provided in the Goſpel, is *from Faith to Faith*, or wholly *of Faith*, on our Part, by Way of Progreſs and Improvement from the firſt Faith, to a ſtill higher Degree: ſignifying the Advances we ought to make in this grand Principle of our Religion. See [283, 284, 285.]

AND this agrees very well with the Apoſtle's Quotation, *Hab.* ii. 4, *The Juſt by Faith ſhall live*; that is, He who believes, and improves his Faith into a Principle of Righteouſneſs, and through Faith continues to work Righteouſneſs, ſhall live; *But* (Heb. x. 38.) *if he draw back, my Soul ſhall have no Pleaſure in him.* Ver. 39, *But we are not of them that draw back unto Perdition*, having caſt off their *firſt* Faith, *but of them that believe*, by a *progreſſive* Faith, *unto the ſaving of the Soul.*

I CONJECTURE that the Sentence, *The Juſt by Faith ſhall live*, might be a common Proverb among the *Jews*, frequently in their Mouths, and known to every body. How they might apply it is uncertain, but the Apoſtle might well take Advantage from its being a trite, popular Saying to urge it in this Controverſy, as what would more forcibly ſtrike, and affect their Minds. *But this is only my Conjecture.*

OBSERVE; Mr. *Locke*, in his Note upon this Place, by that *Righteouſneſs to which neither Jews nor Gentiles could attain by Works*, underſtands *ſuch a perfect and compleat Obedience whereby they could be juſtified.* Whereas *Righteouſneſs*, in that Senſe, ſignifies *Salvation.* [315, &c.]

Ver. 18.

CHAP. I. Ver. 18, 21, 24, 27.

Ver. 18. *For the Wrath of God*] *Wrath* ſignifies the Vengeance of God, the Puniſhment, or Deſtruction he will inflict upon Sinners. *Job* xxi. 20.—xxxvi. 13. *Pſal.* lvi. 7.—lxxviii. 21, 31, 38, 50.—xc. 11. *Prov.* xxix. 8. *Iſai.* xiv. 6. *Mat.* iii. 7. *Luke* iii. 7.—xxi. 23. *John* iii. 36. *Rom.* ii. 5, 8.—iv. 15.—v. 9.—ix. 22.—xii. 19. 1 *Theſ.* i. 10.—v. 9. and in ſeveral other Places.

Is revealed] I cannot agree with Mr. *Locke*, that *a Life again after Death, and a Day of Judgment; wherein Men ſhould be all brought to receive Sentence according to what they had done, and be puniſhed for their Miſdeeds, was what was unknown before the Revelation of the Goſpel.* It was not ſo clearly, or fully known by far; but even the Generality of the *Heathens* had ſome Notions, and the *Jews* had ſtill clearer Notions, of a future World and Judgment.

Ver. 21. *But became vain in their Imaginations*] They did Violence to their Judgments, and became void of Judgment. They loſt their Underſtanding, becauſe they would not follow its Direction. They put the *Candle of the Lord* under a Buſhel, and the Candle went out. The Caſe is unhappily the ſame under any, even the cleareſt Diſpenſation. When we ſuffer our Minds to be infatuated with idle Notions, and do not faithfully uſe the rational Faculties, God has given us, for the Diſcovery of the Truth, by his juſt Judgment we loſe the Benefit of them; in Matters of the greateſt Importance they become in a Manner uſeleſs; and we are left either to pleaſe, or vex ourſelves, and each other, with the moſt monſtrous Folly and Abſurdity, in our Practice and Sentiments.

And their fooliſh [inconſiderate] *Heart was darkened*] ασυνετος καρδια. Συνιημι frequently ſignifies to *conſider ſeriouſly*, to *lay to Heart*. *Mat.* xiii. 13, 14, 15. *Mark* vii. 14.—viii. 17, &c. And therefore, I conceive ασυνετος may ſignify *inconſiderate* in the higheſt and moſt culpable Degree; as oppoſed to a ſincere Uſe of what Means and Knowledge of God they had. Their *Heart* was *inconſiderate*, i. e. they made no ſerious, conſcientious Uſe of their Underſtanding.

Ver. 24. *By themſelves*, εν εαυτοις] We render it, *between themſelves*, not ſo clearly: For the Apoſtle's Sentiment, I conceive, is this; that this Abuſe of themſelves was their own Act and Deed. It was fit they ſhould be *diſhonoured*, who *diſhonoured* God; and they could not be diſhonoured by any ſo much as *by themſelves*; nor by themſelves any other Way ſo much as this. We have the ſame Thought again, Ver. 27. and the ſame Phraſe εν εαυτοις, where we render it, *in themſelves*. Εν in the Helleniſtic *Greek*, as the Criticks tell us, has the Force of all Prepoſitions. and here may be tranſlated *from* or *by*.

Ver. 27. *Men with Men*, or Males with Males, *working that which is unſeemly.*] Thus they *diſhonoured their own Bodies*. And how juſt the Apoſtle's Reflections are, and how pertinently he has placed this moſt abominable Abuſe of Human Nature at the Head of the Vices, into which the Heathen World were fallen, will be ſeen, if we obſerve, that *Cicero*, the greateſt Philoſopher in *Rome*, a little before the Goſpel was preached, in his Book *concerning the Nature of the Gods*, (where you will find a Thouſand idle Sentiments upon that Subject,) introduces, doubtleſs with Truth and in Character, *Cotta*, a Man of the firſt Rank and Genius, freely and familiarly owning to other *Romans* of the ſame Quality, this worſe than beaſtly Vice, as practiſed by himſelf; and quoting the Authority of ancient Philoſophers in Vindication of it. His Words are, *Quotus enim*

CHAP. I. Ver. 28.

quisque formosus est? Athenis cum essem, e gregibus Epheborum vix singuli reperiebantur. Video, quid arriseris. Sed tamen ita res se habet. Deinde nobis, qui concedentibus Philosophis antiquis, adolescentibus delectamur, etiam vitia sæpe jucunda sunt. That is, "For how few Men are beautiful? When I was at *Athens*, among Troops of "Youths scarce one was to be found. I see you smile. But it is really so. Be- "sides we, who, by the Allowance of ancient Philosophers, are Admirers of "young Men, are often pleased with Deformities." And then he adds an Instance of *Catulus*, a principal Man in the City, who was in Love with *Roscius*. *De Nat. Deorum, Lib.* I. *Sect.* XXVIII. And it is well known, this most detestable Vice was long and generally practised by all Sorts of Men, Philosophers and others, and made the Subject of their published Songs by some of the most learned and celebrated Poets. *Cic. Tusc. Disput. Lib.* IV. §. 71, 72, 74. Or, *Sect.* XXXIII, XXXIV, XXXV. Whence we may conclude, the Apostle has done Justice to the *Gentile* World in the other Instances he gives of their Corruption.

Objec. *But great Numbers in the Christian World have been, at least, as vicious as the worst of the Heathen ever were.* Ans. True. But as the Religion of Nature is not chargeable with the Vices Men committed against Nature: So neither is the Christian Religion either false or faulty; because Numbers, who have professed it, have had no Regard to its Principles and Precepts. And as the Idolatry and Vices of the Heathen World required a new Dispensation for their Reformation, (which Reformation was, for some Time at first, and is now in several Nations and Persons, effected beyond whatever the mere Light of Nature could ever have accomplished;) so the Corruptions, which still remain in the Christian World, require a new and further Dispensation to reform them. Which Corruptions were foreseen, and which Dispensation is plainly foretold in the New Testament, *Rom.* xi. 12, 15, 25, 26. For as the mere Light of Nature, when Men had generally extinguished it in their own Minds, was not sufficient to have produced any considerable, or extensive Reformation: So the present Light of the Gospel is insufficient for the *full* Reformation of the Christian World; not in itself, if it were attended to, but by Reason of the corrupt Principles the Generality of Christians have imbibed; whereby they have lost Sight of *the Truth as it is in Jesus*, and so have rendered it ineffectual upon their Minds.

Ver. 28. *And even as they did not like*] Δοκιμαζω, which we render *like*, signifies to *search*, or *explore* (*explorare qualis in se res sit, & a diversis & contrariis discernere*) as Goldsmiths try Metal to distinguish the Good from counterfeit. 1 *Thes.* v. 21, *Try all Things*; Παντα δοκιμαζετε. 1 Pet. i. 7, *More precious than Gold* [δοκιμαζομενου] *tried with Fire.* In Opposition to this, αδοκιμου, in the next Verse, must signify, as Mr. *Locke* very judiciously observes, an *unsearching*, *injudicious* Mind.

But Mr. *Locke*'s Note on the Particle *and*, is needless. For any one may easily see how the Thread of the Apostle's Discourse is carried on, without supposing any *Parenthesis*. *Ver.* 23. The Heathen *DISHONOURED* God, by misrepresenting him under the Images of the meanest Things; and (*Ver.* 24.) he suffered them to *DISHONOUR*, and debase themselves by the vilest Lusts. Ver. 25. They *CHANGED* the true Nature of God into a Lie; and (Ver. 26, 27.) he left them to *CHANGE* their Nature into something worse than Beastly. Lastly, (*Ver.* 28.) they did not exercise their Minds in *SEARCHING*,

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and enquiring, that they might retain the Knowledge of God, and reject the falſe Notions of Men, and therefore, God gave them up to an unthinking, *UNSEARCHING*, ſtupid Mind. They would not uſe their Reaſon in the Knowledge and Worſhip of God, and they acted as if they had no Reaſon in living among Men. And in the ſame Manner all Corruption of true Religion, is, and ever will be, in Proportion, attended with corrupt and vicious Practices.

Ver. 31. *Without Conſideration*] See the ſecond Note upon Ver. 21.

Ver. 32. HERE again, in the Note, Mr. *Locke* miſtakes the *Righteouſneſs of God*, as if it were *that Righteouſneſs which God requires* of us *for Salvation*: When indeed it is the Salvation itſelf, which God has mercifully provided for us. [315, &c.]

AND in the ſecond Note, in my Opinion, he unneceſſarily departs from the common Reading in Preference of the *Clermont*. All Readings agree that the Heathen knew τὸ δικαίωμα Θεȣ, the Rule of Right, which God has given to Mankind; and knowing that Rule, they might have known, *that they who commit ſuch Things are worthy*, or deſerving of Death. And they actually did know it, in ſome Inſtances, which they puniſhed with Death.

Mr. *Locke* argues; That the *Gentiles*, who had no poſitive Law, could not know that Sin was taxed with the Penalty of Death; *for Sin is not imputed where there is no Law*, Rom. v. 13.—vii. 9. This is true. But I conceive the Apoſtle is not here ſpeaking how God, *in Fact*, will tax Sin, which cannot be known, but by the Declaration of a poſitive Law; but of the *Demerit* of Sin, or what it *deſerves* conſidered in itſelf.

ACCORDING to Mr. *Locke*, the Apoſtle, in this 32d Verſe, extenuates the foregoing Crimes of the Heathen, by two Conſiderations; namely, That they were ignorant that ſuch Things were *worthy* of Death; and that, though they did commit them, yet they were not ſo abſurd as to cenſure, and ſeparate from others, for what they themſelves were guilty of. But it ſeems to me moſt natural to ſuppoſe, that the Apoſtle rather points at ſome aggravating Circumſtances. As if he had ſaid; Theſe Things they do, when they know the Rule of Right, and might know thoſe Crimes are deſerving of Death; and yet, they not only commit them themſelves, but alſo favour and encourage others in the Practice of them.

THE *Clermont* Reading will not juſtify Mr. *Locke*'s Reflections: For he has quite miſtaken the Meaning of it. It runs thus; *Who knowing the Rectitude of God, did not conſider*, [γνοντες in the ſame Senſe as νοȣμενα, Ver. 20.] *That they who do ſuch Things are worthy of Death; and not only they who do them, but thoſe alſo who take Pleaſure in them that do them.* Here the firſt Part of the Sentence ſuppoſes, with the common Reading, that the *Gentiles* might know, and that it was their Fault that they did not *conſider*, that thoſe Crimes were worthy of Death. The latter Part differs both from the common Reading, and Mr. *Locke*'s Paraphraſe. But it is good Senſe, and makes a proper Tranſition to what follows; *Thou art therefore inexcuſable, O Man*, &c. It is therefore no great Matter, whether we follow the common, or the *Clermont* Reading. I prefer the former; nor has Dr. *Mills* ſufficient Ground to eſtabliſh the latter upon *Clement the Roman*, and the Apoſtle's *Autograph* at *Rome*.

CHAP.

CHAP. II. 1---16.

CONTENTS.

THE Repreſentation of the moral State of the Heathen World, in the foregoing Chapter, is a Demonſtration of the Neceſſity of the Goſpel, or of a further Diſpenſation of Grace or Favour, for the Reformation and Salvation of Mankind. And how rich is the Favour, wherewith God viſited the World? To have deſtroyed a Race of Apoſtate Rebels, who had abuſed their Underſtanding, and every Gift of a bountiful Creator, would have been Juſtice; to have ſpared them, Lenity and Goodneſs: But to ſend his only begotten Son, from Heaven, to redeem us from all this Iniquity and Ungodlineſs, by his own Blood; to grant us a free Pardon of all our Sins; to put us into a State of Mercy and Salvation; to take us into his Kingdom and Family; to make us his Children; to give us an Inheritance among the Saints; to bleſs us with Immortality, and with all ſpiritual Bleſſings in heavenly Places; this is the moſt wonderful and exuberant Favour. Rightly is the Doctrine, which teaches it, called *Goſpel*, or glad Tidings. According to its true Nature it ſhould have filled the whole World with Tranſports of Joy. However, one would think it could not poſſibly meet with Oppoſition from any Part of Mankind. — But the *Jew* oppoſed it. He abhorred the *Gentile*, and contradicted the Grace, that honoured and ſaved him. The Apoſtle pleads and defends our Cauſe. His Buſineſs is to confound the *Jew*; and to prove, That we have as good a Right, as he, to all the Bleſſings of the *Meſſiah's* Kingdom. And by the Deſcription of the vicious State of the *Gentiles*, in the former Chapter, he has wiſely made his Advantage of the Prejudices of the *Jew*. He endeavours, from the Beginning of the Epiſtle, to court his Attention: For nothing would pleaſe him more than a Section in which the *Gentiles* are reduced to ſuch a vile and abject State. Thus the Apoſtle rouzes his Contempt of the *Gentiles*; and gives him Occaſion to condemn them. But it is that he may the more effectually humble him in this Chapter. In which he proves, That the *Jews*, having, in an aggravated Manner, deſpiſed the Goodneſs, and broken the Law of God, were as obnoxious to his Wrath as the *Gentiles*. How could they, with any Conſcience or Modeſty, arrogate all the Divine Mercy to themſelves? Or pretend that other Men were unworthy of it, when they had done as much, or more, to forfeit it than others? Muſt they not, as Mr. *Locke* obſerves, exclude themſelves from being the People of God under the Goſpel, by the ſame Reaſon that they would have the *Gentiles* excluded? But this was an Argument highly ungrateful

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to the *Jew*; and it would be very difficult to fix any Conviction upon his Mind. [303] Therefore the Apoſtle in this Section,

1. ADDRESSES him in a covert, general Way; *Thou art therefore inexcuſable, O Man, whoſoever thou art, that judgeſt*, &c. Not giving out expreſſly that he meant the *Jew*, that the *Jew* might more calmly attend to his Reaſoning, while he was not apprehenſive that he was the Man.

2. VERY judiciouſly, and with irreſiſtible Force of Reaſoning, he turns his Thoughts, from his preſent ſuperior Advantages, to the awful Day of Judgment; *Ver.* 5, 16, [311] when God, in the moſt impartial Equity, will render to all Mankind, without Exception, according to their Works. Thus the Apoſtle grounds his following Argument, very methodically and ſolidly, in God's equal Regards to Men in all Nations, who uprightly practiſe Truth and Goodneſs, and his diſapproving, and at laſt condemning, all Men in any Nation, however privileged, who live wickedly. This is ſtriking at the Root of the Matter, and demoliſhing, in the moſt true and effectual Manner, the *Jew*'s Prejudices in Favour of his own Nation, and the unkind Thoughts he had entertained of the *Gentiles*. For if a *Jew* could but be convinced that a ſober righteous Heathen might be bleſſed with eternal Salvation; he muſt be perſuaded, that it was no ſuch ſhocking, or abſurd Matter, that believing *Gentiles* ſhould *now* be pardoned, and taken into the viſible Church. Thus the Apoſtle advances with great Skill, and the juſteſt Steps in his Argument, inſinuating himſelf by degrees into the *Jew*'s Conſcience. —This Paragraph is alſo well adapted to encourage the *Gentile*, humbled by the diſmal Repreſentation in the foregoing Chapter. For he would here ſee, that he was not utterly abandoned of God; but might, upon good Grounds, hope for his Mercy and Kindneſs.

NOTES.

Ver. 1. *Whoſoever thou art that judgeſt*] Ο κρινων, *the Judger*, is here very emphatical; and the more ſo, as it is repeated in the latter Part of the Verſe. It denotes more than ſimply *judging*; it applies aſſuming the Character, Place and Authority of a Judge, which would be ſeen more clearly, if the Verſe might be rendered thus; *Therefore thou art inexcuſable, O Man, whoſoever art a Judger: For wherein thou judgeſt another thou condemneſt thyſelf: for thou the Judger doſt the ſame Thing.* See the ſecond Note on *Ver.* 27.

Ο ΚΡΙΝΩΝ] Here it may be obſerved, once for all; That the Participle of the preſent Tenſe with the Particle (ο) prefixed, very often denotes indefinitely a Character, Profeſſion, or Employment, Relation to a Perſon or Thing, or a general State of Being, with reſpect either to the Time paſt, preſent, or to come, or to no Time at all. *Mat.* ii. 20, οι ζητουντες, *the Seekers of the Life*, or thoſe who have ſought the Life, *of the Child.*—iv. 3, ο πειραζων, *the Tempter.* —viii. 33, οι βοσκουντες, *the Keepers.* *Mark* vi. 14, ο βαπτιζων, *the Baptizer.* *Luke* xi. 10,

xi. 10, ο αἰτων, *the Aſker*, who aſks at any Time. V. 28, οι ακουοντες, *the Hearers* —xi. 11. *John* i. 18, ο ων, *who is*, whoſe proper State of Being is the Boſom of the Father. —iii. 13, ο ων, *who is*, whoſe proper Reſidence is in Heaven; or who was in Heaven. —xii. 17, ο ων, *that was* with him. —xviii. 37, who is, or ſhall be of the Truth. —iii. 15, ο πιστευων, *who believes*, the Believer. V. 20, ο πρασσων. V. 29, 33, 36, —iv. 23, 36, 37. —v. 12, ο ειπων, who ſaid unto thee. —vi. 33. καταβαινων, *who came down from Heaven*. —xiii. 11, 18, 20, ο λαμβανων, *who ſhall receive*. It refers to the *PAST TIME*, *Acts* ii. 9. —iv. 25. —vii. 44. —x. 7. —xv. 21. —xxii. 20. —1 *Cor.* iii. 7, 8. *Gal.* i. 23. *Epheſ.* iv. 28. 1 *Theſ.* v. 24. *Heb.* xii. 25. *Rev.* xix. 20. —xx. 10. —xxii. 8, 14. It refers to the *FUTURE TIME*, *Acts* x. 43. —xv. 17. —1 *Cor.* iv. 4. —vii. 38. *Rev.* i. 3. —ii. 7, 11, 17, 26. —iii. 5, 12, 21. —xi. 10. —xiii. 17. —xvi. 15. —xviii. 8. —xx. 6. —xxi. 7. —xxii. 7.

THIS Note relates, not only to the Senſe of this Verſe, but to the general Phraſeology of the Scripture.

Ver. 2. Mr. *Locke* ſuppoſes the Apoſtle is here ſpeaking of the Rejection of the *Jews*; and that *Truth* is to be underſtood, according to the *Truth of his Predictions and Threats*, and the *Warning* he had given *them of it*. But it is evident, the Apoſtle is ſpeaking of the general Puniſhment of Sin, in whomſoever it is found. —*The Judgment of God is, according to Truth, againſt them* [all them, *Jews* or *Gentiles*,] *who do ſuch Things*. And he has his Eye, not upon the Rejection of the *Jews* in this World, but upon *the Day of Wrath and Revelation of the righteous Judgment of God*, Ver. 5. *The Day when God will judge the Secrets of Men by Jeſus Chriſt*, Ver. 16; that is, the Day of Judgment in the World to come.

Ver. 4. *Goodneſs leads thee*] that is, ought to lead thee [274]. —*Goodneſs* here is to be underſtood of the Mercy and Goodneſs of God, which beſtowed ſuperior Light and Advantages upon the *Jews*. *Goodneſs* is uſed in the ſame Senſe, with regard to the *Gentiles*, *Chap.* xi. 22.

OBSERVE; The Apoſtle uſes general Terms, that the *Jew* may not too plainly ſee that he is ſpeaking to him.

Ver. 5. *Treaſureſt up* WRATH] See Note on *Chap.* i. 18.

Ver. 6. *His Deeds*, τα εργα] It is the Word which in other Places is rendered *Works*, and ſhould be ſo rendered here.

Ver. 7. *Patient*, in this Verſe, may be oppoſed to *contentious*, in the next; but not as Mr. *Locke* ſuppoſes, that both regard the *Jews*; the one glancing at their Impatience towards the *Gentiles*, and the other at their *Peeviſhneſs and Contention*, in *oppoſing the Freedom of the Goſpel in admitting the Gentiles to the Franchiſes of the Meſſiah's Kingdom*. Rather; *Patient Continuance in Well-doing* refers to the Patience of *Chriſtians* under *Jewiſh* Perſecutions; and *contentious* to the bitter, perſecuting Spirit of *Jews*.

Ver. 8, 9, *Indignation and Wrath*; *Tribulation and Anguiſh*, &c. So it is pointed in our Tranſlation. But there ſhould be a period after *Wrath*. *Tribulation*

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bulation and Anguiſh begins a new Sentence; which affirms that to be a general Rule of God's dealing with Mankind in Judgment, which, in the two foregoing Verſes, he ſeems to mean only of *Chriſtians* and *Jews*.

Ver 13, 14, 15, are a Comment upon the 12th Verſe. *Ver.* 13, He remarks upon the latter Part of the 12th Verſe, that enjoying the Advantages of Revelation will not ſave us, unleſs we duly improve them. *Ver.* 14, 15, He remarks upon the former Part of the 12th Verſe, and proves, that the *Gentiles*, who have no Revelation, are yet condemnable for their Wickedneſs: Becauſe the Light of Nature is a Rule they are bound to obſerve.

Ver. 15. *In their* HEARTS] There is the Force and Streſs of the Apoſtle's Argument, and the Foundation of the Law of Nature. He is proving the *Gentiles* have a Rule of Action. And where is that Rule? It is *written in their Hearts*, inſcribed upon their natural Faculties, interwoven with the Frame and Conſtitution of the human Soul. A Senſe of moral Good and Evil is common to all Mankind.

And their Reaſonings between one another, accuſing or elſe defending.] This is a literal Tranſlation of the *Greek*, και μεταξυ αλληλων λογισμων, κατηγορουντων και απολογουμενων. We render the Words thus; *Their Thoughts in the mean while* (or as in the Margin, *between themſelves*, which is the true Senſe *) *accuſing or elſe excuſing one another*. And all Interpreters underſtand this of the Workings of Conſcience, in one and the ſame Perſon, alternately accuſing the Actions which are bad, and juſtifying thoſe that are good. But obſerve,

I. Κατηγορουντων, *accuſing*, and απολογουμενων, *defending*, or *anſwering for themſelves*, are Forenſic, or Law Terms; and correſpond to *PLAINTIFF* and *DEFENDANT*. (1.) Κατηγορεω, κατηγορος, κατηγορια are almoſt always ſo uſed, and are rendered *accuſe*, *Accuſer*, *Accuſation*, *Mat.* xii. 10. — xxvii. 12. *Mark* xv. 3. *Luke* vi. 7. — xxiii. 2, 10, 14. *John* viii. 10. — xviii. 29. *Acts* xxii. 30. — xxiii. 30, 35, — xxiv. 2, 8, 13, 19. — xxv. 5, 11, 16, 18. — xxviii. 19. 1 *Tim.* v. 19. (2.) So alſo απολογουμαι, απολογια are uſed, and tranſlated *Anſwer*, *Luke* xii. 11. — xxi. 14. *Acts* xxiv. 10. — xxv. 8. — xxvi. 1, 2. 2 *Tim.* iv. 16. *Make a Defence*, *Acts* xix. 33. *Speak for himſelf*, — xxvi. 24. *Defence*, *Acts* xxii. 1. *Anſwer for himſelf*, — xxv. 16. Now Plaintiff and Defendant ſuppoſe a Diſceptation, or Diſpute, and are Correlates, which exiſt together, at the ſame Time. For when there is no Plaintiff, there is no Defendant; and when there is no Defendant, there is no Plaintiff. But to ſay, that the ſingle Principle of Conſcience forms two litigant Parties in itſelf, the one accuſing the other defending, is incongruous. Conſcience is a Judge, not a Litigant, unleſs it be with a different Principle, Luſt (of which the Apoſtle ſays nothing here) but never with itſelf, or its own Reflections upon a Perſon's Conduct.

* Μεταξυ with a Genitive Caſe after it, as here, neither ſignifies *in the mean while*, nor is ever ſo rendered by our Tranſlators; but always *between*, which is its natural and proper Signification. *Matt.* xviii. 15, *Go and tell him his Fault* between *thee and him alone*. So *Matt.* xxiii. 35. *Luke* xi. 51. — xvi. 26. *Acts* xii. 6. — xv. 9. Το μεταξυ, *the between*, is rightly tranſlated, *in the mean while*, John iv. 31, as it denotes the Space of Time *between*. *Acts* xiii 42, Το μεταξυ σαββατον is rendered, *the next Sabbath*; in the Margin, *the Week or Sabbath between*. Theſe, with the Text here, are all the Places where the Word is uſed in the New Teſtament.

II. THE

II. The Copulative και, *and*, as it ſtands here, points to a diſtinct Head. *Their Conſcience alſo bearing Witneſs*, that the Work of the Law is written in their Hearts, *and their Reaſonings between one another, accuſing or anſwering for themſelves*, bearing Witneſs, that the Work of the Law is written in their Hearts. This is the proper Structure, and Conſtruction of the *Greek*. But if this laſt Clauſe be underſtood of the Workings of Conſcience, it will be a Tautology; for the Apoſtle muſt be ſuppoſed to ſay, *Their Conſcience alſo bearing Witneſs*, and *the Workings of their Conſcience alternately accuſing or defending bearing Witneſs*.

III. Μεταξυ αλληλων, *between one another*, denotes the litigant Parties, accuſing or elſe defending. And who ſhould thoſe be, but the *Gentiles*, the Perſons concerning whom the Apoſtle is arguing? Αλληλοι, *one another*, always, I conceive, denotes Parties, two or more, exiſting at the ſame Time. But we cannot ſuppoſe litigant Parties exiſt at the ſame Time in the Conſcience; one Party accuſing, and the other, at the ſame Time, excuſing a Man's Conduct. To whom doth αυτων, *their*, in the preceding Clauſe, refer, but to the *Gentiles*? And not only the Senſe, but the like Poſition of the Words, directs us to refer αλληλων, *one another*, to the ſame Antecedent. For the Words lie in this Order; Συμμαρτυρουσης αυτων της Συνειδησεως, και μεταξυ αλληλων των λογισμων: Their *Conſciences bearing Witneſs, and* their *between—one—another—Debates* [bearing Witneſs.]

IV. Λογιζω is to *reckon, reaſon, debate*. *Mark* xi. 31, Ελογιζοντο προς εαυτους, *they reaſoned*, debated, *with themſelves, ſaying, If we ſhall ſay, From Heaven, he will ſay, Why then did not ye believe him? But if we ſay, Of Men, they feared the People.* Λογισμος is *ſupputatio, computatio, ratiocinium*, reckoning, reaſoning. It is uſed but in another Place, 2 *Cor.* x. 5. *We do not war after the Fleſh*, in a weak, ineffectual Manner; *For the Weapons of our Warfare are not fleſhly*, or feeble, *but mighty through God to the pulling down of* the *ſtrong Holds* of Oppoſition, *caſting down Imaginations*, [λογισμους, rendered more truly in the Margin, *Reaſonings*,] that is to ſay, beating down human Reaſonings, *and every high Thing that exalts itſelf againſt the Knowledge of God*. The Apoſtle is ſpeaking of the Power and Evidence attending his Preaching of the Goſpel, which was ſuch, as demoliſhed all *Debates* and *Diſputes* againſt the Knowledge of God.

And ſo the Word ſhould be rendered here. Their *Reaſonings, Debates, Diſputes* with one another; when one Party was Plaintiff, and the other Defendant, one accuſing, impeaching another of a ſuppoſed Wrong done; the other anſwering for himſelf, and defending his Actions. This proves they had, and that they knew they had, a Law, or Rule of Action among them. For as Plaintiff and Defendant neceſſarily ſuppoſe each other; ſo they neceſſarily ſuppoſe a Law, determining ſome Actions to be true, juſt, good and right; others to be falſe, unjuſt, evil and wrong. For if there was no Difference of Actions, there could be no Accuſation of Wrong, nor Defence of Right.

The Apoſtle ſaith, *accuſing, or elſe anſwering for themſelves*; becauſe either of theſe are ſufficient to his Purpoſe. Either their accuſing others of Wrong, or defending themſelves as in the Right, (which ſoever of the Parties was really in the Right, or in the Wrong) proved they had a Law amongſt them, a Law *written in their Hearts*.

Thus the Apoſtle in the narrow Compaſs of two Verſes, I. Explains what the Law or Religion of Nature is. It is a ſelf Law, or *the Work of the Law written in the Heart*. And therefore, (1.) It has its Foundation in the Reaſon, Underſtanding or Heart, of all Mankind; and is common to all Nations. (2.) It agrees

CHAP. II. Ver. 16.

grees with thoſe Things, which are written in the Law of God. Herein the Mind of Man harmonizes with the Mind and Will of God. The Spark of Reaſon in Man ſhews the ſame Light, in its narrow Sphere, as the immenſe Ocean of Intelligence in the Father of Lights. II. He demonſtrates the real Exiſtence of the Law or Religion of Nature, by three ſolid Arguments; (1.) The virtuous Actions of ſome Heathen, having no other Guide but Nature, prove that by Nature they know what is Right. (2.) And ſo doth the Force of Conſcience in them, ſecretly reproaching them for their wicked Actions, *&c.* (3.) As alſo their Debates among themſelves, or their mutual Accuſations, or Vindications of their Conduct, *&c.*

THEREFORE, there is a Law of Nature, which is a true Guide, and ſufficient to bring a Man, who has no other Light, to eternal Happineſs, Ver. 10. *Glory Honour and Peace* to every Man *that works good.*

OBJEC. *But if the Law of Nature be ſo ſufficient, what Occaſion for the Goſpel?* ANS. Reflect upon *Chap.* i. 17, *to the End.* No Law or Light, how ſufficient ſoever in itſelf to ſave Mankind, when duly attended to, is ſufficient to reform them, when they generally neglect and pervert it. Becauſe that very Thing, which ſhould reform them, is neglected and perverted.

OBJEC. *But if we live according to the Light of Nature, we ſhall be ſaved, though we pay no Regard to Revelation.* ANS. To deſpiſe, or diſregard any Diſcoveries of God's Will and Goodneſs; to neglect any Scheme he has formed to promote Virtue and Happineſs, eſpecially ſuch a glorious and noble Scheme, is fooliſh, wicked, and a capital Tranſgreſſion of the Law of Nature.

Ver. 16. *Secrets of Men*] Not, I conceive, their ſecret bad Actions; but agreeably to the preceding Diſcourſe, their Moral State and Circumſtances, under different Degrees of Light; which are Secrets now to us, or of which we are by no Means competent Judges. We cannot judge what Capacities, Opportunities, Advantages, every Man in every different Age and Country enjoys, nor what Uſe he makes of them. Theſe are Things known only to God. This will be confirmed by obſerving, that this 16th Verſe is in Connection with the 12th.

According to my Goſpel] I apprehend this refers not, as Mr. *Locke* ſuppoſes, to the Day of Judgment in general; as if the Apoſtle intended no more, than that he *made known* a future Judgment, *in* his *preaching the Goſpel.* This was not peculiar to *Paul*'s Gopel, as he was the Apoſtle of the *Gentiles*; other Apoſtles and Preachers made known a future Judgment as well as *Paul.* Therefore I conceive it refers to God's judging the *Secrets of Men.* By what Rule will he judge them? *Anſ. According to my Goſpel.* That is, according to the Nature and Extent of the Goſpel, I preach among the *Gentiles*; which repreſents all Mankind as the Objects of the Divine Care, Beneficence and Cognizance. According to St. *Paul*'s Goſpel, or upon its Principles, God is the God, Father, and Judge of all; who has in one Degree, or other, revealed himſelf to all, and expects a proportionable Obedience from all. And conſequently, will judge, and either reward or puniſh, all the Nations of the World, under different Diſpenſations, and different Degrees of Light. And this Principle is expreſſed in the very firſt Words of the firſt Sermon preached to the *Gentiles, Acts* x. 34, 35.

CHAP.

CHAP. II. 17, *to the End.*

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IF the unbelieving *Jew* was at all diſpoſed to admit Evidence and Conviction, the Apoſtle has ſaid enough to lay hold on his Conſcience, in the foregoing Paragraph, and therefore he throws off the Cover, and openly argues with him, in the moſt plain and nervous Manner; that his ſuperior Knowledge, Privileges, and Profeſſion, ſerved only to aggravate his Condemnation. And that in Fact, he, who under all his greater Advantages tranſgreſſed the Law of God, ſtood condemned by the honeſt *Gentile*, who, to the beſt of his Knowledge, obeyed it. CHAP. II. Ver. 17.

NOTES.

Ver. 17. *And glorieſt in God.*] Καυχαομαι, καυχημα, καυχησις, are Words uſed by none of the New Teſtament Writers, beſides *Paul* and *James*: By *James* thrice, by *Paul* above fifty Times. They are favourite Terms with him, I ſuppoſe, becauſe of their very expreſſive and extenſive Signification. We render them by *boaſting*, *glorying*, *rejoicing*, *joying*. But *glorying* beſt ſuits all the Places where they are found. Now *glorying*, as it gives the Senſe of thoſe Words, denotes being pleaſed with, and acquieſcing in the Object wherein we glory, as it is ſuppoſed to be an Object of *Joy* and Delight, of *Hope* and *Dependence*; being *praiſeworthy*, or reflecting an *Honour* upon us. And ſuch an Object may be either in *Ourſelves*, or in *other* Things, or Perſons.

I. In *Ourſelves.*

1. With regard to *DEPENDENCE.* Jer. ix. 23, *Let not the wiſe Man glory in his Wiſdom*, &c. that is, Let him not ſo pleaſe himſelf with theſe, as to reſt his Dependence upon them.

2. With regard to *HONOUR.* Judg. vii. 2, *Leſt Iſrael vaunt* [honour] *themſelves above me.* 1 Kings xx. 11, *Let not him that girdeth on his Harneſs boaſt* [praiſe, honour] *himſelf*, &c. Prov. xx. 14. —xxv. 14. Rom. iii. 27, Πȣ ȣν καυχησις; *Where then is Glorying?* That is, Self-Honour, or Self-Dependence. —iv. 2. 1 Cor. i. 29, *That no Fleſh ſhould Glory*, [honour itſelf, or arrogate Self-Sufficiency] *before God.*—iv. 7, *Why doſt thou glory* [honour thyſelf, claim Self-Sufficiency] *as if thou hadſt not received it?* —ix. 15, *It were better for me to die, than that any Man ſhould make my Glorying* [the Honour I do myſelf] *void.* Ver. 16, *I have nothing to glory of*; that is, I gain no Honour by that. 2 Cor. v. 12, *that glory* [honour themſelves] *in Appearance*, &c. —x. 13, *We will not boaſt*, or glory; that is, I will not take Honour to myſelf. So *V.* 15, 16, 17.—xi. 12, 16, 17, 18, 30. —xii. 1, 6, 9, 11. *Gal.* vi. 4,—that he may have Glorying [Honour, Dependence] *in himſelf alone* [in his own Integrity and Virtue] *and not in* another's Weakneſs or Wickedneſs. *Epheſ.* ii. 9, *Not of Works*; *ſo that none can glory*; that is, none can honour themſelves, as if they had by their own Sufficiency ſaved themſelves.

II. In other Things or Perſons.

CHAP. II. Ver. 27.

1. With regard to *JOY*. Pſal. v. 11, *Let them that love thy Name* [glory, exult] *rejoice in thee.*—cxlix. 5. Rom. xv. 17. Phil. ii. 16, *That I may* [glory] *rejoice in the Day of Chriſt.* 2 Theſ. i. 4, *We glory* [rejoice] *in you.* Jam. i. 9, *Let the Brother of low Degree* [glory] *rejoice in that he is exalted.*

2. With regard to *HOPE*. Prov. xi. 7, *The* [καυχημα Glorying] *Hope of unjuſt Men periſheth.*

3. With regard to *DEPENDENCE*. Pſal. xlix. 6, *They that truſt in their Wealth, and glory in* [depend upon] *the Multitude of their Riches.* Prov. xxvii. 1, *Glory not in To-morrow*, flatter not yourſelf in a Dependence on Futurity. Jam. iv. 16. Jer. ix. 24, *Let him glory in this, that he knows me*, &c. Let him pleaſe himſelf, and reſt his Dependence on this.—xvii. 14, *Save me, and I ſhall be ſaved: For thou art my Glory*, or Dependence. 1 Cor. i. 31. *Let him glory in* [reſt his Dependence upon] *the Lord.* Phil. iii. 3, *We glory in* [reſt our Dependence, Confidence upon] *Jeſus Chriſt, and have no Confidence in the Fleſh.* Ver. 4. *Though I alſo might have Confidence in the Fleſh. If any other Man thinks that he hath whereof he might truſt in the Fleſh, I more.* Note, *Glorying* is here the ſame in Senſe with *having Confidence, or truſting in.* Heb. iii. 6, *The Rejoiting* [Glorying, Aſſurance] *of Hope.*

4. With regard to what is *PRAISEWORTHY*. 2 Cor. v. 12, *I give you Occaſion to glory on my Behalf*; that is, to ſpeak well of me with Aſſurance. So—vii. 4, 14.—viii. 24.—ix. 2, 3, 4.—xii. 5.

5. With regard to *HONOUR*. Deut. x. 21, *He is thy Praiſe*, or Glory; that is, It is thy higheſt Honour to be his Servant. Jer. xiii. 11, *That they might be to me for a Praiſe and a Glory*; that is, That they might honour and glorify me in the World.—li. 45. *Zeph.* iii. 20. Hence καυχημα and καυχησις are uſed in the *Septuagint* to ſignify *Honour*. 1 Chron. xxix. 11, *Thine, O Lord, is the Power*, and the καυχημα, *Glory*, Honour. Prov. xvii. 6.—xix. 11. Zech. xii. 7. 1 Chron. xxix. 13, *And praiſe thy glorious Name*, the Name της καυχησεως σου of thy Honour. Prov. xvi. 31, *The hoary Head is* στεφανος καυχησεως *a Crown of Honour.* Ezek. xvi. 12, *A beautiful Crown*, στεφανον καυχησεως a Crown of Honour.—xxiii. 42. 1 Theſ. ii. 19, *Our crown of Rejoicing*, στεφανος καυχησεως, Crown of Honour. 2 Cor. i. 14. *We are your* καυχημα *Rejoicing*, Glory, Honour, *in the Day of Chriſt.* Ver. 12, Η γαρ καυχησις *For our Rejoicing*, [our Glory, Honour] *is this.*

These ſeveral Senſes the Words καυχαομαι, καυχημα, καυχησις will admit. But commonly more Senſes than one is implied. And ſometimes all the ſeveral Significations are included in the Force of the Word. Rom. ii. 17. *And glorieſt in God*; that is, You rejoice in him, as the Object of your *Hope* and *Dependence*; you *praiſe*, or ſpeak well of him; you account it your *Honour* that he is your God, and that you worſhip him, &c. So Ver. 23.—v. 2, 3, 11. 1 *Cor.* iii. 21.—v. 6.—xv. 31. *Gal.* vi 13, 14. *Phil.* i. 26.

Ver. 27. *And ſhall not Uncircumciſion, which is by Nature, if it fulfill the Law*, &c.] The Apoſtle here ſuppoſes, that a Heathen, who is only *by* or *of Nature*, εκ φυσεως, who has no other Guide but natural Reaſon, may fulfil the Law, at leaſt, that he is under; may be an honeſt, ſober, good, kind and benevolent Man. For were it impoſſible for the *Gentile* to fulfil the Law, it would not be ſuppoſable he ſhould do it; and then the Apoſtle's Argument would be without any Foundation. And that he doth not here ſpeak of a Heathen converted, or to be converted, to *Chriſtianity* is manifeſt, from his ſaying, That he is εκ φυσεως *by* or *of Nature*, upon the Principles, and under the Diſpenſation of *mere Nature.*

Hence

Hence it appears; That it was the Apoſtle's Sentiment, that a mere Heathen might do the Will of God, and be ſaved for ever. Not merely, indeed, by his Works. No; it is of Grace that he is ſaved. See *Chap.* iii. 20. See alſo 1 *Tim.* iv. 10. [289.] CHAP. II.

Judge thee, κρινει—οτι] This looks back as far as the firſt Verſe [πας ο κρινων. εν ω γαρ κρινεις τον ετερον,] *Thou art inexcuſable, O Man, whoſoever thou art that judgeſt. For wherein thou judgeſt another,* &c. This *Judging*, as Mr. *Locke* very juſtly obſerves, relates to the unkind, erroneous Sentiments of the *Jews*, concerning the uncircumciſed *Gentiles*, judging them utterly unworthy of the Favour of God, and diſqualified from being his People. But here, in this 27th Verſe, the Apoſtle, with great Force of Truth, retorts the Cenſure upon them. "Shall "not a virtuous Heathen condemn you, wicked *Jews*, as unworthy of God's "Favour, and diſqualified from being any longer his People?" That this is the Apoſtle's Meaning appears from the following Verſe, *For he is not a Jew,* &c. And in the following Dialogue, concerning the Rejection of the *Jews*, the Apoſtle ſuppoſes the *Jew* would take this to be his Senſe. And no *Jew*, in thoſe Days, acquainted with the Apoſtle's Principles, could miſs of underſtanding him thus. Thus the Word [*judge*] is uſed again *Chap.* xiv. 3, 4.

CHAP. III.

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THE Apoſtle, in the latter end of the foregoing Chapter, has carried this Argument to the utmoſt length. What remains is to keep the *Jew* in Temper, to fix his Convictions, and to draw the grand Concluſion.

HE has ſhewn, that the *Jews* were rather more wicked than the *Gentiles*, and ſtood condemned by ſuch of them as honeſtly did their Duty; that Poſſeſſion of the Law, Circumciſion, and outward Profeſſion of Relation to God, gave them no Character, and ſignified nothing, as to their Acceptance with him. This was, in Effect, to ſay, That the *Jews* had forfeited their Right to the Privileges of God's peculiar People; that they were as unworthy to be *continued* in the Church, as the *Gentiles* to be taken into it; and conſequently, that in order to their enjoying the Privileges of the Church under the *Meſſiah*, they ſtood in Need of a freſh Diſplay of Grace; which if they rejected, God would caſt them out of the Vineyard. And the Apoſtle was ſenſible the *Jew* would underſtand what he had ſaid in this ſenſe. Set aſide his Law, his Circumciſion, his external Advantages, as inſufficient to gain him any Intereſt in the Favour of God, and you ſtrip him of his peculiar Honours, and quite ruin him as a *Jew*. This muſt be very diſguſting. And the Apoſtle, who had often debated the Point with his Countrymen, knew very well what a *Jew* would be ready to ſay upon this Occaſion.

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HERE therefore he ſeaſonably introduces a Dialogue between himſelf and the *Jew*, indulging, as it were, his Diſguſt, by giving him leave to ſpeak for himſelf, *Ver.* 1—8. (And what he is ſuppoſed to ſpeak, we have Reaſon to think, was what the *Jews* had actually replied and objected againſt the Apoſtle.) This would amuſe, and at the ſame Time, inſtruct him, and poſſibly cool his Reſentment; eſpecially as the Apoſtle's Anſwer to the firſt Queſtion is much in his Favour. This Dialogue, I cannot doubt, relates to the Rejection of the *Jews*; which Subject would have come in here naturally enough. But then it would have broke in too much upon the Apoſtle's Argument. For which Reaſon he doth but juſt touch upon it here, reſerving the full Conſideration of it to the ix^th^, x^th^, and xi^th^ Chapters. Particularly in the ix^th^ Chapter (*Ver.* 4—23.) you have theſe ſame Queſtions more diſtinctly put, anſwered, and largely diſcuſſed. But obſerve well; *Here* they relate only to the Rejection of the *Jews*: but in the ix^th^ Chapter they take in alſo the Calling of the *Gentiles*.

AFTER the Dialogue he reſumes his Argument, *Ver.* 9; proves further, by Scripture Quotations, that the *Jews* were guilty before God, as well as other Men, *Ver.* 10—19; concludes, that no Part of Mankind could have a Right to the Bleſſings of God's Kingdom and Covenant, upon the Foot of any Works of Obedience they had done, *Ver.* 20; but only by the Favour of God in the Goſpel; which he explains *Ver.* 21, &c.

THE Sum and Force of the Apoſtle's Argument is this, All Sorts of Men, *Jews* as well as *Gentiles*, have ſinned; therefore, no Part of Mankind can lay claim to the Bleſſings of God's Kingdom and Covenant, upon the Foot of Obedience. Therefore the *Jew* ſtands as much in Need of Grace, or Favour, to give him a Title to thoſe Bleſſings, under the Kingdom of the *Meſſiah*, as the *Gentile*. Conſequently the *Gentile* has as good a Title as the *Jew*: For thoſe Bleſſings are given only by *Grace*; and *Grace*, or mere Favour, is alike free to all Mankind. And when *all* are in equal Circumſtances, it is perfectly abſurd for *any* to pretend to ingroſs it to themſelves, excluſively of others; who are as good, or but as bad, as they.

THUS the Apoſtle very ſolidly, and to our great Comfort and Satisfaction, proves; that we *Gentiles*, through *Faith alone*, have a good and firm Title to all the Bleſſings of the Goſpel Covenant; *Election*, *Adoption*, *Pardon*, *Privileges*, *Ordinances*, the *Spirit*, the *Hope of Eternal Life*. Bleſſed be God for his abundant Mercy! Review the ſad Account of the Gentile World, Chap. i. and ſee how well our Intereſt in the Divine Grace is here eſtabliſhed; and ſay, Thanks be to God for the great Love wherewith he hath loved us!

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Ver. 3.

Ver. 3. *For what if ſome did not believe*] Mr. *Locke*, and all the Tranſlators and Commentators, I ſuppoſe, both ancient and modern, (for had the Thing ever been obſerved, I think it could never afterwards have been overlooked) make this 3d Verſe, and the Verſe following, a Continuation and Explication of the Apoſtle's Anſwer in the 2d Verſe; and thereby have greatly embarraſſed the Senſe of the 3d and 4th Verſes, which will not admit of a Connection with the 2d Verſe. For, in Truth, the 3d Verſe is not the Words of the Apoſtle; but a ſecond Query, or Objection advanced by the *Jew*. Nor is γαρ [*For*] a *Cauſal*, ſhewing the Reaſon why the having the Oracles of God committed to them was a Privilege, notwithſtanding their Unbelief? But τι γαρ is *Interrogative*, and ſhould have a Note of Interrogation after it, thus, τι γαρ; *Quid autem? Quid vero?* And may be tranſlated, *well, and what?* And thus it is frequently uſed in *Xenophon's Memoirs of Socrates*; where he gives a great many Inſtances of that wiſe Man's Method of arguing in the Dialogue Way; as Lib. II. Chap. 6. Sect. 2. Ουκ αν τε μεν τελων αρχομενε αφεκτεον δοκει σοι ειναι; Πανυ μεν αν. Τι γαρ; οςις δαπανηρος ων, μη αυταρκης εςιν, &c. Socrat.] *Should we not ſhun his Friendſhip who is a Slave to Appetite?* Critob.] *By all Means.* Socrat.] Well; *Suppoſe a Perſon be extravagant, and always in Want; who if he borrows will never pay, and if you refuſe to ſupply him is diſguſted; do not you think ſuch a one a troubleſome, vexatious Friend?* Critob.] *Very much ſo.* Socrat.] *And ought we not to ſhun his Friendſhip?* Critob.] *Yes verily.* Socrat.] Τι γαρ; οςις χρημαλιζεσθαι ζυνεται, &c. Well, *Suppoſe a Man is in good Circumſtances, but immenſely covetous; and therefore regards no Ingagements; receives freely, but has no Mind to repay.* Critob.] *I think he is a greater Rogue than the other.* Lib. II. Cap. 10. Sect. 1, 2, Ειπε μοι, εφη, ω Διοδορε, &c. Socrat.] *Tell me*, Diodorus, *if one of your Slaves runs away, would ye take any Care to get him again?* Diod.] *Indeed I would; and ſhould offer a Reward to any one that takes him up.* Socrat.] Τι γαρ; εαν τις σοι καμνη, &c. And what? *If any of them were ſick; would you not ſend for a Phyſician, to preſerve his Life?*—And ſo in ſeveral other Places. Lib. II. Cap. 7. Sec. 5.—III. Cap. 3. Sec. 6, 7.—Cap. 10. Sec. 3.—Cap. 14. Sec. 3. *Sophocles* alſo, *Philoct.* p. 541. l. 1399, 1400. Cambr. Edit. 1669. *Neoptolemus* objects, *Philoctetes* anſwers; Thus,

ΝΕΟΠ. Αιτιαν δε πως Αχαιων φευξομαι; ΦΙΛ. Μη φροντισης.
ΝΕΟΠ. Τι γας; εαν πορθωσι χωραν την εμην; ΦΙΛ. Εγω παρων, κ. τ. λ.

Neop. How ſhall I eſcape the Impeachment of the Grecians? Phil. Mind it not.
Neop. But what? if they ſhould waſte my Country? Phil. I'll be there, and beat them off.

Hence it appears, that τι γαρ, in a Dialogue, and when τι has no following Subſtantive to agree with it, is a Form of introducing another Queſtion, or Objection by the Inquirer. Though ſometimes it is uſed where there is no Dialogue; as Phil. i. 18, *Some preach the Goſpel of Love,—ſome of Contention.* Τι γαρ; πλην παντι τροπω, &c. *What then? Notwithſtanding every Way, whether in Pretence or Truth Chriſt is preached.* But as the Apoſtle in this Place, *Rom.* iii. 3. is carrying on a Dialogue after the *Socratic* Manner, it is to be underſtood as advancing a new Query or Objection. And thus, every Thing ſtands right and eaſy, which otherwiſe is in great Diſorder.

Did

CHAP. III. Ver. 4, 5.

Did not believe] or rather, *have not been faithful*; that is, have not been obedient; ſee 1 *Pet.* ii. 7. As the *Iſraelites* were in Covenant with God, their Obedience was their *Faith*, or Faithfulneſs; and their Diſobedience was their *Unbelief*, or Unfaithfulneſs. The *Jew* here alludes to the Charge of Wickedneſs the Apoſtle had faſtened upon the *Jews*, in the foregoing Chapter. *Shall their Unfaithfulneſs make the Faith of God without Effect?*] This Sentiment the Apoſtle (*Chap.* IX. 6.) expreſſes thus; *not as though the Word of God had taken no Effect*, or had failed. He is ſpeaking of the ſame Thing in both Places; and therefore, evidently *the Faith of God*, is the ſame with *the Word of God*, or that faithful Promiſe, which he made to *Abraham*, Gen. xvii. 7, 8; *I will eſtabliſh my Covenant between me and thee, and thy Seed after thee,—for an everlaſting Covenant; to be a God unto thee, and to thy Seed after thee?*

Ver. 4. *That thou mighteſt be juſtified in thy Sayings, and mighteſt overcome when thou art judged.*] This may be a true Tranſlation of the *Greek*; but it is not ſo agreeable to the original *Hebrew*; nor to the Apoſtle's Senſe and Deſign. The *Hebrew* ſtands thus, Pſal. li. 4. למען תצדק בדברך תזכה בשפטך. Literally; *That thou mayeſt be juſt in thy Speaking; and clean* [that is, clear] *in thy Judging.* What *Speaking* doth he mean? *Anſ.* The Word of Promiſe which God made to *David* (2 Sam. vii. 12 — 16.) *And thy Houſe and thy Kingdom ſhall be eſtabliſhed for ever before thee.* And what is the *Judging* to which he refers? *Anſ.* The Execution of that Threatning, 2 Sam. xii. 9—13; *Now therefore the Sword ſhall never depart from thy Houſe*; &c. This is judging in Scripture Phraſe, as 1 *Sam.* iii. 13. *Ezek.* vii. 3, 8, 27.—xi. 10. 1 *Cor.* xi. 31, 32. And *David* owns, if the Threatning did not agree with the Promiſe, God was clear from the Charge of Falſhood; and the Inconſiſtency muſt be aſſigned to his own Wickedneſs. And this is full to the Apoſtle's Purpoſe. If the Promiſe to *Abraham* was not made good, as the *Jews* expected, they might thank themſelves for it.

THIS doth not exactly tally with the Greek of the Septuagint, which the Apoſtle uſes in the Quotation. But we can hardly ſuppoſe ſo good a Scholar as St. *Paul*, who was perfectly acquainted with the Scriptures in the Original Hebrew; nor indeed any of the Apoſtles, would reſt their Arguments upon a *Tranſlation*; or riſque their Reputation, by making themſelves anſwerable for all the Faults that might be in it. They quote it indeed; but, I ſuppoſe, no otherwiſe than as they would have quoted our Engliſh Tranſlation, had they wrote their Letters in Engliſh to the Inhabitants of *Great Britain*, not ſo much to adopt the Senſe of the Tranſlation, as to refer to the Paſſages of Scripture.

WHERE the *Hebrew* and *Greek* differ, I cannot find the Apoſtles ever argue from the *Greek*. It is upon this Ground, that, for my own Part, I pay no Regard to the Words of the Septuagint, as quoted in the New Teſtament. The *Hebrew* is my Standard: becauſe I am perſuaded, it was ſo to the Apoſtles.

Ver. 5. *But if our unrighteouſneſs commend the Righteouſneſs of God*, &c.] That by the *Righteouſneſs of God* St. *Paul* here intends, *God's Faithfulneſs in keeping his Promiſe*, is, I think, very juſtly obſerved by Mr. *Locke*, in his Note upon this Verſe. But I cannot agree with him, that *the Promiſe of ſaving believing Gentiles, as well as Jews*, is here meant. For this Verſe is the Language of an unbelieving *Jew*; and therefore, in his Mouth, *God's Righteouſneſs*, or Faithfulneſs to his Promiſe, hath Relation only to the Nation of the *Jews*, and their being ſtill con-

continued the only Church and People of God. And therefore, I take the reſt of Mr. *Locke*'s Note to be very improper, and ill-grounded; which inſtead of informing, only confounds the Mind of the Reader. CHAP. III. Ver. 6, 7.

Who inflicteth Wrath, ο επιφερων την οργην] or, who is the Inflicter of Wrath; or who [as you intimate] will inflict Wrath. See the ſecond Note on *Chap.* ii. 1. And for the Senſe of *Wrath*, ſee Note on *Chap.* i. 18.

Who inflicteth Wrath] This evidently points at the Rejection of the *Jews*; and therefore is cloſely connected with Chap. IX, where the Apoſtle not only handles the ſame Subject, but reſumes thoſe very Queries, or Objections, of the unbelieving *Jew*, and anſwers them at large. And as the Rejection of the *Jews* ſtands here, Chap. IIId, inſerted in the midſt of his Argument, relating to the Juſtification of the *Gentiles*, it is manifeſtly connected with that Argument, or with the Apoſtle's Doctrine of *Juſtification by Faith*. For after his Diſcourſe here upon the Rejection of the *Jews*, he immediately ſubjoins, *Ver.* 9, *What then? Are we better than they?* In anſwer to which he proves, to the End of the Chapter, That the *Jews* were not better than the *Gentiles*; ſeeing both ſtood in need of the Grace, or Favour, of God for their Juſtification. Thus, in the Apoſtle's Diſcourſe and Argument, the Rejection of the *Jews* ſtand in cloſe Connection with his Doctrine of *Juſtification*. But what Connection, or Relation is there between the Juſtification of the *Gentiles*, and the Rejection of the *Jews?* This will appear from what is ſaid, *Chap.* IX. 30, 31, and in the Note upon thoſe Verſes. In ſhort, the Rejection of the *Jews*, for their Want of Faith, ſtands in direct Oppoſition to the Juſtification of the *Gentiles* by Faith. Therefore, if we have a true Idea of the Rejection of the *Jews*, we may from thence collect a true Idea of the Juſtification of the *Gentiles*: But the *Rejection* of the *Jews* is their being caſt out of God's Church, and ſtript of the Privileges and Bleſſings of God's peculiar People; conſequently, the *Juſtification* of the *Gentiles*, for which the Apoſtle pleads, *Chap.* III, IV, is their being pardoned, and received to all the Privileges and Bleſſings of God's peculiar People in this World.

Ver. 6. *By no Means; for then how ſhall God judge the World?*] This Verſe is the Apoſtle's Anſwer to the *Jew*; which he crowds in, while the *Jew* is going on with his Objection. In Reverence of the Divine Majeſty, who is perfectly righteous, he qualifies the Suppoſition of his being *unrighteous*, though it is mentioned only for Argument Sake, three Ways: 1. By putting it into the Form of a Queſtion? *Is God unrighteous?* 2. By adding immediately that he ſpoke in the Perſon of another, and as a Man might ſay, who was arguing, that the caſting off the *Jews* was a Thing inconſiſtent with God's Righteouſneſs. 3. By interrupting the *Jew* with a ſtrong Aſſertion of the moſt perfect Righteouſneſs of God, in the Words of *Abraham*, Gen. xviii. 25. A like Inſtance of crowding in an Anſwer, while another Perſon is ſpeaking, we find in *Horace*, *Serm. lib.* 2. *Satyr.* 3.

STER.] *Ne quis humaſſe velit Ajacem, Atrida, vetas cur?*
ATRID.] *Rex ſum*; [STER] *nil ultra quaero plebeius.* [ATRID.] *et aequam Rem imperito.*

Ver. 7. *For if the Truth of God hath more abounded*] That the Particle, *For*, joins what follows in this Verſe to *Wrath* or *Vengeance* in the 5th Verſe, and ſhews it to be a Continuation of the Objection begun in that Verſe, Mr. *Locke* has juſtly obſerved. But I muſt diſſent from him, when he joins the 7th and 8th

CHAP. III. Ver. 8, 9, 10—19.

8th Verſes together, as if the *Jew*'s Objection was carried into both theſe Verſes; making, *and not rather — Let us do evil that Good may come*, the *Jew*'s Objection continued; and, *as we be ſlanderouſly reported, and as ſome affirm that we ſay, — whoſe Damnation is juſt*, the Apoſtle's Anſwer, blended with it. For this throws the grammatical Order of the Words into great Confuſion. I doubt not, but the whole 8th Verſe is the Apoſtle's Anſwer; and the true Senſe of it ſeems to be given in the Paraphraſe.

Through my Lie] This is to be underſtood as, *not believing*, Ver. 3; and as *Iſai.* lxiii. 8, *For he ſaid, Surely they are my People, Children that will not* lie; that is, violate my Covenant by perfidiouſly forſaking me, and falling into Diſobedience and Wickedneſs.

Ver. 8. *And* why do *not* you ſay, Και μη] We tranſlate it, *And not* rather. But obſerve, *rather*, is not in the Greek. It is the Word of Supply, or put in to make out the Senſe: But I think not properly. The Senſe is ſupplied more truly, and clearly thus; And *why do you not ſay?* which falls in naturally with what follows; *why do you* not *ſay, as ſome affirm we ſay?* Such an elliptical Way of Speaking we have alſo, *Rev.* xxii. 9, Ορα μη, *See not*; that is, *See thou* do it *not.*

Ver. 9. *What then? Are we better than they?*] The Apoſtle, having given the *Jew* Leave to put in his Objections, in reference to what would ſtick moſt upon his Stomach, the Rejection of the *Jews*, and having returned ſuch Anſwers, as he thought proper at preſent, now returns to the main Point; namely, to prove, That the *Gentiles* have as good a Right to the Privileges and Bleſſings of God's Covenant, as the *Jews.* Which he introduces very properly by putting this Queſtion into the *Jew*'s Mouth; *What then? Are we better than the Gentiles?* Which, by the Way, makes it clear, that in his Arguments he conſiders the *Jews* and *Gentiles* in a Body, or in a collective Capacity, and, that he is arguing for a Juſtification agreeable to ſuch a Capacity; namely, by which the believing *Gentiles* were taken into the Church, when the unbelieving *Jews* were caſt out. For this Point, whether *Jews*, or how far *Jews*, were better than *Gentiles*, or had a better Claim to the Bleſſings and Privileges of the Kingdom of God, is the very Subject upon which he is diſputing: And in this extenſive, collective Senſe all his Arguments and Concluſions are to be underſtood.

We have before proved.] Namely, *Chap.* i. 18, to the End.—ii. 17—25.

Ver. 10—19. *As it is written, There is none righteous, no not none*, &c.] In theſe Verſes and Quotations from Scripture, I make no doubt, the Apoſtle gives a Deſcription of the general Character and Morals of the Infidel *Jews*, in his own Time, when he wrote the Epiſtle. That he has his Eye upon the corrupt Morals of the *Jews* in particular, is evident from his Reflection upon theſe Quotations, (Ver. 19.) *Now we know that what Things ſoever the Law ſaith, it ſaith to them that are UNDER THE LAW*; that is, to the *Jews:* For they only were *under the Law.* And that he means the *Jews* in his own Times, appears from thoſe Words, (Ver. 9.) *we have before proved both* Jews *and* Gentiles, *that they are all under Sin.* Now this refers us to the Proof he has given of the Wickedneſs of both *Gentiles* and *Jews*, Chap. i. 19—32. Chap. ii. 17—24. And as he has his Eye in the Quotations here only upon the *Jews*, this Reference connects thoſe Quotations with *Chap.* ii. 24; where he breaks off his Proof of the Wickedneſs of the *Jews* abruptly, thus: *For the Name of God is blaſphemed among the* Gentiles, *through*

through you, AS IT IS WRITTEN. And then after an eaſy Digreſſion, relating to the Rejection of the *Jews*, he reſumes (*Chap.* iii. 10.) the Proof of their Wickedneſs, and begins it abruptly, in the ſame Words in which he had broke it off before, thus: AS IT IS WRITTEN, *There is none righteous, no not one.* [Therefore, I conceive, *Chap.* iii. 10. is in Connection with *Chap.* ii. 24.] CHAP. III. Ver. 10—19.

AND doubtleſs this ſcriptural Deſcription of the bad Morals of the Infidel *Jews* ſuits their Caſe, as exactly as the foregoing Deſcription of the Degeneracy of the Heathen World ſuits theirs, the Paſſages being picked and choſen for the Purpoſe. But the Manner of repreſenting it is different. In the Caſe of the *Gentiles*, he ſpeaks out plainly; for the *Jew* would freely enough attend to an Account of their Corruptions; and the *Gentile*, I preſume, would be more in Danger of deſpiſing and neglecting what he ſaid, than of being diſguſted at it. But had he uſed the *Jews* in the ſame open Manner, he would have rouzed every Paſſion and Prejudice in the Jewiſh Reader; and could have expected no other, but that he would throw his Letter away in the utmoſt Indignation. Therefore to keep him in Temper, 1. He gives no Intimation of his Deſign, but enters upon it covertly and abruptly, *As it is written.* 2. He couches the Charge under Scripture Quotations, and Expreſſions, and turns the Eyes of the *Jew* rather to ancient Facts; in which, notwithſtanding, as in a Glaſs he might ſee the very deformed Complexion of the preſent *Jews.* 3. He uſeth the Term *Law,* (*Ver.* 19. which here ſignifies the whole Old Teſtament) rather than Scriptures, not only as being a Word of greater Force and Authority with the *Jew,* connoting the Obligation they were under to attend to the Charge; but eſpecially as it implies the Wrath and Deſtruction in the Scriptures denounced againſt thoſe who are guilty of ſuch Inſtances of Wickedneſs. Which Wrath and Deſtruction are expreſsly mentioned in the ſeveral Paſſages out of which the Quotations are taken. See *Pſal.* xiv. 1, 2, 3, 5. v. 9, 10. cxl. 3, 9. x. 7, 15. xxxvi. 1, 12. *Iſai.* lix. 2, 7, 8, 9.] And the Apoſtle's Argument, I conceive, will have its full Strength, if thoſe ſhort Quotations are taken in Connection with the ſeveral Paſſages to which they belong. [See the Note on *Chap.* ix. *Ver.* 7.] For thus the attentive *Jew* would have good Ground to conclude, that their preſent Wickedneſs being as great as that of their Anceſtors, deſcribed in the Scriptures, they were obnoxious to the ſame Judgments, which the Scriptures denounce againſt ſuch Wickedneſs. This was ſufficient for a *Jew,* that was diſpoſed to reflect; and at the ſame Time ſhuns what might prevent his calm and ſober Reflections.

WE ought further to obſerve, That theſe Quotations out of the Scriptures, do not prove that theſe Characters belonged to all the ancient *Jews,* without Exception. For there were at the ſame Time in the Nation Perſons of a different Character; as I have ſhewn in my *Scrip. Doct. of Orig. Sin,* p. 104. Neither could the Apoſtle intend they ſhould be applied to all, and every Individual, among the *Jews* in his own Time; for then they would have included himſelf and the reſt of the Apoſtles, with all the other *Jews,* who had embraced the Chriſtian Faith, and were Perſons of undoubted Piety and Holineſs. Not to ſay, That ſome, even among the unbelieving *Jews,* poſſibly might, notwithſtanding their Error in not believing in *Chriſt,* be Men of Probity and Virtue. Nay, he could not ſuppoſe, that even his Account of the corrupt Morals of the Heathen World (*Chap.* i. 18, *to the End*) was true of them *all,* without Exception. His Arguments, *Chap.* ii. 10, 14, 15, 26, 27, evidence the contrary. [292] It was ſufficient to his Purpoſe, if the Generality

CHAP. III. Ver. 19. 20,

of Mankind were corrupt. For this, I apprehend, was Ground ſufficient for the Rejection, or Exciſion, of them, with Regard either to temporal Life, or the Privileges of the Church. That is to ſay, God might in Juſtice have deſtroyed the whole World, which was generally exceeding corrupt and vicious, notwithſtanding there were ſome few Perſons of Virtue and Goodneſs in it; for whoſe Happineſs he eaſily could, and certainly would have provided in the World to come. For, notwithſtanding the Virtue of a few, the main Body was deſerving of Wrath. And the Apoſtle is here ſpeaking of Bodies of People, or of *Jews* and *Gentiles* in a collective Capacity. In the Affair of the golden Calf, wherein the *Iſraelites* corrupted themſelves, (*Exod.* xxxii. 7, 8.) God might juſtly have rejected and conſumed them, and have made his Promiſe good in the Perſon of *Moſes* and his Poſterity, as he propoſed, *Ver.* 10; though we have Reaſon to think, there were ſome, who had not engaged in that Inſtance of Idolatry, and Defection from God; for we find Numbers appeared on the Lord's Side, Ver. 26—30. In ſhort, the Apoſtle is ſpeaking of taking collective Bodies of Men into the Church, or of continuing them in it; in reference to which it is true, that thoſe may not be taken into the Church, in this World, who yet ſhall be taken into the Kingdom of Heaven, in the World to come; and many are now taken into the Church, who ſhall for ever be excluded from Happineſs, in the other World. Conſequently, a Set of Texts, which prove the general Corruption of the *Jewiſh* Nation, may paſs for a good Argument of their deſerving to be rejected from the Privileges of God's Church; or, that it muſt be by Grace alone, that they, in this general, collective Senſe, could be continued in the Church, and ſpecial Covenant of God, notwithſtanding there might be among them ſome righteous Perſons, not involved in the general Corruption; who whether they were in the Church, or out of it, would be taken Care of in the great Day of Accounts; that is, whether they were, or were not juſtified, with Regard to the Donation and Poſſeſſion of Church-Privileges, or the eſcaping the Wrath that would fall on the *Jewiſh* Nation, when they were rejected, and their Polity demoliſhed, would certainly be juſtified and ſaved in the Day of Judgment. In fine, we cannot have a juſt Idea of the Apoſtle's Arguments, unleſs we keep in Mind, that he is arguing concerning the Rejection of *Jews*, and Reception of *Gentiles*, in a general, collective Capacity, to the *preſent* Privileges of the Church and Covenant of God; namely, in ſuch a Senſe and Capacity, that ſome good and righteous Men might be left out among the *Rejected*, and ſome unrighteous Perſons taken in among the *Elect* and *Juſtified*.

Ver. 19. *That every Mouth may be*] *So that every Mouth is ſtopped.* So, ὥστε, and the Verb following ſhould be rendered. 1 *Cor.* vii. 29, 2 *Cor.* i. 17.—vii. 9. *Gal.* v. 17. *Epheſ.* ii. 9. *Phil.* ii. 10. *Heb.* ii. 17. *Heb.* vi. 18. 1 *John* i. 3.

Ver. 20. *Works of Law*] What *Works of Law?* Anſ. Thoſe *Works* in which both *Jews* and *Gentiles* were defective, and with regard to which, every Mouth was ſtopped; or on Account of which, no Part of Mankind could plead a Right, or Worthineſs, to be admitted into the Kingdom of God. Now every Mouth was ſtopped, by the Proof the Apoſtle has produced of the Corruption both of *Jews* and *Gentiles*. Therefore *Works of Law*, muſt be the Reverſe of that Corruption. Not *Ceremonial Works:* For thoſe do not come into the Apoſtle's Proofs; nor yet, I conceive, only perfect, ſinleſs Obedience; but any Obedience, or

Works

Works of Righteouſneſs, perfect or imperfect, which might (all Things conſidered) be judged a ſufficient Foundation of a Title to the Favour and Bleſſing of God. [279] However it is evident enough, *Works of Law* ſignify thoſe *Works of Righteouſneſs*, which are oppoſed to the two foregoing Liſts of Unrighteouſneſs. For from thoſe two Liſts the Apoſtle infers; That *NO FLESH*, that is, no Part of Mankind, could pretend to the Favour of God by *Works of Law*. *Law* therefore muſt here denote the *Rule of Right Action*, as applicable to *all Fleſh*, or to the *Gentiles* as well as *Jews*. And, if Law is to be underſtood in this general Senſe, as Mr. *Locke* owns it is, in his Note upon this Verſe; then, I think, he has not very conſiſtently in his Paraphraſe of this Verſe, and in two other following Notes, confined *Law* to the Law with the Penalty of Death annexed to it, in the ſame rigorous Senſe, in which it is uſed *Chap.* VII. For thus it was the Law given at *Mount Sinai*, and was peculiar to the *Jews* only; for the *Gentiles* never were under the Law in this Senſe. Nor doth the Apoſtle's Argument, as it includes both *Jews* and *Gentiles*, require it ſhould be taken in this Senſe, but, on the contrary, that it ſhould not be ſo taken. See Note on *Ver.* 31.

There ſhall no Fleſh be juſtified in his Sight] This hinteth, that the Apoſtle conſiders *Jews* and *Gentiles*, or all Mankind, as ſtanding in the Court, before the Tribunal of God, at the Time when *Chriſt* came into the World.

Ver. 21. By *Righteouſneſs of God* (as we tranſlate it) Mr. *Locke* underſtands that Righteouſneſs, which God will accept. Whereas the *Righteouſneſs*, or Justification, of God is the Salvation, God has mercifully provided for us.

Juſtification of God without Law.] The Queſtion with the Apoſtle is, Upon what Foot do either *Jews* or *Gentiles*, eſpecially the latter, obtain this Inſtance of *Juſtification*, or Salvation; namely, to have a Place among God's People in his Family and Kingdom; or to be made meet to be Partakers of the Promiſes, and of the heavenly Calling? Now in a Court of Judicature there are two Ways of *Righteouſneſs*, or *Juſtification*. (1.) When a Perſon ſtands upon his Obedience to *Law*, or a Rule of Action. Then *Righteouſneſs*, *Juſtification*, or a Right to the Bleſſing, whatever it be, is his Due; and the Lawgiver is bound by his own Conſtitution to give it. This is the *Righteouſneſs*, or *Juſtification*, which is of *LAW*, or *WORKS*. But (2.) The other Way of *Juſtification* is by the mere *Grace*, or Favour of the *Lawgiver*. When the Law is tranſgreſſed, the Sinner has no Dependence, but upon the Mercy and Goodneſs of the Lawgiver, or Judge; and can be juſtified only by his Grace, remitting Sin, and conferring the undeſerved Bleſſings. Now this is the *Righteouſneſs*, or *Juſtification*, *of God without Law*. Becauſe it is provided, and granted by him, ſetting aſide Law; or in a Way different from that, in which Law juſtifies. Or, it is the *Righteouſneſs*, or Juſtification, *of Faith*; as it is anſwered, on our Part, only by Belief and Truſt in the Mercy and Favour of God. *Law* and *Works* give us a Right which the Lawgiver cannot deny, unleſs he will reverſe and break his own Conſtitution, granting Life and Happineſs to the Obedient; which Conſtitution the Apoſtle here ſuppoſes: But *Grace* and *Faith* ſuppoſe that we are Tranſgreſſors, obnoxious to Wrath; and that, if we eſcape Deſtruction, and obtain any Bleſſings, it is purely becauſe the Judge is merciful, and of his own ſovereign Goodneſs chooſes to ſpare us, and to beſtow further Favours upon us. Theſe therefore, with regard to *Juſtification*, are two different, and indeed incompatible, Grounds of Juſtification; the one in the Nature of Things wholly excluding the other.

CHAP. III. Ver. 22, 25.

But this muſt be underſtood only when they are conſidered as the Ground or Reaſon of our *Firſt* Juſtification. In which Caſe, Obedience or *Works* are regarded as *Antecedent* to Juſtification; and, when the Law has been tranſgreſſed, can have no Part in it. Becauſe then, we can be juſtified only by *Grace*, on God's Part, and *Faith*, on ours. But after we are juſtified, delivered from Wrath, and inveſted in the Bleſſing, then Obedience or *Works* (from which upon any Scheme we can never be diſengaged; ſeeing they are of neceſſary and eternal Obligation) are to be conſidered as *Subſequent* to Juſtification; and *Grace* and *Faith* become Principles of Obedience, or a Motive and Means to produce it. And thus *Grace*, or *Faith*, and *Works*, are perfectly conſiſtent, and moſt agreeably harmonize. Of Works, as *Antecedent* to Juſtification, and inconſiſtent with Grace and Faith, the Apoſtle ſpeaks *Chap.* 3, 4, 5, 9. 10. Of Works, as *Conſequent* to Juſtification, and conſiſtent with Grace and Faith, he diſcourſes *Chap.* 6, 7, 8, 12, 13, 14.—Or thus; Of Grace and Faith, as excluding Works he diſcourſes in *Chap.* 3, 4, 5, 9, 10. Of Grace and Faith, as obliging to good Works, and producing them, he ſpeaks in *Chap.* 6, 7, 8, 12, *&c.*—Or thus; Of the Terms of our preſent Admittance into the Kingdom and Covenant of God, he diſcourſes in *Chap.* 3, 4, 5, 9, 10. Of our Obligations to Obedience, after we are taken into them, he diſcourſes *Chap.* 6, 7, 8, 12, *&c.*

But be it well obſerved; I do not mean, that no Works, or Obedience but ſinleſs, will be accepted; or as if there were no Allowance for Repentance, or no Benefit of Pardon, now we are taken into the Kingdom and Covenant of God: For Pardon upon Repentance, is one of the Privileges of that Kingdom, and a Bleſſing freely given us in *Chriſt*. [277, 281.] And not to us only, but to the Penitent in all Ages and Nations; who will be pardoned at laſt, though they have not, in this Life, ſuch clear Knowledge of it, as we have.

Ver. 22. I cannot think the *Glory of God* is that Glory, which God has appointed [in the future World] for the Righteous. The Subject, the Apoſtle is upon, does not lead our Thoughts immediately to *that Glory*.

Ver. 25. *Whom God has ſet forth to be a Mercy-Seat*, Ιλαστηριον] The Septuagint render the *Hebrew* Word הכפרת by the *Greek* Word Ιλαστηριον; and ſo doth the Apoſtle, *Heb.* ix. 5. And our Tranſlators, in all other Places, render both the *Hebrew* and the *Greek* Word by *MERCY-SEAT*; and ſo they ſhould have done here; that the *Engliſh* Reader might underſtand what the Apoſtle alludes to.

But what Idea ought we to have of *Chriſt*'s being a *Mercy-Seat?* The *Mercy-Seat* is always uſed for the Cover of the Ark of the Covenant; and is never deſcribed, but by its Materials, Dimenſions, and the Place where it is fixed. Only the Lord tells *Moſes*, Exod. xxv. 22, *There I will meet with thee, and commune with thee from above the Mercy-Seat, from between the two Cherubims which are upon the Ark, of all Things which I will give thee in Commandment unto the Children of Iſrael.* That was the Place from whence he ſhould hear the Voice iſſue, giving him Orders what to do; and there he muſt ſuppoſe was the Divine Preſence. And accordingly, *Num.* vii. 89, it is ſaid, When *Moſes went into the Tabernacle of the Congregation to ſpeak with him, then he heard the Voice of one ſpeaking unto him from off the Mercy-Seat, that was upon the Ark of Teſtimony, from between the two Cherubims: And he ſpake unto him.* And upon the great Day of Atonement, *Aaron* is ordered to burn Incenſe, the Emblem of Prayer, (*Pſal.* cxli. 2. *Rev.* viii.

viii. 3, 4.) in the holy Place, that the Smoke might cover the *Mercy-Seat*, Lev. xvi. 13, 14; and to ſprinkle the Blood of the ſacrificed Bullock and Goat upon the *Mercy-Seat*, and before the *Mercy-Seat*. Any further Account of the End and Uſe of the *Mercy-Seat*, I find not in all the Old Teſtament. Nor can I conceive what the End and Uſe of it could be, unleſs it was to denote, That from thence the Mercy of God was diſpenſed to the People, and that he took his Standing, as it were, upon that, in all his Tranſactions with them; to ſhew that Mercy and Goodneſs were his Throne, the Ground and Baſis of that Intercourſe, which he held with the Children of *Iſrael*; and that all their Services, Prayers and Devotions were to have Reſpect to that; or to God as ſeated upon a Throne of Mercy. CHAP. III. Ver. 25.

THIS yields a very juſt and ſcriptural Explication of *Chriſt*'s being a *Mercy-Seat*. Namely, as he is the Foundation upon which the Grace of God, in the Goſpel, is eſtabliſhed and communicated to us; and upon which we preſent all our Services and Devotions to him, in Hopes of Pardon and Acceptance. It is upon him, as our Redeemer, the Grace of God takes its Stand, erects its Throne, and is declared, and is diſpenſed to us; as it follows *to* DECLARE *his Righteouſneſs*, Juſtification, or pardoning Mercy to Mankind. [145, &c.]

Through Faith in his Blood] This muſt not be underſtood, as if our Faith was the Cauſe of *Chriſt*'s being appointed to be a *Mercy-Seat*. The Cauſe of *Chriſt*'s being appointed to be a *Mercy-Seat* is the free Purpoſe and Grace of God. But it hath Reference to our Uſe and Application of the *Mercy-Seat*. *Faith in Chriſt*'s *Blood*, is a Mode of expreſſion, which occurs no where in Scripture, but in this Place. But the Senſe is found in ſeveral Places. *Faith*, or Belief, here ſignifies right Sentiment, right Apprehenſions, or Perſuaſion. [*Mat.* xv. 28.—xvi. 8. *John* iii. 12.—vii. 5. *Rom.* xiv. 22.] *Faith in Chriſt's Blood*, is right Sentiments, or Perſuaſion concerning *Chriſt's Blood*, or his moſt eminent Goodneſs and Obedience. We have *then* a right Perſuaſion of *Chriſt's Blood*, when we conſider it as the moſt perfect Pattern of Goodneſs and Obedience, which we ought to imitate; and as a Pledge and Confirmation of the Love of God to us, and ſo encouraging our Addreſſes to God for his Favour, as our particular Exigencies require; and encouraging our Hope, that we ſhall receive from him all the Bleſſings he has promiſed in the Goſpel. This is *Faith in Chriſt's Blood*. Thus *we have Boldneſs to enter into the Holieſt* [where the *Mercy-Seat* ſtood] *by the Blood of Jeſus*, Heb. x. 19. Thus his Blood *is the Blood of Sprinkling*, [Heb. xii. 24, 25,] *which ſpeaks better Things to* us *than the Blood of Abel* ſpake. For which Reaſon we ought not to *refuſe him that ſpeaks* to us in ſuch kind Language. We are *Elect according to the Foreknowledge of God the Father, through Sanctification of the Spirit, unto Obedience, and Sprinkling of the Blood of Jeſus Chriſt*; or unto that Obedience which the Blood of *Chriſt*, ſprinkled upon our Conſciences, is intended to produce, 1 *Pet.* i. 2. Thus the Saints, by patient Sufferings with *Chriſt*, *waſh their Robes, and make them white in the Blood of the Lamb*, Rev. vii. 14. Thus they *overcome the Dragon*, the Devil, *by the Blood of the Lamb*, Rev. xii. 11. And thus we effectually uſe, and apply *Chriſt*, the *Mercy-Seat*, to our Sanctification and Salvation. And this I reckon is the Apoſtle's Senſe, when he ſaith, *God has ſet forth Chriſt to be a Mercy-Seat, through Faith in his Blood*.

To declare his Righteouſneſs or Juſtification] Mr. *Locke* ſuppoſes, that *Righteouſneſs*, here ſtands for *the Righteouſneſs of God in keeping his Word with the Jewiſh Nation*,

CHAP. III. Ver. 26, 27.

Nation, notwithſtanding their Provocations; as if the Apoſtle was *anſwering the Jew's Inſinuation of God's being hard to their Nation*, &c. Whereas he is ſpeaking of God's Righteouſneſs, *Juſtification*, or ſaving Mercy with regard to both *Jews* and *Gentiles*.

Δια την παρεσιν] *in Relation to the paſſing over the Sins that are paſt.*] Δια, with an Accuſative, frequently ſignifies *with reſpect*, or *in relation to*. See the Note on *Chap.* viii. 10. Here Mr. *Locke* confines this *Paſſing over of paſt Sins* to the *Jews* only; whereas ſurely it relates to the *Gentiles* alſo; if not principally to them, Ver. 29. God in the Goſpel promulged a general Pardon to the World, and put them into a State of Salvation, by inviting them to Faith and Repentance. *Acts* xvii. 30. 2 *Cor.* v. 19.

The Sins that are paſt.] Thoſe are evidently the Sins which the *Jews* and *Gentiles* had been guilty of, before the Goſpel was promulged; by which Sins both were deſerving of Deſtruction, and unworthy of the Bleſſings of God's Covenant. Thoſe God, in *Chriſt*, freely forgave, or paſſed them over, ſo as not to puniſh them. 2 *Cor.* v. 19. *Col.* ii. 13. This is our *FIRST* Juſtification; and a great *MERCY* it is, comprehending the Gift of all the Bleſſings of the Goſpel Covenant, which we all, or any of us enjoy. And it is to the Want of a juſt and grateful Senſe of this St. *Peter* imputes the Non Proficiency of the ſlothful, fruitleſs *Chriſtian*, 2 Pet. i. 9, *But he that is defective in theſe Things*, [namely, *Faith*, *Virtue*, *Knowledge*, &c. Ver. 5, 6, 7.] *is blind, and cannot ſee far off, and has forgotten that he was purged from his* OLD *Sins*, or the Sins of his Gentile State.

Ver. 26. RIGHTEOUSNESS, or Juſtification, is not here to be underſtood in two Senſes, as Mr. *Locke* tells us; but manifeſtly in the ſame Senſe as in the foregoing Verſe.

Εν τω νυν καιρω,] the NOW-TIME, or the Time that is NOW, or as we tranſlate the Words, Chap. xi. 5, *at this preſent Time*; meaning the Time when the Goſpel was promulged. This diſtinguiſhes the *Juſtification*, which God at *that Time* exhibited to the World, from the *Juſtification*, he will manifeſt to them that *work Good*, in the Day when he will judge the World by *Jeſus Chriſt*, *Chap.* ii. 16.

That he might be juſt] *Juſt*, ſaith Mr. *Locke*, in keeping *his Promiſe to the Jews*. But this, I conceive, has nothing to do with the Subject the Apoſtle is upon, or the Argument he is maintaining; which includes both *Jews* and *Gentiles*, though the latter principally. *Juſt*, partakes of the Senſe of, *Juſtifier*, (δικαιον και δικαιουντα) and therefore ſignifies *merciful*, *gracious*. See [320 Note] Some have ſuppoſed, it has Relation to *Chriſt*'s ſatisfying Divine Juſtice: As if, when Juſtice is ſatisfied, God acts according to the Rules of ſtrict Juſtice in juſtifying the Believer. But *Juſtice* can be ſatisfied only by the Puniſhment of the Sinner; for *Juſtice* or *Law* requires, and, according to their Rules, will admit of, nothing but that. And when God juſtifies the Believer, he doth not according to the Rules of *Juſtice*, or *Law*, (which is the ſame Thing) but according to his own Mercy and Grace. He juſtifies us *freely by his Grace*, Ver. 24.

Ver. 27. Που ουν καυχησις; *Where is Glorying then?*] See the Note on *Chap.* ii. 17. What is here meant by *Glorying*, may be nearly determined by theſe two Marks, (1.) This Queſtion muſt be different from that, Ver. 9. *What then? Are we better*

better than they? (2.) The *Glorying* here ſpoken of muſt be ſuch as is congruous to *Works*, *Works of Righteouſneſs* which a Perſon performs; but which *Faith*, or a Dependence on Favour, will not admit. For the Apoſtle here tells us, That this *Glorying* is not excluded by the *Law of Works*, but by the *Law of Faith*; and *Chap.* iv. 2, that he, who is *juſtified by Works*, *hath Glorying*; and *Epheſ.* ii. 8, 9, *By* GRACE *ye are ſaved, thro' Faith—not of* WORKS, ινα μητις καυχησηται, *ſo that no Man can glory.* Were we ſaved or taken into God's Kingdom and Covenant, by *Works*, there would be Room for *Glorying*, that is, our Salvation might be aſcribed to Human Virtue, or Goodneſs: But whereas it is the Effect of pure, free Grace, there is no Place for *Glorying*. *Glorying*, therefore, here refers to ſomething in Man, rendering him worthy of God's Bleſſing. Such was the Apoſtle's *Glorying*, 2 *Cor.* i. 12; Our Rejoicing [καυχησις, *Glorying*] *is this, the Teſtimony of our Conſcience, that in Simplicity and godly Sincerity, not with fleſhly Wiſdom, but by the Grace of God, we have had our Converſation in the World.*

By what Law? of Works? Nay; but by the Law of Faith?] The *Law of Works*, is, when God beſtows any Bleſſing in Conſequence of ſuch Obedience as he is pleaſed to accept, be it perfect or imperfect; for either will ſuit the Apoſtle's Argument. The *Law of Faith*, is that Way of beſtowing Bleſſings, which only obliges to Faith, or thankful Acceptance; and that is the Way of gratuitous Donation. In the *firſt* Way, we have *Glorying*; or there is ſomething in ourſelves, to which the Donation of the Bleſſing has Relation. In this Way, or according to this Law or Rule, all *Conſequent* Bleſſings are given; ſuch as further Light and Aſſiſtance in this World, and eternal Life hereafter. In the *ſecond* Way, we have no *Glorying*; for the Donation of the Bleſſing has no Reſpect to any Thing in us; but is a free Gift, the pure Effect of the Donor's Goodneſs. In this Way, or according to this Law or Rule, all original or *Antecedent* Bleſſings are beſtowed; ſuch as our Being; [*Thou haſt granted me Life and Favour*, Job. x. 12.] The calling of *Abraham*, and of the *Jews*; the Intereſt which we *Gentiles* have in the Kingdom of God, or the Grace and Covenant of the Goſpel; for which bleſſed be God, the God of our Salvation.

Of Works?] This is an emphatical Queſtion. What? of thoſe good Works which God requires, and which muſt neceſſarily recommend us to his Approbation?

It is eaſily ſeen for what End the Apoſtle introduces the ſhort Dialogue in this Verſe. It is to give a clear and diſtinct Idea of the Juſtification he is arguing for. It is the *firſt* Juſtification by mere Grace. [276]

Ver. 28. *Therefore we conclude, that Man is juſtified by Faith*, &c.] This Inference is drawn from the whole preceding Argumentation.

Δικαιουσθαι ανθρωπον, *that Man is juſtified*] Ανθρωπος in the Singular, without the Article, frequently ſignifies *Man*, or *Mankind*, or *any Man whatſoever*. *Mat.* iv. 4. *Mark* x. 9. *Luke* xviii. 2. 4. *John* v. 34. *Acts* xvii. 29. *Rom.* ii. 9. 1 *Cor.* ii. 9. *Gal.* i. 1, 11, 12.—ii. 6, 16. 1 *Theſ.* iv. 8. *Heb.* ii. 6.—xiii. 6. 1 *Pet.* i. 24. 2 *Pet.* i. 21.—ii. 16. And the Apoſtle's Argument requires it ſhould be taken in this General Senſe, ſo as to include all Mankind, *Jews* and *Gentiles*, or *all Fleſh* in Oppoſition to *no Fleſh*, Ver. 20. For *Ver.* 28. is the Reverſe of *Ver.* 20. And this extenſive Senſe of, *Man*, is confirmed by the following Verſe; *Is God the God of the Jews? Is he not alſo of the Gentiles?* For the Apoſtle divides the whole World in this Epiſtle only into *Jews* and *Gentiles*.

That

CHAP. III. Ver. 30, 31.

That Man is juſtified by Faith,] That the Meaning is, Mankind *may be* juſtified, or *may be* intereſted in the Bleſſings of the Meſſiah's Kingdom, is evident from *Ver.* 30. *God* will *juſtify the Circumciſion which is of Faith, and* he will juſtify *the Uncircumciſion thro' Faith*; that is, either *Jew* or *Gentile*, any Part of Mankind, *may be* juſtified by Faith. God's Mercy is ready to juſtify them whenever they believe.

Ver. 30. Επειπερ εις ο Θεος, *Seeing God is one*; that is, *only*, or *but* one, 1 *Tim.* ii. 5. *For there is* [only] *one God, and* [only] *one Mediator between God and Man*, &c.

Ver. 31. *Yea, we eſtabliſh Law.*] Meaning *through Faith.* He did not *make void Law through Faith*; but, on the contrary, he *eſtabliſhed Law through Faith.* Now this demonſtrates, that *LAW*, in this Chapter, is to be underſtood neither of the Ceremonial Law, nor of Law in the rigorous Senſe, with the Penalty of Death annexed for every Tranſgreſſion. For it is certain the Apoſtle *through Faith eſtabliſhed Law* in neither of thoſe Senſes. *Law* therefore, in this Chapter, muſt neceſſarily be underſtood in that general Senſe, in which it may be applied both to *Jews* and *Gentiles*; or as it is ſimply a Rule of Obedience. See Note on *Ver.* 20. In what manner the Apoſtle *eſtabliſhed Law* or Obedience, *through Faith*, may be ſeen in what has been ſaid in the latter Part of the long Note upon *Ver* 21. *Faith*, in the Apoſtolic Scheme, is the Principle of Obedience. Goſpel Faith *works* by Love, and without Works is dead, *Jam.* ii. 17. We *are God's Workmanſhip created in Chriſt Jeſus unto* good Works. *They that believe in God ought to be careful to maintain* good Work. The Chriſtian lies under the ſtrongeſt Obligations to Righteouſneſs and Obedience. This the Apoſtle urges very ſtrenuouſly in the ſixth Chapter; where he ſhews at large how he eſtabliſhes *Law*, or Obedience *through Faith.*

CHAP. IV.

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IN the foregoing Chapter, the Apoſtle has proved; that neither *Jews* nor *Gentiles* have a Right to the Bleſſings of God's peculiar Kingdom, otherwiſe than by Grace, which is free to the one as well as the other. In this Chapter he advances to a new Argument, admirably adapted to convince the *Jew*, and to ſhew the believing *Gentile*, in a clear Light, the high Value, and ſtrong Security of the Mercies freely beſtowed upon him in the Goſpel; and at the ſame Time to diſplay the Scheme of Divine Providence, as laid in the Counſel and Purpoſe of God. His Argument is taken from *Abraham*'s Caſe. *Abraham* was the Father and Head of the *Jewiſh* Nation. He had been an Idolater [3]: But God pardoned him, and took him and his Seed into his ſpecial Covenant, and beſtowed upon them many extraordinary Bleſſings, above the reſt of the World. Thus he was *juſtified.* And it is evident he

was

was *juſtified*, not upon the Foot of Obedience to Law, or the Rule of right Action, but (in the only Way a Sinner can be juſtified) by Prerogative, or the Favour of the Lawgiver. Now this is the very ſame Way in which the Goſpel ſaves the believing *Gentiles*, and gives them a Part in the Bleſſings of God's Covenant. Why then ſhould the *Jews* ſo violently oppoſe the *Gentiles* being intereſted in thoſe Bleſſings? Eſpecially if it be further obſerved; that the believing *Gentiles* are actually included in the Promiſe made to *Abraham*, and the Covenant eſtabliſhed with him. For at the Time God made the Covenant with *Abraham*, he conſidered him as the Head, not of one Nation only, but of many Nations, *Gen.* xvii. 4, *As for me, behold, my Covenant is with thee, and thou ſhalt be*, with Regard to this my Covenant, *the Father of many*, or of a Multitude of *Nations*. Conſequently, the Covenant being made with *Abraham* as the Head, or *Father of many Nations*, all in any Nation, who ſhould ſtand upon the ſame religious Principle with him, were his Seed, and with him intereſted in the Covenant God made with him. But he ſtood only upon the Foot of Faith in the Mercy of God, pardoning his Idolatry, and graciouſly beſtowing extraordinary Bleſſings. And upon this Foot alſo the believing *Gentiles* ſtand in the Goſpel; and therefore they are the Seed of *Abraham*, and included in the Covenant, or Promiſe made to him.

CHAP. IV. Ver. 1.

Now, to all this, the Apoſtle knew very well, it would be objected; That it was not Faith alone which gave *Abraham* a Right to the Bleſſings of the Covenant, but his Obedience to the Law of *Circumciſion*; which being peculiar to the *Jewiſh* Nation, gave them alſo, and them alone, an Intereſt in the *Abrahamic* Covenant. Conſequently, whoever among the *Gentiles* would be intereſted in that Covenant, ought to embrace *Judaiſm*, and, as the only Ground of their Right, perform Obedience to the Law of Circumciſion, and ſo come under Obligations to the whole Law.

WITH this Objection the Apoſtle very ſmoothly and dextrouſly introduces his Argument, *Ver.* 1, 2; ſhews that, according to the Scripture Account, *Abraham* was juſtified by Faith, *Ver.* 3, 4, 5; explains the Nature of that Juſtification, by a Quotation out of the *Pſalms*, *Ver.* 6—9; proves that *Abraham* was juſtified long before he was circumciſed, *Ver.* 9, 10, 11; that the believing *Gentiles* are his Seed, to whom the Promiſe belongs, as well as the believing *Jews*, *Ver.* 12—17; deſcribes *Abraham*'s Faith, in order to explain the Faith of the Goſpel, *Ver.* 17, *to the End.*

NOTES.

Ver. 1. *ABRAHAM our Father*] *Father* is of a very extenſive emphatical Signification in *Hebrew*. Among other Things it ſignifies a Perſon who is firſt in the Invention, Uſe or Enjoyment of any Thing, with Regard to thoſe who imi-

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tate him, or derive from him any particular Cuſtom or Advantage. *Gen.* iv. 20, 21, *Jabal was the* Father *of Shepherds*: Jubal *was the* Father *of all ſuch as handle the Harp and Organ.* [See alſo 1 *Chron.* iv. 14.] Abraham *is the* Father *of all them that believe*, Ver. 11. *And the* Father *of us all*, Ver. 16; namely, as he was the Firſt, to whom the Grant, or Promiſe, of extraordinary Bleſſings was made upon his Faith; and as all that believe are included in that Promiſe, and are juſtified in the ſame Way that he was. And in this Senſe, the *Jew* here, *Ver.* 1. calls *Abraham, our Father*; meaning, not only as the *Jews* were naturally deſcended, but as they held all their Privileges, from him; were included in the Promiſes made to him, and juſtified as he was. Thus we muſt underſtand, *our Father*, to give the *Jew*'s Argument it's proper Senſe and Force. And this he meant according to his own narrow Notion; as if *Abraham* in this Reſpect were a Father to the *Jews* only, and to no other People. But the Apoſtle proves he was, in this Reſpect, namely, as the Head and Pattern of Juſtification, the Father of all them that believe, whether *Heathens* or *Jews*.

That Abraham *our Father as pertaining to the Fleſh*] κατα σαρκα, *as pertaining to the Fleſh*, has Reference, I preſume, not, as Mr. *Locke* ſuppoſes, to *our Father*; as if it were only affirmed, that *Abraham* was the Father of the *Jews*, as *pertaining to the Fleſh*; for ſo it has little Weight, or Significancy. But it has Reference to, *obtained*. For thus the Words ſtand in the Original; Τι ουν ερουμεν Αβρααμ τον πατερα ημων ευρηκεναι κατα σαρκα; *What then ſhall we ſay that* Abraham *our Father has obtained as pertaining to the Fleſh*, or with Reſpect to the Fleſh? And this Reſpect to the *Fleſh* relates, I make no Doubt, to Circumciſion, and the Obligations it laid upon the *Jew*. For εν σαρκι, and κατα σαρκα, *in the Fleſh*, and *after the Fleſh*, or *as pertaining to the Fleſh*, are thus frequently uſed. *Gal.* vi. 12; *As many as deſire to make a fair Shew in the Fleſh*, [they who are willing to carry ſo fairly in the ritual Part of the Law, and to make Oſtentation of their Compliance therewith. *Locke.*] *conſtrain you to be circumciſed.* 1 Cor. x. 18; *Behold* Iſrael [κατα σαρκα] *after the Fleſh*, with Regard to their ritual Law. 2 *Cor.* v. 16; *Henceforth know we no Man after the Fleſh*, or *as pertaining to the Fleſh*; that is; I have no Regard to any one for being circumciſed, or enjoying the Peculiarities of a *Jew*.—xi. 18; *Seeing that many* glory *after the Fleſh* [κατα σαρκα, *as pertaining to the Fleſh*;] that is, in their Circumciſion and Privileges as *Jews*. Phil. iii. 3; *We are the Circumciſion which worſhip God in the Spirit, and glory in Jeſus Chriſt, and have no Confidence* in the Fleſh. *Though we alſo might have Confidence*, or might glory, *in the Fleſh, if any other Man thinks that he hath whereof he might truſt*, or glory, *in the Fleſh, I more; circumciſed the eighth Day*, &c. *touching the Righteouſneſs which is in the Law blameleſs.* This was the *Jew*'s καυχημα, or glorying, in the *Fleſh*. And this I think ſufficient to point out the Senſe of *Abraham*'s finding, or obtaining, *as pertaining to*, or *after the Fleſh*, that *whereof he had* [καυχημα] *to glory*. It is what the *Jew* ſuppoſed he procured from God, for his Obedience to the Law of Circumciſion; and for anſwering the peculiar Obligations he was thereby brought under. As further appears, from *Ver.* 9, 10, 11, 12. Where, arguing againſt the *Jew*'s Objection, ſtarted here in the 1ſt and 2d Verſes, he aſks, *How was Faith reckoned to* Abraham for *Juſtification?* When *he was in Circumciſion, or Uncircumciſion? Not in Circumciſion, but in Uncircumciſion*, &c. Now as this Reaſoning is, undoubtedly, full to the Purpoſe of the *Jew*'s Objection, it confirms the Senſe I have given of κατα σαρκα, *as pertaining to the Fleſh*; or rather, makes it neceſſary.

Ver. 2.

Ver. 2. Καυχημα *Glorying* here, I doubt not, refers to καυχησις *Glorying*, Chap. iii. 27. For the Senſe of *Glorying*, ſee Note on *Chap.* ii. 17.

But not before God.] This I take to be the Apoſtle's Anſwer to the *Jew*'s Objection, *Ver.* 1, 2. And it implies, that *Abraham* might have ſome Sort of *Glorying*; poſſibly ſuch as the Apoſtle himſelf had, 1 *Cor.* ix. 15. 2 *Cor.* i. 12. —x. 13, *&c.*—xi. 16, 17, 18, 30. The Apoſtle had *Glorying* in his ſuperior Vouchſafements, and Labours; but only before Men, and with Reſpect to them; not before God, in Regard to whom his Language was, *not I, but the Grace of God.*—Note further, that [*before God*] hints that the Apoſtle conſiders *Abraham* as ſtanding in the Court before God's Tribunal, when the Promiſe was given him.

Ver. 3. *And it was counted unto him*] ελογισθη. This Word, in our Tranſlation, is rendered *counted*, Ver. 3, 5; *reckoned*, Ver. 4, 9, 10; *imputed*, Ver. 6, 8, 11, 22, 23, 24. But I have rendered it in all thoſe Places, *reckoned*; becauſe the Word and the Senſe is in all other Places the ſame.

Ver. 5. *Ungodly.*] See [3] *His Faith is reckoned for Juſtification.*] See *Luke* vii. 48, 50.

Ver. 6. THAT the Apoſtle gives this Inſtance of Juſtification properly, ſee [277].

Ver. 10. *Not in Circumciſion, but in Uncircumciſion*] Faith was reckoned to *Abraham* for Juſtification, *Gen.* xv. 6: But Circumciſion was not inſtituted till about 14 or 15 Years after that, *Gen.* xvii. 1, 2, *&c.* For Faith was reckoned to *Abraham* for Juſtification, before *Iſhmael* was born, at leaſt one Year; compare *Gen.* xvth and xvith Chapters. At *Iſhmael*'s Birth he was 86 Years of Age, *Gen.* xvi. 16. And at the inſtitution of Circumciſion, *Iſhmael* was 13, and *Abraham* 99 Years old, *Gen.* xvii. 24, 25.

Ver. 11. *And he received the Sign of Circumciſion, a Seal of the Juſtification of the Faith, which he had yet being uncircumciſed.*] Hence it appears; that the Covenant eſtabliſhed with *Abraham*, Gen. xvii. 2—15, is the ſame with that, *Gen.* xii. 2, 3, and *Gen.* xv. 5, *&c.* For Circumciſion was not a Seal of any new Grant, but of the *Juſtification*, or Grant of Bleſſings, which *Abraham* had received, before he was circumciſed. And that *Juſtification*, or Grant of Bleſſings, included the Goſpel Covenant, in which we are now intereſted. For (Gal. iii. 8.) *the Scripture foreſeeing that God would juſtify* us, *Heathen, through Faith, preached before the Goſpel unto* Abraham, *ſaying, In thee ſhall all Nations be bleſſed*, Gen. xii. 3. The whole of the Apoſtle's Argument, in this ivth Chapter to the *Romans*, proves, that *we*, believing *Gentiles*, are the Seed of *Abraham*, to whom, as well as to himſelf, the Promiſe was made; and, that the Promiſe made to him, is in Effect, the ſame that is now made to us. Conſequently, it is the *Abrahamic* Covenant, in which we now ſtand; and any Argument taken from the Nature of that Covenant, and applied to ourſelves, muſt be good and valid. It is alſo undeniably evident from this 11th Verſe, as well as from *Gen.* xvii. 1—11, that *Circumciſion* was *a Seal* or *Sign* of the Goſpel Covenant; or of the ſame Covenant in which we ſtand.

CHAP. IV. Ver. 13.

Ver. 13. *For the Promiſe, that he ſhould be the Heir of the World, was not to* Abraham, *or his Seed, through the Law.*] Ου γαρ δια νομου η επαγγελια τω Αβρααμ, η τω σπερματι αυτου, το κληρονομον αυτον ειναι του κοσμου. Let it be obſerved; That *Abraham* alone is not, as Mr. *Locke* ſuggeſts, to be conſidered as the *Lord, Heir or Poſſeſſor of the World*; but *Abraham* and his Seed together are *the Heir of the World*. For the Promiſe is made to both, and αυτου includes both; and his Seed, in the next Verſe, are called *Heirs* as well as he; that is, *Heirs of the World*; not *Lords* and *Poſſeſſors* of the World: For that they were never intended to be. The *World*, I conceive, muſt here be conſidered as a great Family; and *Abraham and his Seed* as the Heir, or Heirs, to whom, by the free Donation of God, belonged the B rth-right; the Double Portion of the Father's Goods, the *Excellency of Dignity*, and *the Excellency of Power*; Gen. xlix. 3. See alſo *Gen.* xliii. 33. *Deut.* xxi. 15, 16, 17. Agreeably to this Sentiment, the Lord ſtiles the whole Body of the *Iſraelites, his Son, his Firſt-born*, or Heir, *Exod.* iv. 22. Iſrael *is my Son, my Firſt-born*, or HEIR. Jer. xxxi. 9, *I am a Father to* Iſrael, *and* Ephraim *is my Firſt-born.* Hence the Chriſtian Church, or Congregation, is called the *Church of the Firſt-born*, Heb xii. 23. Which is the Thing the Apoſtle demonſtrates in this Chapter; namely, that we are *Heirs*, or the *Firſt-born*, of the World, as we are by Faith the Seed of *Abraham*, to whom the Promiſe was made, at the ſame Time it was made to him. *Gal.* iii. 29, *And if ye be Chriſt's, then are ye* Abraham's *Seed, and Heirs according to the Promiſe.* And this is a very juſt, as well as a very beautiful, Way of repreſenting the extraordinary Privileges and Bleſſings, vouchſafed to the peculiar Congregation and People of God. For (1.) This gives us a clear Idea in what Senſe the Apoſtle is here ſpeaking of the Juſtification both of *Abraham* and his *Seed.* For the *Promiſe to* Abraham *and his Seed, that he ſhould be the* HEIR *of the World*, is manifeſtly that *Juſtification*, or Grant of Bleſſings, about which the Apoſtle is arguing, from the Beginning of the Chapter. And this Verſe ſhews; That this Juſtification is not *final*, but the *firſt* Juſtification; [276] whereby they were conſtituted the *Heirs of the World*; or *the Firſt-born* in the Family of God in this World; and had, by the Grace or Favour of God, a double Portion of his Bleſſings aſſigned to them; namely, the extraordinary Privileges, Honours and Advantages of the peculiar People of God. It is Juſtification in this Senſe, as we are at preſent admitted to thoſe Privileges and Honours, for which the Apoſtle is arguing in this Chapter; and conſequently, in the foregoing. — (2.) This ſhews in what Light we are to view the *Gentiles*, or thoſe Parts of the World who are not taken into the Congregation of God; namely, not as wholly excluded from his Favour and Bleſſing, but as enjoying a leſs Degree of Advantages. The *Heir* in the Family poſſeſſed a double Portion of the Father's Goods; but the reſt of the Children had ſome Share of his Subſtance. So it is with the *Heathen.* They have their Part of God's Bleſſing, though we, as the *Firſt-born*, enjoy the double Portion. — (3.) This alſo ſhews with how much Propriety the Apoſtle uſes the Inſtance of *Eſau*, (*Heb.* xii. 16, 17,) to caution *Chriſtians* againſt the Contempt and Abuſe of their preſent Privileges. *Eſau*, as *Jacob*'s Heir, or Firſt-born, had a Birth-right, an invaluable Bleſſing, which *for one Morſel of Meat* he *ſold*, and loſt for ever. And we alſo, as the Heirs or Firſt-born of our heavenly Father, have a Birth-right; even the Revelation and Promiſes of all the Bleſſings of the Goſpel-Covenant. This is *our* great Happineſs above the *Heathen*, who have not the Promiſes and Grace of this Covenant revealed to them. But we may forfeit this Birthright; and ſhall certainly

certainly loſe it for ever, if we prefer the Pleaſures of Sin before the Favour of God, and that eternal Life, which he has given us in *Jeſus Chriſt* our Lord. And then the virtuous *Heathen*, who honeſtly improves his leſſer Share of the Divine Goodneſs, ſhall, in the World to come, be received into the Kingdom of God; while the profane and wicked *Chriſtian*, who receives the Grace of God in vain, ſhall be caſt into outer Darkneſs.

Ver. 14. *For if they which be of Law be Heirs, Faith is made void*, &c.] Parallel to this is *Gal.* iii. 18. *For if the Inheritance be of the Law, it is no more of Promiſe: But God gave it to* Abraham *by Promiſe.*

Ver. 15. *Law works* WRATH.] See Note on *Chap.* i. 18.

Ver. 16. *Therefore it is of Faith, that it might be by Grace*, or Favour.] Here it ſhould be well obſerved, That *Faith* and *Favour* do mutually and neceſſarily infer each other. For the *Grace*, or Favour, of God, in its own Nature, requires *Faith* in us; and *Faith* on our Part, in its own Nature, ſuppoſes the *Grace*, or Favour of God. If any Bleſſing is the free Gift of God, in order to influence our Temper and Behaviour; then, in the very Nature of Things, it is neceſſary that we be ſenſible of this Bleſſing, and perſuaded of the Grace of God, who beſtows it; otherwiſe, it is not poſſible we ſhould improve it. On the other Hand; if *Faith* in the Goodneſs, or Favour of God, with regard to any Bleſſing, is the Principle of our religious Hopes and Actions; then it follows, that the Bleſſing is not due in ſtrict Juſtice, or upon the Foot of Law, but that it is the free Gift of Divine Goodneſs. If the Promiſe to *Abraham*, conſtituting him and his Seed the *Heirs* or *Firſt-born of the World, is of Faith* on our Part, then is it *by Favour* on the Part of God. *And it is of Faith, that it might be by Favour. Favour*, being the mere Good-will of the Donor, is free and open to all, whom he chooſes to make the Objects of it. And the Divine Wiſdom appointed *Faith* to be the Condition of that Promiſe; becauſe *Faith*, or a Perſuaſion of the Truth of the Promiſe, is, on our Part, the moſt ſimple Principle, bearing an exact Correſpondence to *Grace*, or Favour, and reaching as far as that can extend; that ſo the happy Effects of that Promiſe might ſpread far and wide, take in the largeſt Compaſs, and be confined by no Condition, but what is merely neceſſary in the Nature of Things.

Ver. 17. *As it is written, I have made thee a Father of many Nations.*] That *Abraham*'s being a Father of many Nations hath Relation to the Covenant God made with him, may be ſeen *Gen.* xvii. 4, 5. *Behold, my Covenant is with thee, and thou ſhalt be a Father of many Nations. Neither ſhall thy Name any more be called* Abram; *but thy Name ſhall be* Abraham, *for a Father of many Nations have I made*, or conſtituted *thee*, by Virtue of my Covenant with thee. [81]

Ver. 25. *Was raiſed again for our Juſtification*, δια την δικαιωσιν ημων] that is, That we might be delivered from Death, and put into Poſſeſſion of eternal Life. Chap. v 10, *Much more being reconciled we ſhall be ſaved by his Life.* 1 Pet. i. 3, *God has begotten us to a lively Hope*, or the Hope of eternal Life, *through the Reſurrection of Jeſus Chriſt from the Dead*, 1 Pet. iii. 21. If *Chriſt* is not riſen from the Dead, our *Faith is vain*, and we *are yet in our Sins*, 1 Cor. xv. 17. Had

Chriſt

Chriſt remained under the Power of Death, the Whole of our Redemption by him had come to nothing; nor could he have ſaved us from Death. But his Reſurrection from the Dead is, not only the moſt ſolid Confirmation of the whole new Covenant, but alſo put him into a Capacity of raiſing us from the Dead, and of giving us eternal Life, *John* xiv. 19. See *Locke* upon this Verſe.

CHAP. V. 1—12.

CONTENTS.

CHAP. V. Ver. 1—12.

IN the former Chapter the Apoſtle having proved, that the believing *Gentiles* are juſtified in the ſame way with *Abraham*, and in Fact are *his Seed*, included with him in the Promiſe or Covenant, he judged this a proper Place (as the *Jews* built all their *Glorying* upon the *Abrahamic* Covenant) to produce ſome of the chief of thoſe Privileges and Bleſſings in which the *Chriſtian Gentile* could *glory*, in Conſequence of his Juſtification; or his being pardoned and taken into the Covenant and peculiar Kingdom of God, by Faith. And he chooſes to inſtance in three Particulars, which, above others, were adapted to this Purpoſe; namely, I. The Hope of eternal Life; in which the Law, wherein the *Jew* gloried, (*Chap.* ii. 17.) was defective, *Ver.* 2. — II. The Perſecutions and Sufferings to which *Chriſtians* were expoſed, (*Ver.* 3, 4,) and on Account of which the *Jew* was greatly prejudiced againſt the Chriſtian Profeſſion. And here, having ſhewn that Tribulations have a happy Tendency to eſtabliſh our Hearts in the Hope of the Goſpel, he wiſely adds (to alleviate the frightful Aſpect of Tribulations) ſome weighty Reaſons to prove, that the glorious Hope of the Goſpel will certainly be made good in our eternal Salvation by *Jeſus Chriſt*, Ver. 5—11.—III. An Intereſt in God as our God and Father, a Privilege upon which the *Jews* valued themſelves highly above all other Nations, (*Chap.* ii. 17.) Ver. 11.

1.

THESE three are the ſingular Privileges belonging to the Goſpel State, wherein we *Chriſtians* may glory, as *really* belonging to us, and greatly redounding, if duly underſtood, and improved, to our Honour and Benefit.

NOTES.

Ver. 1—12. Mr. *Locke*'s Notes upon this Section, (particularly upon *Ver.* 6, 8.) ſhould be carefully peruſed.

Ver. 1. WE *have peace with God.*] Here the Apoſtle ranks himſelf with the believing *Gentiles*. And he, who was the Apoſtle of the *Gentiles*, might well be conſidered as belonging to their Body. So *Chap.* vi. 1. 1 *Cor.* viii. 8.—x. 1. 6,

i. 6, 8, 9, 11. *Gal.* iii. 14. — v. 1. *Eph.* i. 3, 9. — ii. 3, 4, 5, 7, 10. — iii. 20. — iv. 7. — v. 2. vi. 12. *Col.* i. 12, 13. — ii. 14. 1 *Theſ.* i. 9, 10. — iv. 7. — v. 5, 6, 8, 9, 10. *Tit.* iii. 3.

CHAP. V.
Ver. 2, 5, 6.

We have PEACE *with God*] See [117].

Ver. 2. *And* GLORY] See Note on *Chap.* ii. 17.

Ver. 5. *Hope maketh not aſhamed.*] A *Litotes* very common in Scripture; which ſignifieth, that our Expectation, Truſt, Hope, or Deſire, ſhall be certainly, and glorioufly accompliſhed. So *Chap.* ix. 33. — x. 11.

The Love of God is ſhed abroad in our Hearts by the Holy Spirit which he has given us.] See 2 *Cor.* i. 22. — v. 4, 5. *Epheſ.* i. 13, 14. 1 *John* iii. 24. — iv. 13.

Ver. 6. — *in due Time Chriſt died for the ungodly.*] *Chriſt*'s Death is often given as the Reaſon of our Redemption from our Heathen State, and of our Reconciliation to God, *Epheſ.* ii. 13, 16. *Col.* i. 13, 14, 20, 21, 22. 1 *Pet.* i. 18, 19. *Rev.* v. 9. How we are redeemed by *Chriſt*'s Death, ſee [146, &c.]

Mr. *Locke* here takes Notice of four, he might have ſaid five, Epithets, by which the State of the *Gentile* World is repreſented; namely, I. *Dead*, Rom. vi. 13. Eph. ii. 1. — v. 14. Col. ii. 13. 1 Pet. iv. 6 — II. *Weak without Strength*, Rom. vi. 6. — III. *Ungodly*, Rom. v. 6. — IV. *Sinners*, Rom. v. 8. Gal. ii. 15. — V. *Enemies*, Rom. v. 10. Col. i. 21. I add, — VI. *Children of Wrath*, Epheſ. ii. 3. — VII. *Children of Diſobedience*, Eph. ii. 2. — VIII. *Darkneſs*, Rom. ii. 19. — xiii. 12. Acts xxvi. 18. Eph. v. 11 — vi. 12. Col. i. 13. 1 Theſ. v. 4. 1 Pet. ii. 9. Luke i. 79. — IX. *Of the Night*, 1 Theſ. v. 5. — X. *Thoſe that ſleep*, Eph. v. 14. 1 Theſ. v. 6. XI. *Ignorant*, Acts xvii. 30. Eph. iv. 18. 1 Pet. i. 14. *They that live in Error*, 2 Pet. ii. 18. — XII. *Blind*, Eph. iv. 18. — XIII. *Not knowing God*, Gal. iv. 8. — XIV. *Of the Wild-Olive*, Rom. xi. 17, &c. By ſuch Phraſes, and Images, the State of the *Gentiles* is deſcribed.

On the other Hand; the State of *Chriſtians* is repreſented by the following Expreſſions: — I. *Alive, quickened, riſen from the Dead*, Rom. vi. 13. Eph. ii. 5, 6. — v. 14. Col. ii. 13. 2 Cor. v. 15. — II. *Strong*, 1 John ii. 14. — III. *Servants of God*, or *Chriſt*, 1 Theſ. i. 9. Rev. i. 1. — ii. 20. — vii. 3. — IV. *Saints*, Rom. i. 7, &c. — V. *Reconciled, at Peace with God*, Rom. v. 1. 10. — VI. *Juſtified*, Rom. v. 1. — VII. *Children of Obedience*, 1 Pet. i. 14. — VIII. *Light*, Epheſ. v. 8. 1 Theſ. v. 5. Rom. xiii. 12. — IX. *Of the Day*, 1 Theſ. v. 5, 8. Rom. xiii. 13. — X. *Awake*, Eph. v. 14. — XI, XII. *Illuminated, enlightened*, &c. Heb. vi. 4, 5. — x. 32. *Their Eyes opened*, Acts xxvi. 18. — XIII. *Knowing God*, Gal. iv. 9. — XIV. *Graffed into the good Olive-Tree*, Rom. xi. 24. — *Partakers of the Benefit*, 1 Tim. vi. 2. — *Partakers of the heavenly Calling*, Heb. iii. 1. And ſuch like.

The Time of the *Gentile* State is expreſſed by, — *THEN*, (τοτε) Rom. vi. 21. Gal. iv. 8 — *IN TIMES PAST*, (ωοτε) Rom. xi. 30. Eph. ii. 11. 1 Pet. ii. 10. — *SOMETIMES*, (ωοτε) Eph. ii. 13. — v. 8. Col. i. 21. — iii. 7. Tit. iii. 3, *&c.*

The Time of the *Chriſtian* State is expreſſed by, — *NOW*, (νυν, νυν;) Rom. vi. 22. Gal. iv. 9. Rom. xi. 30. Eph. ii. 13. 1 Pet. ii. 10. See the firſt Note upon *Chap.* vii. 6. — *HENCEFORTH*, (μηκετι) *no longer*, Rom. vi. 6. 2 Cor. v. 15. Eph. iv. 17. 1 Pet. iv. 2.

Ver. 3.

CHAP. V. Ver. 7.

Ver. 7. *For ſcarcely for a righteous Man.*] I count our Tranſlation of this Verſe good; only [*peradventure*] is an obſolete Word; and I ſuppoſe τε, which is before αγαθε, (but not before δικαιε) to be emphatical; and therefore, I render it, not *a*, but *the good Man*. I have ſhewn [320 Note] that *righteous* ſometimes ſignifies *good*, *kind*, &c. But when it is oppoſed to *Sinner* or *Sinners*, as it is here, *Ver.* 8, it ſignifies a general Character of Virtue and Piety. And therefore [good] in the latter Clauſe of the Verſe, is moſt pertinently confined to the moſt eminent Part of ſuch a Character; namely, to ſingular Goodneſs and Beneficence.

Scarcely for a righteous Man will one die. Υπερ δικαιε] Obſerve. In this Compariſon, the Apoſtle doth not lead our Thoughts to the Payment of an *Equivalent*, or to the Notion of a *vicarious Puniſhment*; but to that benevolent Diſpoſition of Mind, which inclines us to do Good, and to be uſeful to others, even at our own Expence and Hazard. As when a Perſon ventures his Life to ſave another, who is fallen into the Water; or when a Man labours hard, and endangers his Health and Life, to inſtruct the Ignorant, to reform the Wicked, to recover the Sick and Weak, or to make others in any Reſpect happy. So *Chriſt*, the *good Shepherd*, *gives* [expoſeth] *his Life* (υπερ των προβατων) *for* [the Preſervation of] *the Sheep*, when the Wolf comes. Whereas *he that is* but *an Hireling*—*ſeeth the Wolf coming*, *and*, to ſave himſelf, *leaveth the Sheep*, *and fleeth*, John x. 11, 12. This is the Sentiment we ſhould have of *Chriſt*'s dying for us. John xv. 13, *Greater Love hath no Man than this*, *that a Man lay down his Life* (υπερ φιλων) *for his Friends*. And as *Chriſt* died for us; ſo it is our Chriſtian Duty, when Circumſtances ſo require, to die for one another. 1 John iii. 16, *Hereby perceive we the Love of God*, *becauſe he*, that is, *Jeſus Chriſt*, *laid down his Life*, (υπερ ημων) *for us: And we ought to lay down our Lives* (υπερ) *for the Brethren*. A Duty which ſome Chriſtians at *Rome* were ready to perform on the Behalf of the Apoſtle *Paul*, Rom. xvi. 4, *Who have for my Life* (υπερ της ψυχης με) *laid down their own Necks*; that is to ſay, Who have expoſed their own Lives to preſerve mine, when in imminent Danger. Nor doth the Force of the Prepoſition (υπερ) imply an *Equivalent*, or *vicarious Puniſhment*; as appears from the following, as well as the foregoing Texts; namely, Acts v. 41,—*rejoicing that they were counted worthy to ſuffer Shame* (υπερ τε ονομ.) *for his Name*.—ix. 16,—*great Things he muſt ſuffer* (υπερ τε ονομ.) *for my Name's Sake*. xv. 26. *Men that have hazarded their Lives* (υπερ) *for the Name of our Lord Jeſus Chriſt*. xxi. 13. *I am ready*—*to die at* Jeruſalem (υπερ) *for the Name of the Lord Jeſus*. 1 Cor. xv. 3,—*Chriſt died* (υπερ των) *for our Sins*. 2 Cor. xii. 15, *I will very gladly*, ſaith the Apoſtle, *ſpend and be ſpent* (υπερ των ψυχων υμων) *for your Souls*. Gal. i. 4, Who gave himſelf (υπερ των αμαρ.) *for our Sins*. Epheſ. iii. 1, *I* Paul *the Priſoner of Jeſus Chriſt* (υπερ υμων) *for you* Gentiles. Ver. 13,—*faint not at my Tribulations* (υπερ υμων) *for you*. Col. i. 24, *Who now rejoice in my Sufferings* (υπερ υμων) *for you*, *and fill up that which is behind of the Afflictions of Chriſt in my Fleſh*, (υπερ τε σωματος αυτε) *for his Bodies Sake*, *which is the Church*. 2 Theſ. i. 5,—*that ye may be counted worthy of the Kingdom of God* (υπερ ης) *for which ye alſo ſuffer*. Heb. x. 12,—*this Man*, *after he had offered one Sacrifice* (υπερ αμαρτιων) *for Sins*. Nay, as *Chriſt* is ſaid (παθειν υπερ ημων) to *ſuffer for us*; ſo likewiſe *We* are ſaid, (πασχειν υπερ αυτε) *to ſuffer for him*. Phil. i. 29, *For unto you is given* (υπερ Χριτε) *on the Behalf of Chriſt*, *not only to believe on him*, *but alſo to ſuffer* (υπερ αυτε) *for him*. 2 Cor. xii. 10. *I take Pleaſure*—*in diſtreſſes* (υπερ Χριτε) *for Chriſt*. So far is the Prepoſition (υπερ) from ſignifying *in Stead*, or in the Place of another: or from implying an *Equivalent*, or *vicarious Puniſhment*. All which are very remote from the Notion of our Redemption by the Death of *Chriſt*.

Ver. 8.

Ver. 8. *While we were yet Sinners Chriſt died for us.*] *Without Strength*, *Ungodly*, Ver. 6. *Sinners*, Ver. 8. *Enemies*, Ver. 10. plainly relate to the corrupt and apoſtate State of the Heathen World, deſcribed in the firſt Chapter. And while we were ſuch *Sinners*, and as we were ſuch *Sinners* and *Enemies*, *Chriſt* died for us to reconcile us to God. Therefore the Death of *Chriſt*, and the Redemption in him, with regard to the moral State of Mankind, has no Relation to the ſuppoſed Corruption of our Nature in *Adam*; (of which the Apoſtle ſays not a Word, when he is deſcribing the corrupt State of Mankind, Chap. I, II; nor here, where he four Times mentions the State, out of which we were redeemed; nor any where elſe) but to the *actual* Wickedneſs of the World, whereby they had corrupted themſelves, and were expoſed to Wrath.

Ver. 9. *Saved from* WRATH.] See Note on *Chap.* i. 18.

Ver. 10. *We were* RECONCILED.] See [117].

Ver. 11. *We glory in* GOD.] See [110].

Δι' ȣ νυν την καταλλαγην ελαβομεν. *By whom*, Jeſus Chriſt, *we have* NOW *received the Atonement.*] I cannot imagine what ſhould induce our Tranſlators to render Καταλλαγην by *Atonement*, when they render the Verb καταλλασσω by *reconcile* in the foregoing Verſe, and in all other Places; namely, 1 *Cor.* vii. 11. 2 *Cor.* v. 18, 19, 20, and καταλλαγη in all other Places by *Reconciliation*, Rom. xi. 15. 2 Cor. x. 18, 19.

Καταλλασσω, καταλλαγη come from αλλος *another*, and ſignify a *Change*, *whereby a Perſon becomes another*; *or different from what he was before.* 1 Cor. vii. 11, *But if ſhe depart*, *let her remain unmarried*, *or be reconciled to her Huſband*, that is, let her return, and cohabit peaceably with her Huſband, from whom ſhe was ſeparated. To gain a juſt Notion of the Senſe of *Reconciliation*, it muſt be remembered, that during the long Period, from the Time the Covenant was made with *Abraham*, till *Chriſt* came, while the *Jews* were the peculiar People of God, and his profeſſed Subjects, the reſt of the World were under Revolt, being the Subjects of Falſe Gods, and paying Homage to them. [Gal. iv. 8. *Howbeit THEN*, in your Gentile State, *when ye knew not God*, *ye did Service to them*, *which by Nature*, *are no Gods.*] Hence they are called *Strangers* and *Foreigners*, and *Enemies*. But in the Goſpel, Overtures of Pardon were made to the *Gentiles*, and they were invited to return to their Allegiance to God, by ſubmitting to the Kingdom he had erected under his Son. And accordingly, ſuch of the *Gentiles*, as believed in *Chriſt*, were taken into the Kingdom of God, and became his People and Subjects. [1 Theſſ. i. 9, 10, *Ye turned to God from Idols*, *to ſerve the living and true God*, *and to wait for his Son from Heaven.*] Thus they were *reconciled*, or their State was changed from *Rebels* and *Enemies* to that of Subjects, at *Peace with God*, Ver. 1. [117] But ſo it happened that the extenſive Grace, which *reconciled the World*, Rom. xi. 15, proved an Occaſion of the Unbelief and Fall of the *Jews*. They rejected the *Meſſiah*, and the Kingdom of God, as it is now put under his Government; and ſo were *caſt away*, or excluded out of the kingdom of God: and then, they became, what the *Gentiles* were before, *Enemies*; (Rom. xi. 28.) [117, 118.] in which State they continue to this Day. But the Time is coming, when the *Jews* ſhall *obtain Mercy*, and

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be *ſaved*, (Rom. xi. 25, 26, 31.) And then, they ſhall again be *reconciled to God*, that is, they ſhall no longer remain in *Enmity* and *Unbelief*; (Rom. xi. 23.) but acknowledge the *Meſſiah*, and return to their Allegiance to God, by ſubmitting to the Government of his Son.

But then all this muſt be underſtood, not with Reſpect to particular Perſons; but nationally, collectively, politically, or with Regard to what was eſtabliſhed and publickly profeſſed among *Jews* and *Gentiles*, conſidered in a Body, and in ſuch a Senſe, that among the *Gentiles*, while *Idolatry* (with the many Impurities which attended it) was their eſtabliſhed, and profeſſed Religion, there might be ſome Perſons of Virtue and Goodneſs, who were in a State of Acceptance with God, and ſhould be eternally ſaved: And among the *Jews*, while the Worſhip of the true God (with all the Sanctity of Life which properly attended it) was their eſtabliſhed, and profeſſed Religion, there actually were wicked Perſons who might be ſhut out of the Kingdom of Heaven, and periſh for ever. [289] The Caſe is the ſame with Regard to *Chriſtian Gentiles*, who are now *reconciled to God*, and the *unbelieving Jews*, who are at preſent *Enemies*.

That *RECONCILED* and *RECONCILIATION* in this Place, (*Rom.* v. 10, 11.) is to be underſtood in this general, collective Senſe, will appear, if we conſider; that thus it beſt correſponds to the *Juſtification* (the *FIRST Juſtification*) the Apoſtle is arguing for, in this Part of the Epiſtle. [276, 376, &c.] And that it may *here* be well allowed to have the ſame Import, as in the other Places where it is uſed; namely, *Rom.* xi. 15. 2 *Cor.* v. 19, 20. Beſides, here, in the 10th Verſe (*if when we were Enemies we were reconciled to God, by the Death of his Son; much more being* reconciled *we ſhall be* ſaved *by his Life.*) We find a manifeſt Diſtinction between being *reconciled to God*, and being *ſaved*, that is, *ſaved from Wrath*, Ver. 9, or *ſaved finally* and eternally. Their being then *juſtified*, (Ver. 9.) and *reconciled*, (Ver. 10.) was one Thing: And their being *ſaved from Wrath* at the laſt Day, was another Thing. They were *NOW* actually, and in Fact, *reconciled to God*; which, though it was a Pledge of their eternal Salvation, if they made a right Improvement of it, yet would not, in itſelf, ſecure their final Salvation: Becauſe, as the Apoſtle tells them (*Chap.* vi.) in order to that, they muſt perform a Courſe of Obedience; and that if they did not, but lived after the Fleſh, they ſhould die; (*Chap.* viii. 13,) notwithſtanding their being *NOW* actually *reconciled* to God.

Note; καταλλαττω and καταλλαγη, *reconcile*, and *Reconciliation*, are never applied to the *Jews*; but to the *Gentile-World* only. Αποκαταλλατω, indeed, is applied to both *Jews* and *Gentiles*, and *to all Things both in Heaven and Earth*, (Eph. ii. 16. Col. i. 20, 21.) but in what Senſe, I own, I do not at preſent underſtand.

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CHAP. V.

HERE the Apoſtle advances his third and laſt Argument, to prove the Extenſiveneſs of the Divine Grace, or that it reaches to all Mankind as well as to the *Jews*. Which Argument ſtands thus. The Conſequences of *Chriſt*'s *OBEDIENCE* extend as far as the Conſequences of *Adam*'s *DISOBEDIENCE*: But thoſe extend to all Mankind; and therefore ſo do the Conſequences of *Chriſt*'s Obedience. Now, if the *Jews* will not allow the *Gentiles* any Intereſt in *Abraham*, as not being naturally deſcended from him; yet they muſt own the *Gentiles* are the Deſcendents of *Adam*, as well as themſelves; and, being all equally involved in the Conſequences of his Sin, from which they ſhall all equally be releaſed at the Reſurrection, through the *Free-Gift* of God, reſpecting the Obedience of *Chriſt*, could not deny the *Gentiles* a Share in all the other Bleſſings, included in the ſame Gift.

AND this Argument, beſides proving the main Point, ſerves to ſhew, —I. That the Grace of God in the Goſpel *abounds* beyond, or very far exceeds, the mere reverſing of the Sufferings brought upon Mankind by *Adam*'s one Offence, as it beſtows a vaſt Surpluſage of Bleſſings, which have no Relation to that Offence; but to the *many Offences* Mankind have committed, and to the Exuberance of the Divine Grace. —II. To ſhew how juſtly the Divine Grace is founded upon the *OBEDIENCE* of *Chriſt*, in Correſpondence to the Diſpenſation *Adam* was under, and to the Conſequences of his *DISOBEDIENCE*. If his *Diſobedience* involved all Mankind in Death, it was proper the *Obedience* of *Chriſt* ſhould be the Reaſon and Foundation, not only of reverſing that Death to all Mankind, but alſo of any other Bleſſings God ſhould ſee fit to beſtow upon the World. [146, 149, &c.] —III. It ſerves to explain, or ſet in a clear View, the Difference between the *LAW* and *GRACE*. It was the *Law*, which for *Adam*'s one Tranſgreſſion, ſubjected him, and his Poſterity, as included in him when he tranſgreſſed, to Death without Hopes of a Revival. It is *GRACE*, or the Favour of the Lawgiver, which reſtores all Men to Life at the Reſurrection; and over and above that, has provided a gracious Diſpenſation for the Pardon of their Sins, for reducing them to Obedience, for guarding them againſt Temptations, ſupplying them with Strength, and Comfort, and for advancing them to eternal Life. This would give the attentive *Jew* a juſt Notion of the Law, which himſelf was under, and under which he was fond of bringing the *Gentiles*.

CHAP. V. THE Order in which the Apoſtle handles the Argument, is this,—I. He affirms that Death paſſed upon all Mankind by *Adam's* one Offence, *Ver.* 12. —II. He proves this, *Ver.* 13, 14. —III. He affirms there is a Correſpondence between *Adam* and *Chriſt*; or between the Παράπτωμα, *Offence*, and the Χάρισμα, *Gift*, *Ver.* 14. *l.* —IV. This Correſpondence, ſo far as the two oppoſite Parts anſwer each other, is fully expreſſed, *Ver.* 18, 19; and there we have the main, or fundamental Poſition of the Apoſtle's Argument, in Relation to the Point, which he has been arguing from the Beginning of the Epiſtle; namely, the Extenſiveneſs of the Grace of the Goſpel, that it actually reaches to *ALL MEN*, and is not confined to the *Jewiſh* Peculiarity. —V. But, before he lays down this Poſition, it was neceſſary he ſhould ſhew, That the Correſpondence between *Adam* and *Chriſt*, or between the *Offence* and the *Gift*, is not to be confined ſtrictly to the Bounds ſpecified in the Poſition, as if the *Gift* reached no farther than the Conſequences of the *Offence*; when in Reality it extends vaſtly beyond them, *Ver.* 15, 16, 17. —VI. Having ſettled theſe Points, as previouſly neceſſary to clear his fundamental Poſition, and fit it to his Argument, he then lays down that Poſition in a diverſified Manner of Speech, *Ver.* 18, 19, (juſt as in 1 *Cor.* xv. 20, 21.) and leaves us to conclude, from the Premiſes laid down, *Ver.* 15, 16, 17, that the Gift, and Grace, or Favour of God in its utmoſt Extent, is as free to all Mankind, who are willing to accept of it, at this particular Inſtance, the Reſurrection from the Dead.—VII. Having thus ſhewn the Extenſiveneſs of the Divine Grace, in Oppoſition to the dire Effects of *the Law*, under which *Adam* was, that the *Jew* might not overlook what he intended he ſhould particularly obſerve, he puts him in mind; that the Law given to *Adam*, *Tranſgreſs and die*, was introduced into the *Jewiſh* Conſtitution by the Miniſtry of *Moſes*; and for this End, *that the Offence*, with the Penalty of Death annexed, *might abound*, Ver. 20. But, to illuſtrate the Divine *Grace*, by ſetting it in Contraſt to *the Law*, he immediately adds, *where Sin* ſubjecting to Death, *hath abounded*, *Grace hath much more abounded*; that is, in Bleſſings beſtowed, it hath ſtretched far beyond both *Adam's* Tranſgreſſion, and the Tranſgreſſions under the Law of *Moſes*, Ver. 20, 21.

UPON this Argument I ſhall further make the following general Remarks.

I. As to the Order of Time, the Apoſtle carries his three Arguments *backwards*, from the Time when *Chriſt* came into the World, (Chap. i. 17. to Chap. iv.) to the Time when the Covenant was made with *Abraham*, (Chap. iv.) to the Time when the Judgment to Condemnation, pronounced upon *Adam*, came upon all Men, (Chap. v. 12, to the End.) And thus he gives us a View of the principal Diſpenſations from the Beginning of the World.

II. IN

II. In this last Case, as well as the two former, he uſes Law, or Forenſic Terms; *Judgment to Condemnation, Juſtification, Juſtify, made Sinners, made Righteous.* And therefore, as he conſiders both *Jews* and *Gentiles*, at the Coming of *Chriſt*, and *Abraham*, when the Covenant was made with him; ſo he conſiders *Adam* and *all Men*, as ſtanding in the Court before the Tribunal of God. And this was the cleareſt and conciſeſt Way of repreſenting his Arguments. In what Manner the Sentence paſſed upon *Adam*, is to be regarded as affecting us, ſee *The Scripture Doctrine of Original Sin, Part* I. in the *Appendix*, at the Beginning; and *Part* II. p. 95. Alſo *Supplement to Scripture Doc.* SECT. V. the laſt Paragraph, and the Note; and SECT. VI. p. 106 and 119.

He that would ſee this Paragraph more fully and particularly explained, may conſult *The Scrip. Doc. of Original Sin*, Part I. p. 25, to 62.

NOTES.

Ver. 12. *Wherefore, as by one Man*, &c.] Διὰ τοῦτο, *Wherefore*, frequently ſignifies in Relation to the Affair going before, not by Way of Inference from it, but to denote a further Enlargement upon it; or the advancing of ſomething which enforces, or explains it, *Mat.* vi. 25. —xii. 31. —xiii. 13. —xvi. 2. —xviii. 23. —xxi. 43. *Mark* xii. 24. *Luke* xi. 49. —xii. 22. *John* xvi. 15. —xix. 11. *Acts* ii. 26. *Rom.* xiii. 6. 1 *Cor.* iv. 17. 2 *Cor.* iv. 1. *Eph.* vi. 13.

For that all have ſinned.] See my Remarks upon this, *Scrip. Doc. Orig. Sin.* Part I. p. 51, —55.

Ver. 13. *For until the Law Sin was in the World.*] By the Law he means evidently the *Law of Moſes*; and his Meaning is, that in the Times, before that *Law* was eſtabliſhed, Sin was committed in the World. *But Sin is not imputed* [unto Death] μὴ ὄντος Νόμου, *when Law is not in Being.* This ſuppoſes, 1. That *Law* is the only *Conſtitution* which ſubjects the Sinner to Death. 2. That *Law* was not in Being in the Times before the *Law of Moſes* was conſtituted among the *Jews*. See this explained *Supplement to Scripture Doc.* SECT. VI. p. 113, —121.

Ver. 14. Ἀλλ' ἐβασίλευσεν, &c. *Nevertheleſs Death reigned from* Adam *to* Moſes.] This ſuppoſes, (1.) That Sin was in the World from *Adam* to *Moſes*. (2.) That *Law* was not in the World from *Adam* to *Moſes*, during the Space of about 2500 Years; for after *Adam's* Tranſgreſſion, the Law was abrogated; and from that Time Men were either under the general Covenant of Grace given to *Adam* or *Noah*; or under that which was ſpecially made with *Abraham*. (3.) That therefore the Sins Men committed were not imputed to them unto Death; For they did not ſin *after the Likeneſs of* Adam's *Tranſgreſſion:* That is, did not like him tranſgreſs a Law or Rule of Action with the Penalty of Death annexed: and yet (4.) Death reigned over Mankind during the Period between *Adam* and *Moſes*. Therefore Men did not die for their own Tranſgreſſions; but in Conſequence of *Adam*'s one Tranſgreſſion.

Who is the Figure, Pattern or Type, *of him that was to come.*] How this is to be underſtood, ſee *Scrip. Doc.* PART I. p. 36, 37. There was ſomething with Reference to *Chriſt*, which was to bear a Correſpondence, or to anſwer, to ſomething with Reference to *Adam*.

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Τ̃ μελλοντ⊙, *of him that was to come*] that is, of *Chriſt*, the *Meſſiah*. For this is one of the Marks or Names by which the *Jews* ſignified the expected *Meſſiah*, Luke xxiv. 21, *But we truſted that it had been he,* ὁ μελλων, *which ſhould have redeemed* Iſrael. *John* Baptiſt calls him, ὁ ἐρχομενο⊙, *Luke* vii. 20. So *John* vi. 14, 15.—xi. 27.—xii. 13. And he ſtill bears this Name with Regard to his ſecond Coming, *Heb.* x. 37. ὁ ἐρχομενο⊙, *He that comes.*

Ver. 15, 16, 17. *But not as the* Offence, *ſo alſo is the* Free-Gift.] This evidently ſhews that the Apoſtle in this Paragraph is running a Parallel, or making a Compariſon, between the Offence of *Adam*, and its Conſequence, and the oppoſite *Free-Gift* of God, and its Conſequences. And in thoſe three Verſes he ſhews, that the Compariſon will not hold in all Reſpects; becauſe the *Free-Gift* beſtows Bleſſings far beyond the Conſequences of the Offence; and which therefore have no Relation to it. And this was neceſſary, not only to prevent Miſtakes concerning the Conſequence of *Adam*'s Offence, and the Extent of Goſpel-Grace; but it was alſo neceſſary to the Apoſtle's main Deſign; which was, not only to prove that the Grace of the Goſpel extends to all Men, ſo far as it takes off the Conſequence of *Adam*'s Offence; but that it likewiſe extends to all Men with Reſpect to the Surpluſage of Bleſſings, in which it ſtretches vaſtly beyond the Conſequence of *Adam*'s Offence.

For both the Grace, which takes off the Conſequence of *Adam*'s Offence, and the Grace which abounds beyond it, are both included in the ſame Χαρισμα, or *Free-Gift*. Which ſhould be well obſerved: For in this I conceive lies the Connection and Sinews of his Argument. The *Free-Gift*, which ſtands oppoſed to *Adam*'s *Offence*, and which, I think, was beſtowed immediately after his Offence, (Gen. iii. 15. *The Seed of the Woman ſhall bruiſe the Serpent's Head*;) this *Gift*, I ſay, includes both the Grace, which anſwers exactly to the Offence, and alſo that Part of the Grace which ſtretches far beyond it. And if the one Part of the *Gift* be freely beſtowed upon all Mankind, as the *Jews* allow, why not the other? Eſpecially conſidering that the *whole Gift* ſtands upon a Reaſon and Foundation in Excellence and Worth, vaſtly ſurpaſſing the Malignity and Demerit of the Offence; and conſequently, capable of producing Benefits vaſtly beyond the Sufferings occaſioned by the Offence.

This is the Force of the Apoſtle's Argument. And therefore ſuppoſing, that, in the Letter of the 18th and 19th Verſes, he compares the Conſequence of *Adam*'s Offence, and of *Chriſt*'s Obedience, only ſo far as the one is commenſurate to the other; yet his Reaſoning, Ver. 15, 16, 17, plainly ſhews, It is his Meaning and Intention, that we ſhould take into his Concluſion, the Whole of the Gift, ſo far as it can reach to all Mankind.

Ver. 15. Πολλω μαλλον ἡ χαρις τ̃ Θ̃υ, καὶ ἡ δωρεα ἐν χαριτι—εἰς τ̀ς πολλ̀ς ἐπερισσευσε. *Much more the Grace*, or Favour, *of God, and the Gift by Grace, hath abounded unto the many.*] What is that *Grace and Gift*, which have *abounded* beyond the Conſequences of *Adam*'s Offence; and which, therefore, have no Relation to that Offence, or its Conſequences upon us? I anſwer; It ſeems clear to me, that it is all the Grace, or all the Bleſſings of the Goſpel, beſides Reſtoration to Life. For Reſtoration to Life is the only Part of Goſpel-Grace, that correſponds to *Death*; which *Death* is the only Conſequent of *Adam*'s Sin, which the Apoſtle takes into the Compariſon. Had he known and believed, that, by *Adam*'s one Offence, the

the whole Nature of all Mankind was corrupted and made ſinful; that all our *actual Sins* do proceed from ſuch ſuppoſed Corruption of our Nature, and that all Men by *Adam*'s Offence *loſt Communion with God*, were brought under his *Wrath and Curſe*, and *made liable to the Pains of Hell for ever*; had the Apoſtle, I ſay, known all this, it is evident, from the Nature of Things, that he muſt have brought theſe ſuppoſed Conſequences into the Compariſon. But then, obſerve, the *Offence*, and its Conſequences, would have been juſt of the ſame Extent with the *Gift*, and the Bleſſings included in it; and ſo the Apoſtle could have found no Overplus of Grace, *abounding* beyond the Offence. It is, therefore, certain the Apoſtle was altogether a Stranger to thoſe ſuppoſed Conſequences; becauſe he ſaith not one Word of them in this Place, where he profeſſedly draws a Compariſon between the Effects of *Adam*'s Offence, and the Effects of the Grace of God in *Chriſt*; and becauſe he expreſsly tells us, the Effects of the *Grace* do *abound* beyond the Effects of the *Offence*. Nor doth he take the other real Conſequences of *Adam*'s Offence into the Compariſon; ſuch as the *Sorrows of Child-bearing*, the *Curſe upon the* Ground, and *Labour and Toil* in tilling it. Whence we may conclude; he did not conſider them as Contraries to *Grace*, but as perfectly conſiſtent with it: And therefore requiring no Grace to remove them, as they are inflicted only during the Time of this Life. The ſame Thing indeed may alſo be ſaid of the *Death*, which we all now die, conſidered as *aboliſhed* by the Grace of God in *Chriſt*, introducing a Reſurrection. *Thus* conſidered, it is not contrary to Grace, but conſiſtent with it; and therefore is not removed by the Grace of the Goſpel: For Death ſtill reigns ſo as to bring all Men to the Grave. But the Apoſtle, when he conſiders Death as the Conſequent of *Adam*'s Sin, conſiders it as *ſuch*; that is, he conſiders it *antecedently* to the Grace of God in *Chriſt*. *Adam* by his Offence brought his own Exiſtence, and that of his Poſterity, as included in him, under the Curſe of the Law, *Thou ſhalt die*. And it is *thus* the Apoſtle conſiders *Death*, or the *Judgment to Condemnation*; *antecedently* to the Grace of God in *Chriſt*, and as it ſtood under the Law. And he takes (for indeed he could take) no other Conſequent of *Adam*'s Sin, but *Death*, into the Compariſon he draws between the *Offence* and the *Gift*; for no other Conſequent, or Penalty, was threatened in the Law. Now that Part of the Goſpel Grace, which anſwers to *Death*, is Reſtoration to Life: And therefore, I conclude, that all the Grace of the Goſpel, beſides this, is that Overplus of *Grace*, which has abounded beyond the *Offence*.

AGAIN; carefully compare *Ver.* 15, with *Ver.* 17, and you will find there is a Correſpondence between Περισσεια *the abounding*, Ver. 17, and επερισσευσεν *hath abounded*, Ver. 15; between της χαριτος, *of Grace*, Ver. 17, and η χαρις Θεου, *the Grace of God*, Ver. 15; between της δωρεας της δικαιοσυνης, *the Gift of Juſtification*, Ver. 17, and η δωρεα εν χαριτι, *the Gift by Grace*, Ver. 15. Therefore, if we underſtand *the Abounding of Grace, and the Gift of Juſtification*, Ver. 17, we ſhall underſtand *the Grace of God, and the Gift by Grace, which hath abounded unto the many*, Ver. 15. But *the Abounding of Grace, and the Gift of Juſtification*, Ver. 17, is that *Grace* and *Gift* which is *received* by thoſe, who ſhall reign in eternal Life; for ſo the Apoſtle ſaith expreſsly; *they which* RECEIVE *the Abounding of Grace, and of the Gift of Juſtification, ſhall reign in Life*. *Reigning in Life* is the Conſequence of *receiving the Grace and Gift*. Therefore, *receiving the Grace* is a neceſſary Qualification, on our Part, for *reigning in Life*; but the neceſſary Qualification, on our Part, for *reigning in Life*, according to the whole Tenor of the Goſpel, is believing, and

improving

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improving all the preſent Privileges, Advantages, Bleſſings, Promiſes, Means, Ordinances of the Goſpel. Therefore [*RECEIVE*] muſt here have the ſame Senſe as in *Mat.* xiii. 20. *John* i. 12.—iii. 11, 32, 33.—v. 43.—xii. 48.—xiii. 20.—xiv. 17.—xvii. 8. And *the Abounding of Grace*, and *the Gift of Juſtification*, muſt include all the Bleſſings and Privileges of the Goſpel, which it is our preſent Duty to *receive*, and improve, in order to our being qualified to reign in eternal Life. And if ſo; then this is the Senſe of *the Grace of God, and the Gift by Grace, which hath abounded unto the many*, Ver. 15; namely, it includes all Goſpel-Privileges and Bleſſings.

It is no Objection to this Senſe; that the *Grace of God* is here ſaid to have abounded to the *many*, that is, to all Mankind: for this means no more than, what the Apoſtle conſtantly affirms, That it is free to all.

Note, the Goſpel-Conſtitution, as erected in this World by the Apoſtles, and propoſed as the Object of our Faith, for us to receive and improve, is properly enough called the *Grace of God*, as it is in ſeveral other Places, *Acts* xiii. 43. *Rom.* v. 2. 1 *Cor.* i. 4. 2 *Cor.* vi. 1. *Tit.* ii. 11. *Jude* ver. 4. [141]

And, as this Criterion, That *the Abounding of Grace* is to *be received*, that is, believed and improved by us, plainly ſhews what Part of Goſpel Grace, it is: So it diſtinguiſhes it from that Part of the *Grace*, which anſwers to the *Offence*, and gives Reſtoration to Life; which will be conferred upon all Men, whether they do, or do not *receive*, or improve it.

From the Whole I conclude; that no Part of the Grace of the Goſpel has Relation to any Conſequences of *Adam*'s one Offence; excepting that Part, which reſtores us to Life again at the Reſurrection.

Η δωρεα εν χαριτι τη τυ ενΘ' ανθρωπυ Ιησυ Χριςυ.] *The Gift by Grace, which* [Grace] *is of one Man Jeſus Chriſt.* Here the Grace, Favour, Benevolence of our Lord *Jeſus Chriſt*, his Good-will to Mankind, is made the Ground of the Gift of God, or the Donation of Benefits, in the Goſpel, as well as his Obedience to God, Ver. 19. This *Grace* or Benevolence of *Chriſt* is alſo mentioned, *Acts* xv. 11. *Rom.* xvi. 24. 2 *Cor.* viii. 9. *Mat.* xx. 28. And his *Love* to Mankind is every where celebrated in the New Teſtament.

Ver. 16. Και ουχ ως, *and not as by one that ſinned*, or, as ſome Copies read it, *one Sin.*] Here, manifeſtly, the Apoſtle enters upon another Reſpect, in which the *Gift* reaches beyond the Offence. Και, *and*, has nearly, the ſame Force as, *alſo.*

Το γαρ κριμα εξ ενΘ' εις καταδικμα, το δε χαρισμα εκ πολλων παραπτωματων εις δικαιωμα, *The Judgment was FROM one* Offence *UNTO Condemnation; but the free Gift is FROM many Offences UNTO Juſtification.* Here εξ or εκ and εις have nearly the ſame Force as *Chap.* i. 17. See the Note upon, *From Faith unto Faith.*

Εις δικαιωμα. *Unto Juſtification.*] The Apoſtle uſes three remarkable Words in this Paragraph. (1.) Δικαιωμα, *Juſtification*, Ver. 16. (2.) Δικαιοσυνη, which we render *Righteouſneſs*; Ver. 17. But I render Justification, as being that Pardon and Salvation, which is given us in the Goſpel: The Senſe of which Word I have largely explained [315.] (3.) Δικαιωσις, *Juſtification*, Ver. 18.

For the Senſe of Δικαιωμα, obſerve, (1.) It is found in the following Places of the New Teſtament; *Luke* i. 6. *Rom.* i. 32.—ii. 26.—v. 16, 18.—viii. 4.

Heb.

Heb. ix. 1, 10. *Rev.* xv. 4. xix. 8. Mr. *Locke* ſuppoſes it ſignifies, in general, *a Rule, which, if complied with, juſtified, or rendered perfect, the Perſon or Thing it referred to*; (See his Note upon *Rom.* ii. 26.) And this, for any thing I know, is the true Force of the Word. (2.) In all the other Places it has ſome limiting Addition; as δικαιωματα κυριε, νομε, λατρειας, παρκε, θεε, αιωνος: Δικαιωμα θεε, νομε, τινος δικαιωματων. Here it is uſed abſolutely, without any Limitation: and therefore, I conceive, muſt be taken in the moſt extenſive Senſe. (3.) Δικαιωμα has Relation to πολλα παραπτωματα *many Offences*, Ver. 16; and thoſe, we can hardly doubt, are the Sins of Mankind in general: For παραπτωματα may be uſed here as *Mat.* vi. 14. *Epheſ.* ii. 1. 2 *Cor.* v. 19. *Col.* ii. 13. *James* v. 16. However he certainly means ſuch Sins, as have no Relation to *Adam*'s Sin; for they are expreſsly diſtinguiſhed from it; and conſequently, ſuch Sins, for which we do not die the Death we die in this World; but for which we are liable to die another Death, the ſecond Death. And therefore Δικαιωμα muſt have Relation to clearing us from that Death too.

Δικαιωσις is uſed but twice; here, and *Rom.* iv. 25, — *and was raiſed for our Juſtification.* Where, as the Word is uſed abſolutely, I know not how to make leſs of it, than *beſtowing upon us all Bleſſings, and putting us into Poſſeſſion of eternal Life.* But (1.) May we not here, in this Place, conſider *Juſtification of Life*, as ſtanding in Contradiction to *reigning in Life*, in the foregoing Verſe? And then, as *Life* is uſed without any Epithet, will it not reſtrain the Senſe to our being barely reſtored to Life, at the Reſurrection? (2.) *Juſtification* here ſtands in Oppoſition to the Conſequence of no more than the *one Offence of Adam*: will it not then follow, that it relates only to releaſing us from the Death which we die for *Adam*'s Sin?

HOWEVER, I think, we may be ſatisfied, That δικαιοσυνη is Goſpel-Pardon and Salvation; and has Reference to God's Mercy: δικαιωμα is our being ſet quite clear and right; or our being reſtored to Sanctity, delivered from eternal Death, and being brought to eternal Life; and has Reference to the Power and Guilt of Sin; and δικαιωσις may here denote no more than our being reſtored to Life at the Reſurrection.

Ver. 17. Πολλω μαλλον οι την περισσειαν της χαριτος, και της δωρεας της δικαιοσυνης λαμβανοντες. *Much more they who* RECEIVE *the Abounding of Grace, and of the Gift of Righteouſneſs*, or Juſtification, *ſhall reign in Life by one, Jeſus Chriſt*] The *Abounding of Grace* here is, without all doubt, the ſame as *the Grace of God, which has abounded to the many*, Ver. 15. And *the Gift of Righteouſneſs*, or Juſtification, *Ver.* 17, is the ſame as *the Gift by the Grace of one Man, Jeſus Chriſt*, Ver. 15. There, *the Grace* and *the Gift* are conſidered ſimply and abſolutely; as free to *the Many*, or to all Mankind: Here, they are conſidered as *received*, or duly improved, by ſome of the Many, or ſome Part of Mankind, in order to their eternal Happineſs. What the *Abounding of Grace* is, I have already ſhewn in the Note upon Ver. 15. Mr. *Locke* has ſomething very ſingular upon this Head, in his Note on this Verſe. Saith he, *The Surpluſage* [or the Abounding] *of* χαριτος, *Favour, was the painful Death of Chriſt* [the Reſult of his exuberant Bounty and Good-will towards Men. See his Note upon Ver. 15.] *Whereas the Fall coſt* Adam *no more Pains but eating the Fruit. The Surpluſage of*, δωρεας, *the Gift or Benefit received, was Juſtification to Life from a Multitude of Sins, whereas the Loſs of Life came upon all Men only for one Sin; but all Men, how guilty ſoever of many Sins, are reſtored to Life*; namely, at

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the Reſurrection.] Thus he; but ſurely much miſtaken in both Parts. Nothing in the Paragraph leads our Thoughts to the *Pains* of *Chriſt*'s Death, and the *Eaſe* with which *Adam* eat the Fruit. The Surpluſage of Grace, or Favour, on the Part of *Chriſt*, according to Mr. *Locke*'s Way of ſetting the Compariſon, ſuppoſes ſome Degree or Kind of Grace on the Part of *Adam*: But what Grace, or Favour, was there in eating the forbidden Fruit? The Surpluſage of *Grace* is not the Grace of *Chriſt*; but the Grace of God, *Ver.* 15, founded upon the Grace or Benevolence of *Chriſt*. And it is certain the Grace, the Apoſtle is explaining, relates not to *Chriſt*'s Suffering or *Adam*'s Eating; but to the removing of the Conſequences of *Adam*'s Sin, and the Donation of Goſpel-Bleſſings. And how could Mr. *Locke* make *Juſtification to Life* (at the Reſurrection) to have Reſpect to *a Multitude of Sins*, when he acknowledges that the *Loſs of Life came upon all Men only for one Sin?* Could Mankind obtain Juſtification to Life from a Multitude of Sins, which never, in Fact, ſubjected them to that Death, in Reſpect to which they are ſuppoſed to be juſtified? Had that judicious Expoſitor obſerved; that the Surpluſage of Grace, or Favour, and of the Gift of Righteouſneſs, is to be *received* by us, he could not have given us theſe wrong Accounts of it. For as the *Abounding of Grace*, or Favour, and of the Gift or Benefit of Juſtification, is (indeed freely given us of God, but) to be *received* or improved by us, in order to our reigning in Life, or our future and eternal Happineſs; this plainly and certainly determines the Surpluſage of Grace to be all the Bleſſings, Privileges, and Promiſes of the Goſpel, we at preſent enjoy. For this is that Part of the Grace of God, we are to *receive*, or improve; as diſtinguiſhed from that Grace, which will raiſe all Men to Life again at the laſt Day, what Uſe ſoever they make of it.

The Abounding of Grace and the Gift of Juſtification] Grace, is the Favour or Goodwill of the Donor; *the Gift of Juſtification*, is the great Benefit he has beſtowed.

Ver. 18. Αρα ουν *Therefore*] This always denotes the grand Point the Apoſtle is aiming at; and which, after having given Reaſons, Diſtinctions, or Explications, he at laſt lays down, as fully cleared, or eſtabliſhed. See *Chap.* vii. 3, 25 —viii. 12.—ix. 16, 18.—xiv. 12. 19. And ſo in this, and the following Verſe, he cloſes his Argument, and finiſhes the Compariſon he left incompleat in the 12th Verſe.

Therefore as by one Offence upon ALL MEN *unto Condemnation: So by one righteous Act upon* ALL MEN *unto Juſtification of Life.* Ver. 19. *For as by one Man's Diſobedience* THE MANY *were made Sinners: So by the Obedience of one, ſhall* THE MANY *be made righteous.*] I have given ſome Reaſons why I thought, the Compariſon in thoſe two Verſes is to be underſtood *only* ſo far as the Conſequences of *Chriſt*'s Obedience are of the ſame Extent with the Conſequent of *Adam*'s Diſobedience, *Scrip. Doc. p.* 46—50. I here add; (1.) Doth not the very Form of the Sentences lead us to this Sentiment? (2.) Is not this exact Compariſon the juſt and true Ground of the Apoſtle's Argument, taken from *Adam*'s Offence, for the Conviction of the *Jew?* The Streſs of the Argument evidently lies upon *ALL MEN:* And to fix a Conviction upon the *Jew*, was not the Reſtoration of *all Men* to Life, (which he owned, and which he muſt own was the Effect of Grace) the moſt proper Topic to be inſiſted on? (3.) *Juſtification of Life*, and *being made righteous*, may ſeem to be too ſtrong Terms for expreſſing the general *Reſurrection*. But conſider;—1. The Apoſtle uſes Law, or Forenſic-Terms in his two foregoing

going Arguments; and therefore no Wonder if he uſes them in this third and laſt Argument.—2. *Juſtification of Life* is oppoſed to *Condemnation*, Ver. 18; And *being made righteous* is oppoſed to being *made Sinners*, Ver. 19. Now if our common Mortality is ſignified by *Condemnation*, and *made Sinners*, as I make no doubt it is; (ſee *Scrip. Doc. p.* 27—30.) then what Impropriety is there in ſuppoſing that the Reſurrection, which ſtands oppoſed to that Mortality, is ſignified by *Juſtification of Life*, and being *made righteous?*—3. I have ſhewn that *Juſtification, being juſtified, or made righteous*, are applicable to any Inſtance of Deliverance from Suffering. [315, *&c.*] (4) In the two foregoing Arguments Faith is inſiſted on, as the Condition, on our Part, of Juſtification. But here he mentions no Condition at all. He doth not ſay,—*Juſtification of Life* by Faith; *many ſhall be made righteous* by Faith. Doth not this direct our Thoughts to ſome unconditional Diſcharge?

But after all, as I am perſuaded, the Senſe of *Ver.* 15, 16, 17, is intended and underſtood in *Ver.* 18, 19; and that the Drift of the Apoſtle's Concluſion is to ſhew, that the Gift, in its utmoſt Extent, is free to all Mankind; if any one ſhall judge, that *Juſtification of Life*, and *ſhall be made righteous*, to directly denote, not only the Reſurrection, but the Free-Gift in its full Latitude, as free to all Mankind, who receive and improve the Grace of God; and that, *the many ſhall be made righteous*, is to be underſtood as *the Grace of God*, and *the Gift hath abounded to the many*, Ver. 15, I ſhall not contend with him. The Difference is not very material. The Apoſtle's Argument is the ſame either Way.

Ver. 20. *But the Law entered*] Παρεισηλθε. It is uſed but once more, *Gal.* i. 4. and is rendered *came in privily*. Mr. *Locke* here renders it, *entered a little*; that is, was brought in, not among all the Nations of the Earth, but only among the People of *Iſrael*.

The Apoſtle uſes the Word *Law* in various Senſes; ſometimes for a *Rule* in general, *Chap.* iii. 27; ſometimes for the whole *Jewiſh* Code, or the *Old Teſtament*,—iii. 19; ſometimes for a *Rule of Action*,—iii. 20; ſometimes for a *Rule of Action with the Penalty of Death annexed:* As here, and *Chap.* vi. 15.—vii. 4, *&c.* Such a Law *Adam* was under *(in the Day thou eateſt thereof, dying thou ſhalt die)*. And ſuch a Conſtitution the Law of *Moſes* was, ſubjecting thoſe, who were under it, to Death, for every Tranſgreſſion. Meaning by Death, eternal Death, without Hopes of a Revival or Reſurrection. For obſerve; it is the very Nature of Law (whether Divine or Human: For Law in its general Nature and Properties is the ſame, whether enacted by God or Man) never to remit the Penalty or Forfeiture. The Law of *England* makes Felony Death. The Criminal, when convicted, is dead in Law: And when executed, ſhould he come to Life again, the Law ſlays him again that very Moment, and orders him again to Execution; and ſo on for ever. Inſomuch, that at the general Reſurrection (were not all Human Law, Power and Authority then ſuperſeded and over-ruled by the ſupreme Power and Authority of God) the Law, which now kills the Felon, would again put the Halter about his Neck, and ſlay him the very Moment he riſes out of the Grave. And he will then live, if penitent, not becauſe the Law, he has broken, allows him to live; but becauſe God Almighty forbids the Execution of it. The Law, which now condemns him, condemns him to Death abſolutely and for evermore. The everlaſting Language

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of Law to every one that breaks it, and conſequently, for *every* Breach and Tranſgreſſion of it, is, *Thou ſhalt die.*

Law never does, nor can pardon. But all the World knows and allows, it is the *Prerogative* of every *Lawgiver* to pardon, or remit the Penalty, as he ſees fit. And therefore the Language of Law, *Dying thou ſhalt die*, though it may alſo be conſidered as the Language of the Lawgiver, (as indeed all poſitive, enacted Law is the Language of a Lawgiver,) yet is not to be underſtood of the Event; as if the Threatning muſt, and would certainly and eventually be executed; but of the Demerit of Tranſgreſſion, which it deſerves; reſerving to the Wiſdom of the Governour Liberty to execute, mitigate, or totally remit the Penalty, as he ſhall judge proper. *Shall die*, in the Language of Lawgivers enacting Laws, muſt be underſtood, not as the Language of private Perſons, but as implying and including a Reſerve, in Favour of the Governour's Prerogative, to mitigate or remit the Penalty.* Were it not ſo; all Mankind muſt have periſhed in *Adam*, and all the *Jews*, under the Law, had been loſt for ever, and every Felon in *England* muſt have been actually executed. Now, when the Lawgiver, or Governour, mitigates the Penalty, or ſuſpends the Execution, granting the Sinner the Benefit of Repentance, and promiſing Pardon and Life, this is *GOSPEL*. Then he is not under *LAW*, but under *GRACE*, or Favour. Not under Law, ſubjecting to Death for every Tranſgreſſion; but yet under Law, as a Rule of Action: Which he is as much as ever obliged to obey, though every Act of Diſobedience doth not bring him under Wrath and Condemnation. This is the Diſpenſation, in greater or leſſer Degrees of Light, under which all Mankind have been, from the Time of the Promiſe, *Gen.* iii. 15. to this Day; excepting that the Law, in its Rigour, was introduced among the *Jews*. To us *Chriſtians*, the Grace of God is clearly diſplayed: Yet ſo, that we are at the ſame Time expreſsly aſſured; that, if it is rejected and abuſed, we muſt expect no further Efforts of the Divine Goodneſs for our Salvation; *Heb.* vi. 4—8.—x. 26, 27. If, deſpiſing God's preſent Patience and Forbearance, we *live after the Fleſh*, the Law at the laſt Day will take Place, or be executed, and we *ſhall DIE*; Rom. viii. 13. For the Law is ſo holy, and good, and juſt, that it can be relaxed only in Favour of the Sinner's *Reformation*: But, in the Caſe of Impenitents and Incurables, it muſt and will take Place. That is to ſay, in other Words, it is perfectly right and fitting, that they, being the Corruption and Nuſance of God's Creation, ſhould be deſtroyed, as Tares and Chaff in the Fire.

I. But it may be here required: *What Evidence have we that the Law of* Moſes *was Law in the rigorous Senſe, ſubjecting to Death for every Tranſgreſſion?*

I answer; The Apoſtle, who was well verſed in the Senſe of that Law, certainly did ſo underſtand it; as appears from this Place here; where having ſpoken of *Adam*'s one Παραπλωμα, *Lapſe*, or *Offence*, he tells us that *the Law entered*, *that* the Lapſe or *Offence might abound*, or be multiplied. Now the Law entered

* That the Penalty annexed to the Law, *Gen.* ii. 17, *In the Day that thou eateſt thereof* מות תמות *thou ſhalt ſurely die*, needs not to be taken literally, or underſtood of the Event, is evident from *Ezek.* iii. 18.—xxxiii. 8, 11, 14, 15; where God pronounces the very ſame Sentence upon the wicked Perſon, whom yet, at the ſame Time, he charges the Prophet to warn, in order to bring him to Repentance, promiſing Pardon and Life in Caſe he did repent. *Chap.* iii. 18.—xxxiii. 8, *&c. When I ſay to the Wicked, O Wicked Man,* מות תמות *thou* SHALT SURELY DIE; *if thou doſt not ſpeak to warn the Wicked from his Way*, &c. Ver. 14, *Again, when I ſay unto the Wicked,* מות תמות *thou* SHALT SURELY DIE, *if he turn from his Sin*,—Ver. 15, *he* SHALL SURELY LIVE, *he ſhall not die.*

only

only among the *Jews*; and it could not enter, ſo as to multiply the *Lapſe* or *Offence*, which before was but one, if it were not of the ſame Nature with the Law given to *Adam*. — The Apoſtle evidently ſuppoſes, through the whole ſeventh Chapter of this Epiſtle, that the *Law* or *Commandment*, under which the *Jew* was, gave Sin a deſtructive Power, and ſlew the Sinner, or ſubjected him to Death, *Ver.* 9, 10, 11, 13. And the ſame Thing he ſuppoſes, and affirms, in the Epiſtle to the *Galatians*. And, 2 *Cor.* iii. 6, 7, 8, he expreſly tells us that the *Law* [of the Ten Commandments] *which was written and engraven in Stones* (*Exod.* xxxi. 18. — xxxiv. 1, 29. *Deut.* v. 22. — x. 1.) was *the Miniſtration of Death* and *Condemnation*, in Oppoſition to the Goſpel, *the Miniſtration of the Spirit*, and of *Righteouſneſs* or *Juſtification*. — But beſides this, he gives a ſubſtantial and undeniable Proof, taken out of the Law itſelf; *Gal.* iii. 10, *Curſed is every one that continues not in all Things written in the Book of the Law, to do them.* This Denunciation of the Law, we find, *Deut.* xxvii. 26. Where, after the Curſe is pronounced upon ſeveral particular Tranſgreſſions, a general Curſe is denounced againſt him *that confirms*, or rather (as our Tranſlators render the Verb קום 1 Sam. xv. 11, 13.) performs *not the Words of this Law to do them.*

This Curſe, without doubt, rendered the Tranſgreſſor obnoxious to Death; as *Saul*'s Curſe was underſtood to touch *Jonathan*'s Life, 1 *Sam.* xiv. 24, 43, 44. And this Curſe of the Law is not to be conſidered, merely as a ſingle Sentence in the Code; but as an Act of great Solemnity, at the Entrance of the *Iſraelites* into *Canaan*. For, if we carefully compare *Deut.* xxvii. *Ver.* 11, *to the End*, with *Joſh.* viii. *Ver.* 30, *to the End*, we ſhall find, that in an Aſſembly of *all Iſrael*, and *their Elders*, and *Officers*, and *Judges*, divided into two Bodies, with the Ark of the Covenant of the Lord, and the Prieſts and Levites in the Midſt, after they had *offered Burnt-Offerings unto the Lord*, and *ſacrificed Peace-Offerings*, and had writ upon plaiſtered Stones a Copy of the Law of *Moſes*, (perhaps of the Ten Commandments) for the perpetual Memory of the Thing; before the grand Aſſembly, and after all this ſolemn Preparation, *Joſhua read the Book of the Law*, even *every Word*, *which* Moſes *commanded*, *before all the Congregation of* Iſrael, and the *Bleſſings* and *Curſings*, as *Moſes* had commanded, to which all the People aſſented and ſaid, *Amen*. This therefore was a grand and ſolemn Act of covenanting with God, at their firſt taking Poſſeſſion of the Land of *Canaan*. Conſequently; this Clauſe, which curſes, or ſubjects to Death, every one *who performs not the Things contained in the Law*, is an eſſential Part of that Covenant into which they were taken, by the Miniſtry and Mediation of *Moſes*.

Object. *But did not the Services and Sacrifices appointed in the Law, make Atonement for Sin, or deliver from the Curſe of the Law?* Ans. No. The Law, as the Apoſtle well argues, in the Epiſtle to the *Hebrews*, (Chap. vii. 18, 19.) *made nothing perfect*; or the Law of *Moſes* was, in itſelf, (or conſidered apart from the *Abrahamic* Covenant, which certainly included the Gift of eternal Life,) inſufficient for Juſtification, with regard to a *future State*. As to this *preſent World*, and the political Life of a *Jew*, as he was Member of the Commonwealth of *Iſrael*, it did *juſtify him*, when he duly obſerved its ritual Injunctions. It then gave him a Right to all the temporal Claims of a *Jew*; ſo that he ſhould not be cut off from among the People, but ſhould live and enjoy all the Privileges of the Land of *Canaan*. But this was all. The Virtue of it did not extend to the World to come: For it gave not the leaſt Hope or Proſpect of a Reſurrection to Life, which is the moſt proper and compleat Juſtification, or Diſcharge from Sin, [if

there

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there is no Reſurrection we are yet in our Sins, 1 *Cor.* xv. 17, 18.] but after all Rites, Services and Sacrifices performed, left a Man under the Power of Death, which is the Curſe of the Law. Its beſt Promiſes intitled a Man only to a political, temporal Life in the Land, which the Lord their God had given them; and the Threatening, to the Tranſgreſſors of it, was Death without Hopes of a Revival. And thus, in every View, it left a Man in his Sins, with regard to that *eternal Life*, which *is the Gift of God, in his Son, Jeſus Chriſt*; which was included in the Covenant with *Abraham*, but *brought to full Light by the Goſpel.*

THUS it is evident enough, that the Law of *Moſes*, in itſelf conſidered, did ſubject the Tranſgreſſors of it to Death: And that, by the Entrance of it, the παραπλωμα, *Lapſe* or *Offence*, did *abound.* Not that the *Jews* were more wicked than before: But (whereas, before the Law of *Moſes*, there was but *one Offence*, which ſubjected the Tranſgreſſor to Death; namely, the Offence of *Adam*) by bringing in the Law, there were many *Offences*, with the Penalty of Death annexed; even *all* the Tranſgreſſions of thoſe, who were under the Law of *Moſes.* Death, as Mr. *Locke* well obſerves, which before was the declared Penalty but of one Offence, to the *Jews*, by the Sanction of their Law, was the Penalty of every Breach of it. Thus, by the *Jewiſh* Law, the *Offence*, ſubjecting to Death, *abounded*, or was multiplied.

And nothing could be more to the Apoſtle's Purpoſe, in this Place, than to put the *Jew* in Mind; That Law, of the ſame Nature with that which ſlew *Adam*, and in him all his Poſterity, was introduced into the *Moſaical* Conſtitution: For this would convince the conſiderate *Jew*; that his Nation was ſo far from ſtanding in leſs Need of the Grace of the Goſpel, on Account of the Law; that their Law, conſidered in itſelf, obliged them to ſeek for the Succours and Relief of Divine Grace, even more than the reſt of Mankind. And therefore, of all Men, they ſhould not oppoſe or neglect the Goſpel; or inſiſt, that the *Gentiles*, in order to their *Juſtification* or Salvation, ought to ſubmit to the Law of *Moſes.* For the *Gentiles* were ſo far from wanting the Law for the obtaining the Pardon of their paſt Sins, and the Gift of eternal Life; that the Law, without Goſpel, would have bound the Guilt of their Sins upon them for ever; and have ſubjected them to Death irrecoverably.

II. BUT it may further be enquired: *Was the Law the only Diſpenſation the Jews were under? Had they no Intereſt in the Covenant of Grace?*

Anſwer. The Apoſtle tells us, *Gal.* iii. 17, That *the Law, which was* 430 *Years after, could not diſannul the Covenant that was confirmed before of God in Chriſt*, ſo *as to aboliſh the Promiſe*, or make it of no Effect. The Law did not aboliſh the *Abrahamic* Covenant; but it remained good, and valid to the *Jews*, even while they were under the Law. Conſequently, the Law was neither the *ultimate*; nor the *only* Diſpenſation the *Jews* were under. It was not the *ULTIMATE*, or *final* Diſpenſation: For then the Tranſgreſſions under the Law or *firſt Covenant* had been unredeemable, or had ſubjected them to Death, without Redemption. Whereas *Chriſt*'s Death was before appointed for the *Redemption of the Tranſgreſſions that were under the firſt Teſtament*, Heb. ix. 15. Gal. iv. 4, 5, *In the Fulneſs of Time God has ſent his Son made under the Law, to redeem them* [from Death] *that were under the Law, that we* [meaning, I ſuppoſe, all the Faithful, that were, and all that had been, and all that ſhould be] *might receive the Adoption of Sons*, that is, the Poſſeſſion of eternal Life.

NOR

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NOR was the Law the *ONLY* Diſpenſation the *Jews* were under. They had an Intereſt, and a primary Intereſt too, in the Goſpel-Promiſe to *Abraham*; in Virtue of which, God was their God and Father; *forgiving Iniquity, Tranſgreſſion and Sin.* Circumciſion was a Seal of the Goſpel-Covenant, as well as of the Covenant of Peculiarity. For it was a Seal of that *JUSTIFICATION*, or Grant of Favours, which was beſtowed upon *Abraham* before he was circumciſed. And that *Juſtification*, or Grant of Favours, we know was the Goſpel Covenant. Beſides; Repentance and Pardon [to which Law is a Stranger] are very common Topics in the *Pſalms* and *Prophets*. Nay, the Apoſtle tells us, that the *Goſpel* was preached to them. For the Promiſe of entering into the Land of *Canaan* was a figurative Preaching of that Reſt which ſtill remains for the People of God. And no doubt there were among them, who had the Knowledge and Hope of eternal Life. But then all this, as well as the Goſpel-Covenant with *Abraham*, ſtood in Connection with the Death and Sacrifice of *Chriſt*. (As for the *Moſaic* Sacrifices and Rituals, they neither did, nor *could make the Comers thereunto perfect*, as to the Remiſſion of Sin, and the Hope of eternal Life, *Heb.* x. 1.) All the Grace vouchſafed to the *Jews* (and indeed to the reſt of Mankind) ſtood in Relation to the Sacrifice of *Chriſt*, which alone *took away the Sin of the World*, John i. 29. 1 John ii. 2. For, however Sin might be forgiven, with Regard to the immediate Infliction of Puniſhment; yet with Reference to the obtaining of eternal Life, Sin was not remitted, till *Chriſt* came to *finiſh the Tranſgreſſion, and to make an End of Sins, and to make Reconciliation for Iniquity, and to bring in everlaſting Righteouſneſs*, Juſtification or Salvation, *Dan.* ix. 24. Then *God ſet forth* Jeſus Chriſt *to be a Mercy-Seat, through Faith in his Blood, to declare his Juſtification for the Remiſſion of Sins that were* PAST. Till then the *Scripture locked up all, Jews* as well as *Gentiles, together under Sin*, Gal. iii. 22. The *Gentiles* were *locked up*, as they were obnoxious to ſuch Puniſhment as God ſhould ſee fit to inflict upon them: And the *Jews* were *locked up*, as they were, by expreſs Declaration of Scripture, under the Condemnation of the Law. Before *Faith*, or the Goſpel-Diſpenſation, came, the *Jews were kept under the Law, ſhut*, or locked up, *till the future Faith*, or Goſpel-Diſpenſation, *ſhould be revealed*, Gal. iii. 23. "They "were ſhut up, ſaith Mr. *Locke*, as a Company of Priſoners, under the inflexible "Rigour of the Law; unto the Coming of the *Meſſiah*." They *were in Bondage under the Elements of the World, till the Fulneſs of the Time was come, when God ſent forth his Son*, Gal. iv. 3. 4. And *then* all the ſincerely Penitent and Obedient, both the Living and the Dead, *were juſtified from all Things*, from which they could not be juſtified, or delivered, *by the Law of Moſes*, Acts xiii. 38, 39. I ſay the Penitent *Dead* as well as the living, for *Chriſt* died for the *Redemption of the Tranſgreſſions that were under the firſt Teſtament*, (Heb. ix. 15.) which had been committed, long before he came into the World. Indeed in the Council and Purpoſe of God, they were in Effect redeemed, juſtified and delivered, even while they were under the Law, (like a Company of Priſoners, whoſe Releaſe is agreed upon, and intended; and who are kept in Cuſtody, only till their Ranſom is paid.) Or, in Relation to the future Death of *Chriſt*, they had a primary and ſpecial Intereſt in the *Abrahamic* Covenant; but ſo, that if they had not been redeemed by the *Blood of Chriſt* (upon which that Covenant was founded, for it *was confirmed* or eſtabliſhed, *of God in Chriſt*, Gal. iii. 17.) they would by their Law have lain for ever under Condemnation and the Power of Death, without a Reſurrection to Life. Conſequently, the *Jews*, (obſerve well) by rejecting *Chriſt* and the Goſpel,

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pel, not only rejected the Terms of a Place and Intereſt in the viſible Kingdom of God, but alſo ſet themſelves upon the Foot of *mere Law*; and rejected the only Way of being juſtified, or delivered from it. Juſt as if the Priſoners, when the Ranſom came to be paid, ſhould deſpiſe the Favour and refuſe the Benefit of it. Therefore the Apoſtle rightly argues; that they who were *of the Works of the Law*, after *Chriſt* was come, *were* ſtill *under the Curſe*, Gal. iii. 10. And that he, who *built*, or eſtabliſhed the Law, the *Moſaical* Conſtitution, *made* himſelf a *Tranſgreſſor*; that is to ſay, an unpardoned, undiſcharged Tranſgreſſor, *Gal.* ii. 18. And he had good Reaſon to teſtify to every Man that was *circumciſed*, with a View to his being *juſtified*, *that he* was *a Debtor to the whole Law*, and ſo brought himſelf under the Condemnation of it, *Gal.* v. 3. For (he adds Ver. 4.) *Chriſt*, or the Redemption that is in him, *is become of no Effect unto you, whoſoever of you are juſtified by the Law; ye are fallen from Grace.* And if the believing *Jews*, *while* they *ſought to be juſtified by Chriſt*, again put themſelves under the Law for Juſtification, they would then be *found* [unpardoned] *Sinners.* And then truly *Chriſt* would be no better to them than the *Miniſter of Sin*, Death and Condemnation, *Gal.* ii. 17. [Note; αρα Χριστος αμαρτιας διακονος, is not to be read interrogatively; but, *truly Chriſt is the Miniſter of Sin.*] Which ſhews the great Abſurdity of thoſe who were for mixing Law and Goſpel together. For this was to make the Miniſtration of Death and Condemnation eſſential to the Miniſtration of Life and Juſtification.

III. *But if the* Jew *was under* Grace, *as well as* Law, *during the Time of his Peculiarity, how comes it to paſs, he ſo ſtrenuouſly oppoſed the* Goſpel?

Anſwer. Here lay his Blindneſs and Unbelief. He had, by falſe Sentiments, been ſo long accuſtomed to confine all the Divine Favour, within the Limits of his own Peculiarity; and was ſo elevated with the Diſtinction and Preheminence *that* gave him, above all other People, that he did not duly attend to the Nature and Extent of the *Abrahamic* Covenant; and therefore, when the Goſpel was propoſed to him, upon the ſingle Foot of Grace, which is free to all, and conſequently, demoliſhed his Peculiarity, he, through Ignorance, a Spirit of Oppoſition, and an immenſe Ambition, of being the only Favourite of Heaven, became an Enemy to Grace, or Goſpel, becauſe it was a Friend to all Mankind; and ſtiffly adhered to the mere Law of *Moſes*, conſtruing the *Abrahamic* Covenant in ſuch a Manner as to confine it wholly to the Limits of the Law. Therefore, to beat him out of this Hold, the Apoſtle inſiſts ſo much, that the Law of *Moſes* was a Miniſtration of Death and Condemnation, peculiar to the *Jews*; and that the Covenant with *Abraham* extends much further, even to all, in all Nations, who are of the Faith of *Abraham.*

IV. *But, ſuppoſe the* Jew *through mere Miſtake ſhould verily believe that he ought to continue under the Law of* Moſes, *doth it follow that he was therefore to remain under Condemnation for ever?*

I ANSWER; No ſurely: No more than it follows, that any other Man ſhall remain under Condemnation, for any mere Miſtake of Judgment in religious Affairs. Such a *Jew* muſt be in the ſame State with any other honeſt Man, who is in a ſimple Error. Notwithſtanding, it was the Apoſtle's Duty to ſet him right; becauſe ſuch a Miſtake was very prejudicial; not only as it led him to place his Dependence and Hopes upon the Law, a weak ineffectual Principle: not only as it hindered him from ſeeing and improving the gracious Proviſion God had made for purifying his Heart, perfecting his Joy and Comfort, and preparing him for Happi-

Happineſs; but alſo as it ingaged him to oppoſe the preaching and Reception of the Goſpel, the only Scheme of Peace, Life and Salvation, and to deſpiſe that very Grace, which muſt pardon his Miſtakes and Errors, if ever he was pardoned and ſaved. CHAP. V. Ver. 20.

V. But after all; *if the Law was neither the* final *nor* only *Diſpenſation the* Jews *were under, it may be queried, as* Gal. iii. 19. Wherefore then ſerved the Law?

Answer. Here Mr. *Locke*, I may venture to ſay, has a wild Conceit. "All Mankind, he ſays, was in an irrecoverable State of Death by *Adam*'s "Lapſe. It was plainly the Intention of God to remove the *Iſraelites* out of "this State by the Law: And ſo he ſaith himſelf, *Lev.* xviii. 5. *Rom.* vii. 10. "*Deut.* xxx. 19. Thus, by the Law, the *Jews* were put into a new State: And "by the Covenant God made with them, their remaining under Death, or their "Recovery of Life, was to be the Conſequence, not of what another had done, "but of what they themſelves did. They were thenceforth put to ſtand, or fall, "by their own Actions, and the Death, they ſuffered, was for their own Tranſ-"greſſions. — Which was not a Hardſhip, but a Privilege to them. For in "their former State, common to them with the reſt of Mankind, Death was "unavoidable to them. But by the Law they had a Trial for Life." Thus he.

But it ſeems ſtrange to me, that a Man of ſo much Judgment and Attention, ſhould aſſert, That *all Mankind was in an irrecoverable State of Death, by* Adam's *Lapſe*; juſt after he has been commenting upon that Part of Scripture, which aſſures us, all Men are *recovered* to Life, by *Chriſt*; and that *it was plainly the Intention of God to remove the* Iſraelites *out of this State by the Law*, which is the Miniſtration of Death and Condemnation; under which he tells us himſelf (Note upon *Chap.* vi. 2.) "All Endeavours after Righteouſneſs was loſt Labour, ſince any one Slip for-"feited Life; and it was impoſſible for them to expect ought but Death." (Note (X) upon *Chap.* vii. 6.) Indeed, as a Rule of Action, preſcribing our Duty, it always was, and always muſt be, a Rule ordained for obtaining Life, *Rom.* vii. 10. But not as a Rule of Juſtification; not as it ſubjects to Death for every Tranſgreſſion. For, if it could, in its utmoſt Rigour, have given us Life, then, as the Apoſtle argues, *Gal.* iii. 21, it would have *been* against *the Promiſes of God*; that is to ſay, would have been ſo *againſt* them as to have made them needleſs, (Ver. 18.) *For if there had been a Law* [in the ſtrict and rigorous Senſe of Law] *which could have made us to live, verily Juſtification ſhould have been by Law.* But he ſuppoſes no ſuch Law was ever given; and therefore there is Need and Room enough for the Promiſes of Grace. Or, as he argues, *Gal.* ii. 21, it would *have fruſtrated*, or rendered uſeleſs *the Grace of God: For if Juſtification came by Law, then truly Chriſt is dead in vain*; then he died to accompliſh what was, or might have been, effected by Law itſelf, without his Death. Certainly the Law was not brought in among the *Jews* to be a Rule of Juſtification; or to recover them out of a State of Death, and to procure them Life by their ſinleſs Obedience to it: For in this as well as in another Reſpect it *was weak*, not in itſelf, but through the Weakneſs of our *Fleſh*, Rom. viii. 3. The Law, I conceive, is not a Diſpenſation ſuitable to the Infirmity of the Human Nature, in our preſent State; or, it doth not ſeem congruous to the Goodneſs of God, to afford us no other Way of Salvation, but by Law, which, if we once tranſgreſs, we are ruined for ever: for who then, from the Beginning of the World, could be ſaved? And therefore, it ſeems to me, that the Law was not abſolutely intended to be a Rule for

CHAP. V. Ver. 20.

obtaining Life, even to *Adam* in *Paradiſe*. [See *Supplement to Scrip. Doc.* Sec. V. in the Note at the End of the Section.] *Grace* was the Diſpenſation God intended Mankind ſhould be under: and therefore, *Chriſt was fore-ordained before the Foundation of the World*, 1 Pet. i. 20. However, the Scripture is very clear, that the Law was never deſigned to remove the *Jews* out of a State of Condemnation and Death, and to recover the Life they had loſt, in common with the reſt of Mankind by *Adam*'s one Offence.

But to return to the Query, *Wherefore then ſerved the Law?* or, to what End and Purpoſe was it given to the *Jews?* Anſwer. The Apoſtle tells us, *Gal.* iii. 19. *It was added* to the *Moſaic* Conſtitution *becauſe of Tranſgreſſions.* "It was "added, ſaith Mr. *Locke* upon the Place, becauſe the *Iſraelites*, the Poſterity of "*Abraham*, were Tranſgreſſors, as well as other Men, to ſhew them their Sins, "and the Puniſhment and Death [*which in ſtrict Juſtice*] they incurred by "them." And this appears to be a true Comment from *Rom.* vii. 13. *Was then the Law, which is good, made Death unto me?* ſaith the *Jew*; The Apoſtle replies; *By no Means: But SIN by Virtue of the Law ſubjected you to Death; for this End, that Sin working Death in us, by that which is holy, juſt, and good, might appear in its proper Colours, and be made to the Sinner's Conſcience, what it really is, an exceeding great and moſt deadly Evil, by the Law, with the Penalty of Death annexed to it.* The Law is in itſelf holy, juſt, and good; perfectly conſonant to everlaſting Truth and Righteouſneſs; and it can never be reaſonable, or fit, that any moral Agent ſhould, at any Time, tranſgreſs any one of its Precepts. Conſequently, every Tranſgreſſion is, in ſtrict Juſtice, deſerving of Wrath, or Puniſhment. And the Law, in its Rigour, was given to the *Jews* to ſet home this awful Truth upon their Conſciences; to ſhew them the evil and pernicious Nature of Sin; and, under all the Tokens of God's Favour, to preſerve among them a Hatred and Abhorrence of it. And thus alſo *the Law was a School-Maſter, to bring them unto Chriſt, that they might be juſtified by Faith*, Gal. iii. 24. It was deſigned, not to determine and fix their everlaſting Condition; but to diſcipline, tutor, and inſtruct their Minds in the beſt Knowledge and Diſpoſitions. For being conſcious they had broke the Law of God, and finding themſelves therefore curſed and condemned by it; this might convince them of the great Need they had of the Favour of the Lawgiver; and oblige them, by Faith, in his Goodneſs, to fly to his Mercy, for Pardon and Salvation.

VI. *Well; but if the Law anſwered ſo good an End among the* Jews; *would it not alſo be as uſeful to* Chriſtians? *Why then are not we under the ſame School-Maſter? Why is the Law aboliſhed?*

Answer. Redemption by *Chriſt*, in the natural Courſe of Things, aboliſhed the Law. For, if the Law was the School-Maſter to bring the *Jews* to *Chriſt*, *that they might be juſtified by Faith*, it is evident this School-Maſter muſt be turned out, when *Chriſt* and Redemption was come; otherwiſe they could not have been *juſtified by Faith in Chriſt*, but being ſtill under the Law, muſt have remained in a State of Condemnation, as unjuſtified, unredeemed Tranſgreſſors. The Law, conſidered in itſelf, was of Uſe to the *Jews* nearly in the ſame Manner as the Priſon (a State of *Bondage and Fear*) is to the Malefactor, to bring him to a Senſe of his Crimes. But *NOW*, when Faith and Grace are brought into full Light, by our Lord *Jeſus Chriſt* in the Goſpel, we have received the *Adoption of Sons*, and are taught Obedience, by the nobleſt and moſt generous Motives of God's Love in a Redeemer, our Lord's Example, and the Hope of eternal Life,

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Rom. viii. 15, 16, 17. Nevertheleſs; as the Law is to us a Rule of Duty as well as to the *Jews*; ſo, as a Miniſtration of Death, or as it ſubjects to Death for every Tranſgreſſion, it is ſtill of Uſe; to ſhew us the natural and proper Demerit of Sin; or, what, in ſtrict Juſtice, Sin deſerves: And we ought accordingly to reflect upon it, and lay it to Heart, that we may ſee, and be affected with, the pernicious Nature of Sin, and be thankful to God for Redemption. Eſpecially conſidering, that, though the Law, for the preſent, is aboliſhed as a *Miniſtration of Death*, yet, if we neglect the Seaſon of Grace, we now enjoy, and, *Deſpiſing the Riches of* God's *Goodneſs, Forbearance and Long-ſuffering*, continue finally impenitent in Sin, the Law will be in Force again at the laſt Day, *the Day of* WRATH, *and Revelation of the righteous Judgment of God*; and then they, who have *lived* impenitently, *after the Fleſh*, SHALL DIE, *Rom.* viii. 13. CHAP. V. Ver. 20.

Ινα πλεονασῃ το παραπτωμα, *that the Offence might abound*] or, *So that the Offence did abound.* See Note upon *Chap.* iii. 19. The Meaning is not, that the Law was brought in among the *Jews*, to make them more wicked, or guilty of more Sins than they were before; but the Meaning is, That by the Entrance of the Law, every Sin the *Jew* committed made him liable to Death; and ſo the Offence, of the ſame Nature with *Adam*'s, was multiplied. Not that it was the Intention of the Lawgiver, that either *Adam* or the *Jews* ſhould finally ſtand, or fall, by *only* the Law. For Grace was prepared for the immediate Relief of both; Grace extending far beyond the Offence.

Where Sin hath abounded, Grace hath much more abounded. Υπερεπερισσευσεν.] I agree with Mr. *Locke*, that this is ſpoken with ſpecial Relation to the *Jews*, and denotes all that Surpluſage of Grace, which God vouchſafed to them above the reſt of the World. See Mr. *Locke*'s Note. But there is no Neceſſity for excluding the Grace, which extends to all Mankind. And the following Verſe (*That as Sin has reigned unto Death, even ſo might Grace reign*, &c.) naturally leads our Thoughts, as it is the concluding Stroke of his Argument, to take in the whole Compaſs of Sin, and its Effects upon all the World, as well as the whole of God's Grace, not only to the *Jews*, but to all Mankind.

CHAP. VI.

CONTENTS.

THE Apoſtle has now proved by three diſtinct Arguments, That both *Gentiles* and *Jews* are pardoned, and made Partakers of the Privileges and Bleſſings of the Kingdom of God under the *Meſſiah*, no otherwiſe than by the Grace of God, through Faith alone. Next he proceeds, in proper Order, to ſhew, the Obligations both *Gentiles* and *Jews* were under to a Life of Virtue and Holineſs, in this their new State, and the Means and Advantages they enjoyed for that Purpoſe. This he doth not only to inſtruct the *Chriſtians*, and to prevent their Miſtakes; but alſo CHAP. VI.

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to wipe away a Calumny, induſtriouſly ſpread; as if, — in aſſerting Juſtification by Grace without Works, he had taught, that we are under no Obligation to Obedience, *Chap.* iii. 8. Againſt this Objection, Miſtake, or Calumny, he puts in a Caveat, *Chap.* iii. 31. But here he handles the Point at large; and conſiders it, I. With Reference to the *believing Gentiles*; and argues upon it, in an eaſy, familiar Manner, adapted to their Caſe and Capacity, in this Chapter. — II. With Reference to the *believing Jews* in the viiᵗʰ and Part of the viiiᵗʰ Chapters. In this Chapter, he introduces the Subject by putting this Query into the Mouth of the *believing Gentile*; *What ſhall we ſay then? Shall we continue in Sin that Grace may abound?*

NOTES.

Ver. 1. *What ſhall we ſay then? Shall we* CONTINUE *in Sin*, &c.] No Man can reaſonably doubt, that this Verſe is the Language of *believing Gentiles*; the ſame of whom the Apoſtle ſpeaks, *Chap.* v. 1, *Being juſtified by Faith,* WE *have Peace with God, through our Lord Jeſus Chriſt. By whom alſo* WE *have Acceſs by Faith into this Grace wherein* WE *ſtand. WE*, who were alienated from God and obnoxious to his Wrath, are *now* in a State of Pardon, Peace and Favour. And *what ſhall* WE *ſay* with Regard to our *future* Conduct? May *WE continue* to live *in Sin*, that Grace may be ſtill further diſplayed? This Queſtion, and the Apoſtle's Diſcourſe upon it, to the End of the Chapter, plainly ſuppoſes, that, notwithſtanding their being *juſtified, at Peace with God*, and *ſtanding in Grace*, they might continue to live in Sin, and periſh for ever. Conſequently, their *being juſtified, at Peace with God*, and *ſtanding in Grace*, immediately refer, not to their final and abſolute Salvation, as if that were eventually aſcertained and ſecured; but to the Pardon of the Sins of their *Gentile* State, and their Admiſſion to the Bleſſings and Privileges of the Kingdom of God on Earth; or to their being ſo far intereſted in God's Favour and Mercy, as, notwithſtanding their former Wickedneſs, to be pardoned, and bleſſed with all proper Means and Motives to a Life of Piety and Virtue. Which Means and Motives, well improved, would aſcertain their final and abſolute Salvation, 2 *Pet.* i. 10, 11, *If ye do theſe Things ye ſhall never fall: For ſo an Entrance ſhall be miniſtred unto you abundantly into the* EVERLASTING *Kingdom of our Lord*, &c. But if they neglected the Bleſſings and Privileges, the Grace of God had conferred upon them; if the Means and Motives, they enjoyed, did not produce a Life of Piety and Virtue, then they ſhould fall, and be denied an Entrance into *the everlaſting Kingdom of our Lord.*

THAT their Juſtification and Peace with God is to be underſtood of their Admittance into the Kingdom of God in this World, and the Enjoyment of its Privileges, is further evident from the Apoſtle's turning their Thoughts to *BAPTISM*, (the Ordinance whereby our *FIRST* Juſtification, or our Intereſt in the Bleſſings and Privileges of God's preſent Kingdom and Covenant, is ſignified and ſealed) to ſhew them the Obligations they were under to Obedience. See Note upon *Ver* 3.

Ver. 2. *How ſhall we that are dead to Sin*] He doth not mean, they were *actually* dead to Sin; for he ſuppoſes they might, in Fact, live after the Fleſh, *Chap.* viii.

viii. 13. He therefore muſt mean, they were by their Profeſſion obliged to be dead to Sin. [274] See *Ver.* 11, and the Note upon it.

Ver. 3. *Know ye not that as many of us as were baptized into Jeſus Chriſt*, &c.] This ſhews, that the Ordinance of Baptiſm has Relation to our *FIRST* Juſtification, or the common Intereſt, which all Chriſtians have in the Bleſſings and Privileges of the Kingdom of God in this World. For, being *baptized into Chriſt*, evidently has here Relation to their paſſing out of the *Heathen* into the *Chriſtian* State, and ſo muſt have Reſpect to the Bleſſings then beſtowed upon them. Beſides; from the known Signification and Deſign of Baptiſm, the Apoſtle proves their Obligations to a Life of Obedience: Conſequently, being *baptized into Chriſt*, muſt relate to their being intereſted in ſuch Bleſſings as were given antecedently to a Life or Courſe of Obedience, and which obliged to it. Therefore, by Baptiſm, our Intereſt in the Bleſſings of the Goſpel-Covenant, in common with all other Chriſtians, is *declared*; and our Obligations to a Life of Righteouſneſs are *ſignified*. I ſay, *declared* and *ſignified*: For Baptiſm doth not confer that Intereſt, nor bring us under thoſe Obligations; but only declares the Intereſt we *already* have, through the free Gift of God, and ſignifies the Obligations, which his Love and Goodneſs have *already* brought us under.

Ver. 4. *Buried with him by Baptiſm into Death*] I queſtion whether we can certainly from this Paſſage infer the outward Mode of adminiſtring Baptiſm. For in the next Verſe, our being incorporated into *Chriſt* by Baptiſm is alſo denoted by our being *planted*, or rather *grafted together in the Likeneſs of his Death*: And *Noah*'s Ark, floating upon the Water, is a Figure correſponding to Baptiſm, 1 *Pet.* iii. 20, 21. But neither of theſe give us the ſame Idea of the outward Form, as *burying*.

Ver. 5. *If we have been* PLANTED *together*] See [123]. But *planted*, I conceive, does not compleatly expreſs the Apoſtle's Sentiment. Τα συμφυτα are ſuch Plants as grow the one upon and in the other, deriving Sap and Nouriſhment from it; as Miſletoe upon the Oak, or the Cion upon the Stock, into which it is grafted. If I might take the Liberty, I ſhould call them *Growers together*; and would tranſlate the Apoſtle's Words, Ει γαρ συμφυλοι γεγοναμεν, &c. thus; *For if we have been made Growers together* with Chriſt *in the Likeneſs of his Death*, [or in that which is like his Death] *we ſhall be alſo* Growers together with him *in the Likeneſs of* [or in that which is like] *his Reſurrection*. I reckon it is a Metaphor (and a beautiful one) taken from grafting, or making the Cion grow together with a new Stock; and have accordingly paraphraſed the Verſe.

Ver. 6. Παλαιος ημων ανθρωπος, *our Old Man*] We meet with this Phraſe but in two other Places beſides this; namely, *Eph.* iv. 22. *Col.* iii. 9. And I have proved (*Supplem. to Scrip. Doc.* p. 150—156.) that there the *old Man* relates to the Heathen State of the *Epheſians* and *Coloſſians*. And, as the Apoſtle in this Chapter is ſpeaking alſo to *Gentile*-Chriſtians, and upon the ſame Subject too, namely, how they ought to act in their Chriſtian-State, I make no doubt it has the ſame Senſe here. That he has his Eye upon the Gentile-State of the *Roman* Chriſtians is plain enough from Ver. 13, *Yield yourſelves unto God as thoſe that are alive from the* DEAD. No Man can reaſonably doubt, but by *the Dead* he means the

CHAP. VI. Ver. 7, 10.

the Heathen, or Gentile World, *dead in Treſpaſſes and Sins.* [100] And when he ſaith here, Ver. 6. *our* OLD MAN *is crucified with him, that the Body of Sin might be deſtroyed, that* HENCEFORTH *we ſhould not ſerve Sin*; *Henceforth* has Relation to our Chriſtian State. (See Note on *Chap.* v. 6.) *Shall we continue in Sin*, after we have embraced the Faith of the Goſpel? is the Queſtion, Ver. 1. Anſwer; No. *Henceforth* we muſt not ſerve Sin. In the ſame Manner, 2 *Cor.* v. 14, 15.—*He died for all, that they which live, ſhould not* henceforth *live unto themſelves.* Eph. iv. 17. *I teſtify in the Lord, that ye* henceforth, in your Chriſtian State, *walk not as other* Gentiles *walk.* 1 *Pet.* iv. 2, 3. In ſuch Places, *Henceforth* denotes the Chriſtian State, in Oppoſition to Heatheniſm: And therefore, as it is here oppoſed to the *QLD MAN*, the *old Man* may rightly be underſtood to ſignify the *Gentile*-State, or Manner of Life.

OUR *old Man* is here ſaid to be *crucified with Chriſt* in the ſame Senſe as *Chriſt* is ſaid, (1 *Pet.* i. 18.) by his *precious Blood* to *redeem* the Gentiles *from their vain Converſation received by Tradition from* their *Fathers.* [238] Or as he is ſaid, (*Gal.* i. 4.) to have *given himſelf for our Sins, that he might redeem us from this preſent evil World*; meaning the Heathen World: For he wrote to the Gentile Chriſtians to perſuade them not to be circumciſed, *Chap.* v. 3.—vi. 12.

Mr. *Locke* upon this Place (*Gal.* i. 4.) by, *this preſent evil World*, underſtands, *this Age*, or *the Jewiſh Nation under the Moſaical Conſtitution.* But that judicious Man did not conſider, that although αιων doth indeed frequently ſignify an *Age, Oeconomy* or *Conſtitution*, yet it is alſo uſed in the ſame Senſe as κοσμος, the *World* in general, 1 *Cor.* i. 20.—iii. 18, 19. *Tit.* ii. 12. 1 *Tim.* vi. 17. 2 *Tim.* iv. 10. And ſometimes αιων ουτος, *this World*, is put for the Heathen World, *Rom.* xii. 2. 2 *Cor.* iv. 4. *Eph.* vi. 12. And that the Heathen World is meant, *Gal.* i. 4, ſeems to be plain from the Epithet, *evil* or *wicked*; which the Apoſtle would hardly have given to the *Moſaical* Conſtitution. Beſides; the Gentile Converts, to whom he wrote, never were under that Conſtitution; and it doth not ſeem congruous to ſay, *Chriſt* came to deliver them from a Conſtitution, to which they never had been ſubject.

Ver. 7. *He that is dead is juſtified*, [δεδικαιωται] or freed, *from Sin.*] St. *Peter* ſeems to paraphraſe this Verſe, 1 *Epiſt.* iv. 1. *He that hath ſuffered* [ο παθων] the Sufferer, [See Note *Chap.* ii. 1.] *in the Fleſh hath ceaſed from Sin.* As if he had ſaid; The Chriſtian, who is ſo reſolute as to reſiſt all Temptations to Sin, and chooſes rather to ſuffer any temporal Calamities than commit Sin, or neglect his Duty, he is the only Man, who has done with Sin, who is effectually delivered from the Power and Condemnation of it. For the Senſe of δεδικαιωται *juſtified, freed*, ſee [369, *&c.*]

Ver. 10. *He died unto Sin.*] Chriſtian Sufferings are an αγων, a *Strife* or Combat *againſt Sin*, Heb. xii. 4. And thoſe Sufferings are always in Conformity to our Lord's; or partake of the ſame Nature with his: For we therein follow his Example, *Rom.* viii. 17. *Gal.* ii. 20. 2 *Tim.* ii. 12. 1 *Pet.* ii. 21.—iv. 1. He died indeed *for our Sins*; but it was in the Way of Obedience and Righteouſneſs, *by dying to Sin*, or by combating Sin in his Death; that is, by chooſing rather to die than to ſin, by deſerting the Cauſe of Truth, diſobeying God, or by not performing the Work of Love and Goodneſs for the Salvation of Men.

Ver.

Ver. 11. *Dead indeed unto Sin*] Col. iii. 3, *Ye are dead, and your Life is hid with Chriſt in God.*

Ver. 12. *Let not Sin reign*] Mr. *Locke* well obſerves, that *Sin*, through this and the following Chapter, is ſpoken of as a Perſon ſtriving with Men for Maſtery over them, to deſtroy them. Which muſt be minded, if we will underſtand thoſe Chapters right.

Ver. 13. *As thoſe that are* ALIVE *from the* DEAD] See [100].

Ver. 15. *Shall we ſin becauſe we are not under the* Law, *but under* Grace?] Mr. *Locke*'s Note upon this Verſe, I preſume, however juſt in itſelf, is not rightly applied to the Text. The Apoſtle is not ſpeaking, as he ſuppoſes, of *Law* and *Grace*, as they denote the *Jewiſh* and *Chriſtian* Diſpenſations; or the two Kingdoms, which, ſince the Fall, God has erected, the one among the *Jews*, for obtaining eternal Life by perfect Obedience, *Do and live* (which is Mr. *Locke*'s Miſtake, as I have ſhewn before;) the other, which is the Goſpel, for obtaining it by ſincere Obedience. The Apoſtle, I ſay, doth not mean *Law* and *Grace* in this Senſe: But by *Law*, he means ſtrict, rigid Law (which was but a Part of the *Jewiſh* Diſpenſation) threatning Death to every Tranſgreſſion; and by *Grace* he means the gracious Terms, Proviſions and Diſcoveries of the Goſpel. And both are to be underſtood as they relate to Sanctity of Life, the Subject the Apoſtle is upon.

Ver. 16. *Know ye not, that to whom ye yield yourſelves Servants*, or Slaves, *to obey*, &c.] The Obligations of *Gentile* Chriſtians in their preſent State, in Oppoſition to their *Gentile* or *Heathen* State, the Apoſtle explains by the Caſe of Slaves, at that Time well underſtood, all over the World. A Servant, or Slave was the Maſter's Property, or Part of his Goods, which he might keep for Life, ſell to another Maſter, or manumiſs and ſet free, as he pleaſed. Conſequently, the Servant muſt be employed, as the Maſter he was under, was either good or bad; and muſt fare according as his Maſter happened to be rich or poor, good-natured or churliſh, niggardly or liberal. And his being releaſed from a bad Maſter, and put into the Hands of one good, kind and generous, muſt be a very deſirable, and happy Alteration in his Circumſtances.

Ver. 17. *But God be thanked that ye were the Servants of Sin*, &c.] Here the Apoſtle thanks God, that whereas they had been *Heathens*, and ſo ranked among the Servants of *Sin*, they were now become *Chriſtians*, and conſequently ranked among the Servants of the Goſpel; or ſuch as were obedient to it. This he explains by a Metaphor taken from the Coining, Stamping, or caſting of Metal in a Die or Mould. The τυπος, the *Form*, as we tranſlate it, that is, the Stamp, Die or Mould, is the Doctrine of the Goſpel. Their being put into, or under, this Die, or Mould, was their paſſing out of the *Heathen* into the *Chriſtian* State. By the Purpoſe and Council of God, who had before decreed to take the *Gentiles* into his Church; by the Preaching of the Goſpel, whereby they were called into the Church; and by their embracing the Faith of the Goſpel, they were put, or *delivered into*, or under, the Die or Mould, from which they were to receive

CHAP. VI. Ver. 17, 22.

ceive a new Impreſſion; or to be faſhioned into new Creatures: And their *obeying from the Heart* the Mould of Doctrine, refers to their firſt Obedience, or *firſt* Faith, at their Converſion; when they willingly embraced the *Chriſtian* Profeſſion. This was the firſt Act of Obedience, by which, on their Part, they were put, or *delivered*, *into* the Die, or Mould, of the Goſpel. And their further, and continued Obedience is what the Apoſtle, in this Chapter, earneſtly exhorts them to; namely, that as they had, by a willing, cordial Profeſſion of the Goſpel, admitted the Die, or Mould of its Doctrine, and were now put into it; ſo they would labour to admit a clear, fair and full Impreſſion upon their Hearts and Lives. The Figure upon the Die is the Image of God in Righteouſneſs and true Holineſs. For the *new Man*, (Epheſ. iv. 24.) or the Goſpel-State *is created*, or erected, *in Righteouſneſs and Holineſs after the Image of* God. This therefore is the Figure upon the Stamp, or Mould, it is the Image, and Superſcription of God. And the *Chriſtian*'s Duty, and great Work, is to be conformed to this Image; to take Care that a full and fair Repreſentation of it be ſtruck upon all his Principles and Actions: That in the Diſpoſition of his Mind, and in every Part of his Converſation, he may ſhew the Image and Superſcription of God, bright and perfect, as upon a new coined Piece of Money.

Ver. 22.—SERVANTS *of God.*] See [110.]

CHAP. VII. VIII. 1---11.

CONTENTS.

CHAP. VII.

IN the foregoing Chapter the Apoſtle ſhews the *Gentiles* the Obligations they were under to a Life of Holineſs, and the Advantages they enjoyed for that Purpoſe, now they were taken into the Kingdom of God. In this Section he addreſſes himſelf upon the ſame Subject to a very different Sort of People. The *Gentiles* had nothing to oppoſe to the Goſpel. A Man, juſt emerged out of the Darkneſs and Impurity of an Idolatrous State, wanted no Arguments to convince him of the Neceſſity of a further Diſpenſation for his Inſtruction and Sanctification. And as for what any of the Philoſophers had taught, he found all that, and indeed every moral Truth that human Reaſon can diſcover, tranſcribed and incorporated into the Goſpel, with the Addition of a ſurpriſing Degree of Light, beyond the unaſſiſted Reach of human Underſtanding. But the *Jewiſh Chriſtian*, either from his own Prejudices, or the Suggeſtions of his unbelieving Countrymen, might be diverted from a due Improvement of the Goſpel. It might be ſuggeſted, "you cannot own the Goſpel as a Rule "of Life and Sanctification, or put yourſelf under it, without renounc-

"ing

" ing the Law; which is, in Effect, to renounce your Allegiance to God,
" whoſe Authority has eſtabliſhed it, and obliges you to adhere to it.
" Beſides, you do not want the Goſpel. The Law is in all Points holy,
" juſt, and true: And we acknowledge and eſteem it as ſuch. What Oc-
" caſion have we for the Goſpel?" To confirm the believing *Jews* againſt ſuch Suggeſtions, is the Deſign of the Apoſtle in this Chapter.

THE *Jews* reſted in their Law as ſufficient both for Juſtification and Sanctification. That it was inſufficient for their *Juſtification* he has ſhewn Chap. iii. iv. v. That it is inſufficient for *Sanctification* he proves in this Place; and introduces his Diſcourſe by ſhewing, that the *Jew* is now diſcharged from his Obligations to the Law, as peculiar to himſelf, and at Liberty to come under another, and much happier Conſtitution, even that of the Goſpel in *Chriſt Jeſus*, Chap. vii. 1—4. In the 5th Verſe he gives a general Deſcription of the State of a *Jew*, in Servitude to Sin, conſidered as under *mere Law*. In the 6th Verſe he gives a ſummary Account of the State of a *Chriſtian*, or *believing Jew*, and the Advantages he enjoys under the Goſpel. Upon the 5th Verſe he comments from *Ver.* 7th to the End of this Chapter; upon the 6th Verſe he comments Chap viii. 1—11.

I. COMMENTING upon the 5th Verſe, he ſhews (1.) That the Law reached to all the Branches and latent Principles of Sin, *Ver.* 7. — (2.) That it ſubjected the Sinner to Death, *Ver.* 8—12, without the Benefit of Pardon. — (3.) The Reaſon why the *Jew* was put under it, *Ver.* 13. — (4.) He proves, that the Law, conſidered as a Rule of Action, though it was ſpiritual, holy, juſt, and good in itſelf, and though the *Jew* owned and approved it as ſuch, yet was inſufficient for Sanctification, or for freeing a Man from the Power of Luſt and Sin. Becauſe the Prevalency of ſenſual Appetite doth not wholly extinguiſh Reaſon, or ſilence Conſcience. And therefore, a Man's Reaſon and Conſcience might own and approve the Law as good, juſt, and holy; and yet his Paſſions might reign within him, and keep him in Servitude to them, while the Law ſupplied no Power to deliver him from them, *Ver.* 14—24. It is only the Grace, or Favour, of God in *Chriſt* ſupplies that Power, *Ver.* 25.

II. COMMENTING upon the 6th Verſe of Chap. vii. he (1.) Affirms, That under the Goſpel, and by Faith in *Chriſt Jeſus*, (if made the Principle of a holy Life) the *Jew* was delivered wholly from the Condemnation of the Law, both in this World, and that which is to come. *Chap.* viii. 1. — (2.) That the Power of the Spirit of God, to invigorate and renew our Minds, and to free us from the Dominion of Sin, attends the Goſpel-Diſpenſation, *Ver.* 2, 3, 4. — (3.) But whereas it might, through Miſtake, be ſuppoſed, that this ſanctifying Principle, the Spirit of God, would work without any Care or Thought on their Part; or whereas it might be objected, That notwithſtanding this Life-giving Spirit, many, who profeſſed the Goſpel, were wicked Men; to prevent either this Miſtake, or

CHAP. VII. Ver. 1, 2, 4.

to obviate this Objection, the Apoſtle ſhews; That no Conſtitution would ſave thoſe from the Power of Sin, or from Condemnation, who wilfully chooſe to remain under the Dominion of it. According to the immutable Nature of Things, ſuch muſt periſh, as well under the *Goſpel*, as under the *Law* itſelf, *Ver.* 4—11.

NOTE; it muſt be carefully remembered; That it is the State of a *Jew in the* FLESH, *Ver.* 5, inſlaved to Sin by the Force of ſenſual Appetite, and yet, poſſibly, ſenſible of his unhappy Condition, upon which the Apoſtle diſcourſes, and by which he proves the Inſufficiency of mere Law for Sanctification, in this Chapter.

NOTES.

FOR a large and full Explication of the VIIth Chapter, I muſt refer the Reader to *Scrip. Doc. of Orig. Sin*, Part III. p. 199,—231. For here I ſhall avoid, as much as I can, repeating what I have there ſaid.

Ver. 1. Κυριευει τυ ανθρωπυ, *hath Dominion over a Man.*] There is no need of Mr. *Locke*'s Notes upon this and the following Verſe, if, with ſeveral learned Men, we do but make, *the Law*, the Nominative Caſe to, *lives*. *The Law has Dominion over a Man ſo long as* it *lives* or ſubſiſts. Amos viii. 14, *The Way* [the Idolatrous Inſtitutions] *of Beerſheba* LIVETH. *Antigone*, in her Noble Speech to King *Creon*, comparing Laws made, at Pleaſure, by Men, with the eternal Obligations of Truth and Right, ſaith,

Ου γαρ τι νυν γε καχθες αλλ' αει ποτε
Ζη ταυτα, [νομιμα] κουδεις οιδεν εξ οτυ φανη.

Not now, nor Yeſterday, but evermore the Laws
Unwritten LIVE, *and none when publiſh'd firſt can tell.* Sophoc. Antig. l. 465.

When the Laws are duly executed, they are ſaid *vigere*, to be in a *healthy flouriſhing* State: When not executed, to *ſleep*; *ubi nunc lex Julia? dormis?* Juv. The Apoſtle (*Heb.* viii. 13.) deſcribes the firſt Covenant, or Conſtitution, as labouring under the Infirmities and Decays of old Age, and ready to *vaniſh away*, or die, as Men do, *James* iv. 14.

Ver. 2. *For the Woman which hath an Huſband*] *Obſ.* The Apoſtle here chooſeth to ſet the *Jews* in a more honourable Light, while under the Law, than he doth the *Gentiles*, while in their Heathen State. The *Gentiles* are compared to *Slaves*, in a State of the loweſt and vileſt Servitude; Chap. vi. 16, *&c.* The Jews to a *Wife*, indeed in a State of Subjection; but far more honourable than that of a Slave.

Ver. 4. Ωστε αδελφοι μυ, *Wherefore, my Brethren,*] Ωστε, which we render, *Wherefore*, is uſed in Compariſon, for *ut, ſic, as, ſo.*

Τυς δ' ως' αιτωλια πλατε' αιγων αιτωλοι ανδρες, Il. c. l. 474.
Των δ' ωτε νιφαδες χιονι πιπλυσι θαμειαι
Ημαλι χειμεριω. Il. μ. 278.

Ye are become dead to the Law] For, *the Law is become dead to you.* An *Hypallage*; like that, *Date Claſſibus Auſtros, Set the Winds to the Fleet.* By this Manner of Expreſſion the Prejudice of the *Jew* is favoured; who might have been diſguſted had the Apoſtle ſaid, *The Law*, for which the *Jew* had ſo great Veneration, *was dead:* And yet the Senſe is the ſame; becauſe the Relation is diſſolved, which ſoever of the Parties be dead. As it is all one, whether *the Fleet be ſet to the Winds*, or *the Winds to the Fleet.*

By the Body of Chriſt—who is raiſed from the Dead] The Reſurrection of the Dead, which is the Gift of God to the Obedience of *Chriſt*, is a direct and full aboliſhing of the Law; which condemns the Tranſgreſſor to Death eternal, without Hope of a Revival. And *Chriſt*'s Reſurrection, as an Earneſt of the general Reſurrection, was a Confirmation of the Aboliſhment of the damnatory Sentence of the Law; as it ſtood in the old, original Covenant with *Adam*, and in the Law of *Moſes*.

That ye might bring forth Fruit unto God] He alludes to the Wife's bringing forth the Fruit of the Womb to her Huſband; which is one Way of engaging his Affections. *Gen.* xxx. 20. The Law was an impotent Huſband; the Goſpel is prolific.

Mr. *Locke*'s Notes upon this fourth Verſe, ſeem to me of no great Weight, except *that*, where he obſerveth, "That one Thing that made the *Jews* ſo tena-"cious of the Law, was, that they looked upon it as a Reward [or Bleſſing "from] God, and a Diſloyalty to him their King, if they retained not the "Law he had given them.—St. *Paul* endeavours to correct his Miſtake, "by the Inſtance of a Woman marrying a ſecond Huſband, the former being "dead."

Ver. 5. *For when we were in the Fleſh*] The Deſign of this Chapter is to convince the *Jews*, how unfavourable the Law, in its Rigour, is to the Recovery and Sanctification of a Sinner, as it affords neither Power to conquer Sin, nor the Hope of Pardon. And, in this Verſe, he gives a general Deſcription of the State of a *Jew* in Servitude to Sin, while under the Law; which State and Verſe, he comments upon from *Ver.* 7, to the End of the Chapter.

Mr. *Locke* thinks, *when we were in the Fleſh*, ſignifies, when we underſtood the Law in a literal Senſe, and did not ſee its ſpiritual Meaning. But this, I apprehend, doth not ſo well agree with the Drift of the Apoſtle's Diſcourſe; which has Relation, not to the Errors of their Judgment, but to the Power of Sin in their Hearts, and the Condemnation to which, by the Law, it ſubjected them. Beſides, *to be in the Fleſh*, is uſed no where, but in the next Chapter, (*Ver.* 8.) and there it manifeſtly, as I judge, ſignifies the ſame Thing, as *to be carnally minded*, *to be*, or *live after the Fleſh*, Ver. 5, 6, 7, 13.

Bring forth Fruit unto Death.] This is oppoſed to *bringing forth Fruit unto God*, the only Author of Life. And therefore, the Fruit, the Goſpel produces, is living, and ſhall live for ever. But the Fruit of Sin, under the Law, is, as I may ſay, *ſtill-born*; is Fruit unto Death, or everlaſting Deſtruction.

CHAP. VII. Ver. 6.

Ver. 6. *But NOW*] that is, under the Goſpel. So NOW is frequently uſed, *Rom.* iii. 21.—v. 9, 11.—vi. 19, 21, 22.—viii. 1.—xi. 30, 31.—xvi. 26. 2 *Cor.* v. 16.—vi. 2. *Gal.* ii. 20.—iv. 9, 29. *Epheſ.* ii. 13.—iii. 5, 10. —v. 8. *Col.* i. 21, 26.—iii. 8. 2 *Tim.* i. 10. *Heb.* ix. 24, 26. 1 *Pet.* i. 12. —ii. 10, 25.—iii. 21. This ſhould be well obſerved; for it may prove a Key to thoſe, and perhaps ſome other, Texts. However, here, as the Apoſtle had given in the foregoing Verſe, a ſummary Account of the State of a Sinner under the Law, he gives us in this Verſe, a ſummary Deſcription of the Nature and Deſign of the Goſpel; and this he reſumes, and comments upon, *Chap.* viii. 1 —xii.

Now *we are delivered from the Law, that being dead wherein we were held,*] How far is the Law aboliſhed? Totally? *Anſwer*, No. The Law is aboliſhed only in three Reſpects;

1. As it was a Polity. GOD was the King of the *Jewiſh* Nation, as much as any Men are the Kings and Governours of other Nations. And, as the King of the *Jewiſh* Nation, God delivered the Law unto them. By this Means Religion was incorporated into their Civil Government; and their Polity was religious, and their Religion political. But in this Reſpect the Law, to us Chriſtians, is quite aboliſhed; Religion, under the Goſpel, is ſet upon its original Bottom, and ſtands entirely independent of all Civil Government, quite exempt from the Authority and Juriſdiction of the Civil Magiſtrate.

2. THE Law is alſo aboliſhed, as it was a Diſpenſation of Types and Figures; wherein, under earthly Emblems, external Rites and Ceremonies, either moral Duties, or the good Things that were to come under the Goſpel, were ſhadowed and repreſented; the Divine Wiſdom judging this, in thoſe Times, a proper Mean of Inſtruction. But *now*, this Veil is done away, and, *we all with open Face as in a Glaſs behold the Glory of the Lord.*

3. THE Law, as it was the *Miniſtration of Death*, and ſubjected the Tranſgreſſors of it to the Curſe, and to Condemnation, without affording any Hope or Remedy, is alſo happily aboliſhed.

BUT on the other hand; the Law of *Moſes* is not aboliſhed.

1. As it contains the *moral Law*, or Law of Nature. For as ſuch it muſt ſtand under every Diſpenſation, the Goſpel as well as any other, in its full Force and Extent; that is, requiring and obliging us (ſo far as our Capacities reach) to perfect, ſinleſs Obedience. For God can never require imperfect Obedience; or by his holy Law allow us to be guilty of any one Sin, how ſmall ſoever. And if the Law, as *a Rule of Duty*, were in any Reſpect aboliſhed; then we might in ſome Reſpects tranſgreſs the Law, and yet not be guilty of Sin. The moral Law, or Law of Nature is the Truth, everlaſting, unchangeable, and therefore, as ſuch, can never be abrogated. On the contrary, "Our Lord "*Jeſus Chriſt* has promulgated it anew under the Goſpel, fuller and clearer than "it was in the *Moſaical* Conſtitution, or any where elſe; having made the Know- "ledge of it more eaſy and certain than it was before: So that the Subjects of "his Kingdom, whereof this is now the Law, can be in no Doubt about their "Duty, if they will but read and conſider the Rules of Morality, which our "Lord and his Apoſtles have delivered in very plain Words, in the holy Scrip- "tures of the New Teſtament." As Mr. *Locke* very well ſaith in his excellent Note upon *Epheſ.* ii. 15. And having added to its Precepts the Sanction of his own Divine Authority, and the powerful and attractive Motives of the Love of God,

God, and of his own Love to Mankind, and the brighteſt Hopes and Proſpects of eternal Life, he has hereby inforced and ſecured the Obſervance of it infinitely beyond any thing the wiſeſt Philoſophers (*Socrates*, *Plato*, &c.) ever could find in the Law of Nature; and far beyond any Thing plainly and expreſsly offered in the *Moſaical* Conſtitution.

(2.) NOR was the Law of *Moſes*, conſidered as *Political* or *Ritual*, directly repealed to the *Jewiſh* Nation as ſuch. This Mr. *Locke* has clearly explained in the juſt now mentioned Note. Under the Jewiſh Œconomy, the Law of *Moſes*, with all its Rites and political Inſtitutes, was the Law of the People and Kingdom of God in the World, and at that Time none could belong to his viſible Kingdom, who did not obſerve thoſe Rites and Inſtitutes. But when God transferred this Kingdom into the Hands of the *Meſſiah*, and admitted, and incorporated other Nations, as well as the *Jews*, into it, in a Way quite different from the Law of Ordinances, given by *Moſes*; namely, by *Faith in Jeſus Chriſt*; then Faith in *Jeſus Chriſt*, and Obedience to the Goſpel, became the Law, and the only Law, of the People and Kingdom of God. Thus the Ordinances of the Law of *Moſes* were ſet aſide; not by a formal, direct Repeal; but by ceaſing to be the Law of the Kingdom of God, after it was transferred into the Hands of the *Meſſiah*. Conſequently, this did not make the Obſervance of thoſe Ordinances unlawful to the *Jews*, as they were the Laws and Ordinances of their Country, incorporated into their Civil Conſtitution. A *Jew* might lawfully be circumciſed after the Manner of *Moſes*, if he thought fit, as it was a Law belonging to his own Country. But, if he was circumciſed, or taught, or conſtrained any of the *Gentiles* to be circumciſed, in order to be juſtified; that is, pardoned and intitled to the Privileges of God's peculiar Kingdom and People, he was guilty of a great Miſtake. Seeing Faith in *Chriſt*, and Submiſſion to the Laws of the Goſpel, was, and is, the only Condition of an Intereſt in the Privileges of God's Kingdom, and not the Law of *Moſes*. Had St. *Peter* obſerved the Law of *Moſes* himſelf, *Paul* would not have blamed him for that; *Gal.* ii. 11. What he blamed him for, was his acting, as if the *Gentiles* were obliged to live as do the *Jews*, in order to their being the People of God, and Partakers of the Bleſſings and Honours of his Kingdom.

(3.) NOR is the Law, as it is *the Miniſtration of Death*, ſo aboliſhed, as never more to be in force. It is indeed ſo far aboliſhed, through the Mercy of the Lawgiver, that although a Man does tranſgreſs, yet is he not, at preſent, ſubjected for his Tranſgreſſions to final Wrath and Condemnation; (though he may, at preſent, be ſo far involved in Guilt, as to be *NIGH* unto Curſing, *Heb.* vi. 1.) but is allowed the Favour of Repentance and Pardon: And, if he continues ſincerely obedient, is ſure of eternal Life; and ſhall never come into Condemnation, or under the Power of the Law, for any of his paſt Tranſgreſſions. This demonſtrates, that no Man, in this World, is under Law, the Covenant of Works, or the broken Law of Works. For if we were *now*, at any Time, under the broken Law of Works, then ſhould we be in a State of final and eternal Damnation, without Hope, or Remedy: Becauſe there now remains *NO MORE* Sacrifice for Sins, *Heb.* x. 26. But it is one firſt and grand Principle of the Goſpel, that we are not under the *Law*, but under Grace, *Rom.* vi. 14. The Law is, at preſent, ſet aſide, or ſuſpended; and every Sinner is at Liberty, and by the Goodneſs of God is invited, to return, and be ſaved. *Now is the*

accepted

CHAP. VII. Ver. 7.

accepted Time, now is the Day of Salvation, in which, notwithſtanding our Sins, God, when we come unto him, will *hear* and *help* us, 2 *Cor.* vi. 2. But if we continue impenitent, and finally *deſpiſe the Riches of* God's *Goodneſs, Forbearance and long Suffering*, then we *treaſure up unto* ourſelves *Wrath againſt the Day of Wrath*, the Day of Judgment, when the Law will recover its full Strength, and the impenitent Sinner *SHALL DIE. For*, Heb. ii. 3, *If the Word ſpoken by Angels was ſtedfaſt, and every Tranſgreſſion and Diſobedience received a juſt Recompence of Reward; how ſhall we* [Chriſtians] *eſcape, if we neglect ſo great Salvation?* Heb. x. 26, 27, 28, 29, *For if we ſin wilfully, after we have received the Knowledge of the Truth, there remains no more Sacrifice for Sins, but a fearful looking for of Judgment and fiery Indignation, which ſhall devour the Adverſaries*, &c. Heb. xii. 25, *See* then *that ye refuſe not him that ſpeaketh*, now in the Day of Grace: *For, if they eſcaped not who refuſed him that ſpoke on Earth, much more ſhall not we eſcape, if we turn away from him that ſpeaketh from Heaven.* Agreeably to this the Apoſtle pronounces the *Anathema*, or Curſe, of the Law, upon the Man, *who loveth not the Lord Jeſus Chriſt*; that is, who is a profeſſed, but not an upright *Chriſtian*, 1 Cor. xvi. 22. But then, by adding *Maran-atha*, [the Lord comes] he points at the Coming of our Lord, the Time when all the impenitently Wicked ſhall come under the Curſe of the Law. For, as he aſſures the *Romans*, Chap. viii. 13, *If* we *live after the Fleſh* we *ſhall die*; μελλετε αποθνησκειν, *ſhall die hereafter*; namely, in the Day of Wrath.

THUS we are to conceive of the *Death*, or aboliſhing of the Law; remembering that it was properly aboliſhed, in any Senſe, only to the *Jews:* For the *Gentiles* were not under it. And therefore it cannot be ſaid to be aboliſhed to them, otherwiſe than as they were brought into the Church when this ſevere School-maſter was removed out of it, and as it was removed partly in their Favout.

Ver. 7. *I had not known Sin*] *I.* Here Mr. *Locke* very juſtly remarks; That "the Skill St. *Paul* uſes in dextrouſly avoiding, as much as poſſible, the giving "Offence to the *Jews* is very viſible in the Word, *I*, in this Place. In the Be- "ginning of the Chapter, where he mentions their Knowledge in the Law, He "ſays *Ye*. In the 4th Verſe, he joins himſelf with them, and ſays *We*. But "here, and ſo on to the End of the Chapter, where he repreſents the Power of "Sin [among the *Jews*] and the Inability of their Law to ſubdue it, he leaves "them [as it were] out, and ſpeaks altogether in the firſt Perſon; though it is "plain, he means all thoſe who were under the Law." So *Chap.* iii. 7, he uſeth the ſingular Pronoun *I*, [*why am I judged as a Sinner?*] when he evidently means the whole Body of the unbelieving *Jews*.

AND we may here obſerve another Stroke of honeſt Art, which ſeems to me ſtill more maſterly. And that is, his demonſtrating the Inſufficiency of the Law, under Colour of vindicating it. He knew the *Jew* would take Fire at the leaſt Reflection upon the Law, which he held in the higheſt Veneration. And therefore he very naturally introduces him catching at that Expreſſion, *Ver.* 5, *The Motions of Sin, which were*, or ſubſiſted, *notwithſtanding the Law.* What, ſays he, do you vilify the Law, by charging it with favouring Sin? By no Means, anſwers the Apoſtle, I am very far from charging the Law with favouring Sin; *the Law is holy, and the Commandment holy, and juſt and good*, Ver. 12.

Thus

Thus he writes in vindication of the Law, and yet at the ſame Time ſhews, 1. That the Law requires the moſt extenſive Obedience, diſcovering Sin in all its moſt ſecret and remoteſt Branches, *Ver.* 7. — 2. That it gives Sin a deadly Force, ſubjecting every Tranſgreſſion to the Penalty of Death, *Ver.* 8—14. And yet, 3. Supplies neither Help nor Hope to the Sinner, but leaves him under the Power of Sin, and the Sentence of Death, *Ver.* 14, *to the End of the Chapter*. This, I think, is the moſt ingenious Turn of Writing I ever met with. We have another Inſtance of the ſame Sort, *Chap.* xiii. 1—7. CHAP. VII. Ver. 8.

Ver. 8. *But Sin having received Force from the Commandment*] I cannot find any Commentators who have given the true Senſe of this and the 11th Verſe. They have all miſtaken the Signification of αφορμη, rendering it *Occaſion*, when it really ſignifies *Force*, *Advantage*. Take Notice; in thoſe four Verſes, (namely, *Ver.* 8—11.) the Apoſtle comments upon, or however explains, thoſe Words (1 *Cor.* xv. 56.) *The Sting of Death is Sin; and the Strength of Sin is the Law:* And thoſe alſo (*Rom.* v. 13.) *Sin is not imputed when Law is not in being*. Death, in a figurative Way of ſpeaking, is repreſented as armed with a dreadful Sting. That Sting is *SIN*. But Death would have no Power to thruſt that Sting into the Sinner's Heart, were it not for the Law of God condemning him to Death. For did not the Law, or Conſtitution of the Lawgiver, condemn him to Death, he might, notwithſtanding his Sin, live for ever; becauſe his Sin might, from Time to Time, be *paſſed over*. Therefore the *Law* is the Force, by which the terrible Sting is plunged into the Sinner's Vitals. *For*, (Ver. 8.) *without the Law, Sin*, the Sting of Death, *is* itſelf *dead*, and quite unable to ſlay the Sinner. Hence it is, that the *Jew* (Ver. 9.) *was alive without Law once*, χωρις νομου, *when Law was ſet aſide; namely*, before the giving of the Law at Mount *Sinai*: For before the giving of the Law, or the *Sinai* Covenant, he was for the Space of four hundred and thirty Years under the *Abrahamic* Covenant, or the Covenant of Grace by itſelf, (*Gal.* iii. 16, 17.) without having the Law ſubſiſting at the ſame Time. For, from the Time *Adam* ſinned and broke the Law, the Law was not re-enacted, till it was given by *Moſes*, as appears from *Rom.* v. 13, 14. The *Jew* was then *alive*, becauſe he was not then under the Law, ſubjecting him to Death for every Tranſgreſſion. For (*Rom.* v. 13.) *Sin is not imputed unto Death, when Law is not in being. But, when the Commandment came* [with the Penalty of Death annexed,] *Sin revived and the Jew died.* Then the Sting of Death acquired Life, and the *Jew*, upon the firſt Tranſgreſſion, was dead in Law. Thus *Sin*, the Sting of Death, received *Force*, or *Advantage* to deſtroy *by the Commandment*, Ver. 8. 11. And, whereas it *works Concupiſcence* in all Men, and *deceives all Men*, it *wrought Concupiſcence* in the *Jew*, and *deceived* him, under this ſingular and extraordinary Circumſtance, of having received a deſtructive Power from the Law; and ſo rendered him a dead Man in Law. Which was not the Caſe of the reſt of Mankind; who then were, as they had always been from the Time of that Promiſe, (*Gen.* iii. 15.) under the general Covenant of Grace, given firſt to *Adam*, and afterwards to *Noah*.

Αφορμην δε λαβουσα, *Sin having received Force by the Commandment.*] In thoſe Words *having received Force*, lies the Streſs of the Apoſtle's Affirmation; becauſe he adds, *For without Law Sin is dead*; which is manifeſtly giving the Reaſon of Sin's receiving a deſtructive Force by the Commandment, or the Law.

CHAP. VII. Ver. 13, 14, 15.

Εν εμοι, *in ME*,] is emphatical. *In ME*, diſtinguiſhed from other Men who were not under the Law.

Ver. 13. *Was then that which is good*, &c.] This is an exact Tranſlation of the Text, according to the Order of the Words in the Greek. Whence it is manifeſt, that the Apoſtle here aſſigns the Reaſon why the *Law* was given to the *Jews*, not only as a Rule of Action, but alſo with the Penalty of Death annexed. The Reaſon was, not to deſtroy the *Jew*, but to diſcover the true Demerit of Sin; that it might appear to the Sinner's Conſcience, as an exceeding hateful and deadly Evil. And indeed the Law ſhould anſwer the ſame End to us now. Though we are not under it; yet we ſhould from thence learn the heinous Nature of Guilt, that we may dread Iniquity, and be thankful to God for Grace, and the Benefit of Pardon.

Ινα φανη, that *Sin might appear*] This might have been rendered, *So that Sin appears*. See Note upon *Rom.* iii. 19.

Ver. 14, *I am carnal*] The Apoſtle is here demonſtrating the Inſufficiency of the *Law* in Oppoſition to the *Goſpel*. But if by *I* he means himſelf, or any other Perſon, that had embraced the Goſpel; then his Argument would prove the Inſufficiency of the Goſpel, as well as of the Law. But that he doth not in this Chapter ſpeak of himſelf, or of any Man in a regenerate State, I have ſhewn at large, *Scrip. Doc. Orig. Sin*, p. 200, *&c.*

Sold under Sin] See [14 in the Note.]

Ver. 15. *That which I do I allow not*] From Verſe 7th to this Verſe the Apoſtle denotes the *Jew in the Fleſh* by a ſingle *I*. Here he divides that *I* into two *I*'s, or figurative Perſons, repreſenting two different, and oppoſite Principles, which were in him. The one *I*, or Principle, aſſents to the Laws as good, and wills and chooſes what the other *doth not practiſe*, Ver. 16. This Principle he expreſsly tells us, Ver. 22, is *the inward Man*, *the Law of the Mind*, Ver. 23, *the Mind*, Ver. 25, or rational Faculty: For he could find no other *inward Man*, or *Law of the Mind*, but the rational Faculty, in a Perſon who was *in the Fleſh*, and *ſold under Sin*, or in Servitude to Sin. The other *I*, or Principle, tranſgreſſes the Law, Ver. 23, and doth thoſe Things which the former Principle allows not, Ver. 15. And this Principle he expreſsly tells us, Ver. 18, is the *Fleſh*; *the Law in the Members*, or ſenſual Appetite, *Ver.* 23; and he concludes in the laſt Verſe, that theſe two Principles were conſiſtent with each other. Therefore it is evident; that thoſe two Principles, reſiding and counteracting each other in the ſame Perſon, are REASON and LUST, or *Sin that dwells in us*. And it is very eaſy to diſtinguiſh thoſe two *I*'s, or Principles, in every Part of this elegant Deſcription of Iniquity, or the Habits of Luſt, domineering over the Light and Remonſtrances of Reaſon. For Inſtance, Ver. 17, Now *then it is no more I that do it*, *but Sin that dwelleth*, or reigns, *in me*. The *I*, he ſpeaks of here, is oppoſed to in-dwelling, or governing Sin; and therefore plainly denotes the Principle of Reaſon, the *inward Man*, or *Law of the Mind*.

THESE two different Principles he calls, the one *FLESH*, the other *SPIRIT*, Gal. v. 16, 17, where he ſpeaks of their Contrariety in the ſame Manner, as he doth here.

AND

And we may give a probable Reaſon why the Apoſtle dwells ſo long upon the Struggle and Oppoſition between thoſe two Principles. It is, I ſuppoſe, to anſwer a tacit, but very obvious, Objection. The *Jew* would alledge; "But "the Law is holy and ſpiritual; and I aſſent to it as good, as a right Rule of "Action, that ought to be obſerved; yea, I eſteem it highly, I *glory* and reſt "in it, convinced of its Truth and Excellency. And is not this enough to "conſtitute the Law a ſufficient Principle of Sanctification?" The Apoſtle anſwers, No. Wickedneſs is conſiſtent with the Senſe of Truth. A Man may aſſent to the beſt Rule of Action, and yet ſtill be under the Dominion of Luſt and Sin, from which nothing can deliver him effectually, but a Principle and Power communicated from the *Fountain of Life*.

That which I do I allow not, &c.] A Heathen Poet gives us a like Deſcription of the Combat between *Reaſon* and *Paſſion*.

> *Sed trahit* INVITAM *nova vis*; *aliudque* CUPIDO.
> MENS *aliud ſuadet*. VIDEO *meliora* PROBO *que*:
> *Deteriora* SEQUOR.
>
> My *REASON* this, my *PASSION* that perſuades.
> I *SEE* the Right, and I *APPROVE* it too,
> *CONDEMN* the Wrong, —and yet the Wrong *PURSUE*.

And, I ſuppoſe, it is with Reference to this Struggle and Contraſt, that St. *James* repreſents wicked Perſons under the Character of *double-minded*, Jam. iv. 8.

Ver. 17. *Sin that dwelleth in me*,] that is, reigns in me. So God is ſaid to *dwell* among the *Iſraelites*, as their King and Governour. *Exod.* xxv. 8.—xxix. 45, 46. *Num.* xxxv. 34. *Ezek.* xliii. 7, 9. *Zech.* ii. 10, 11. [47] *Dwell*, here, and Ver. 20, hath the ſame Senſe, in the Language of the *Jew*; as, *reign*, or *have Dominion over*, in the Language of the *Gentile*, *Chap.* vi. 12, 13, 14.

Ver. 25. *I thank God through our Lord Jeſus Chriſt*] Mr. *Locke*, I conceive very truly, reads here, *the Grace of God through our Lord Jeſus Chriſt*; which Reading is ſupported by the Vulgar, and ſome Greek Manuſcripts. Certainly it makes the beſt Senſe, in anſwer to the Queſtion, *Who ſhall deliver me?* Anſw. *The Grace of God through Jeſus Chriſt*. And thus, *GRACE*, or Favour, may be conſidered as a Perſon, or Deliverer; in the ſame Manner as *SIN* is conſidered as a Perſon or Deſtroyer.

BUT I cannot agree with Mr. *Locke*, that, *ſo then, with the Mind I myſelf ſerve the Law of God, but with the Fleſh the Law of Sin*, is to be underſtood of St. *Paul*, or any other good Chriſtian. Becauſe, αρα συ ſhews, it is the grand Inference from the whole preceding Diſcourſe. Αυτ☞ εγω may well be rendered *the ſame I*. As if he had ſaid, The ſame Perſon may find in himſelf two oppoſite Principles, the one ſubſcribing to, and approving the Law of God; and the other, notwithſtanding, bringing him into Captivity to Sin. *Serving* the *Law of God* is not a ſtronger Expreſſion, than *hating Sin*, Ver. 15, and delighting *in the Law of God*, Ver. 22. But thoſe Expreſſions are applied to the *Jew in the Fleſh*, or enſlaved with Sin: conſequently, ſo may *ſerving the Law of God*. But *ſerving with the Fleſh the Law of Sin*, cannot well be applied to a true Chriſtian, or ſuch a one

CHAP. VII. as *Paul* was; becauſe he *walketh not after the Fleſh, but after the Spirit*; and is made *free* both *from the Law of Sin* in his Members, *and from Death*, the Conſequent of Sin, *Chap.* viii. 1, 2.—Note; *Serving*, and *delighting in*, the *Law* are properly enough uſed in the Caſe of a *wicked Jew*. For how little ſoever his Life was conformed to the Law of God, he would, notwithſtanding, *GLORY* in it, and profeſs a high Eſteem for it, *Chap.* ii. 17—24. See alſo *Iſai.* lviii. 1, 2.

CHAP. VIII.

NOTES.

CHAP. VIII. Ver. 1, 3. Ver. 1. *There is* NOW] Now; that is, under the Goſpel. This carries our Thoughts back to *Ver.* 6, of the foregoing Chapter; which Verſe the Apoſtle comments upon in the eleven firſt Verſes of this Chapter. And thoſe Verſes ſhew the *Chriſtian Jew* how he is obliged under the Goſpel to Sanctity of Life; and correſpond to the eleven firſt Verſes of the ſixth Chapter, where he ſhews the ſame Thing to the *Gentile-Chriſtians*.

No Condemnation, ουδεν καταακριμα,] *no Manner of Condemnation*. Conformably to the Subject the Apoſtle is diſcourſing upon, this muſt be underſtood in an extenſive Senſe; ſo as to include not only a Diſcharge from the Condemnation of the Law, but alſo a Deliverance from the Slavery of Sin.

Πνευμα, *Spirit*, certainly is not uſed in the ſame Senſe throughout this Chapter. *Ver.* 10, 16, it ſignifies the Spirit of our Mind, as (*Acts* vii. 59.—xvii. 16.—xviii. 5, 25. *Rom.* i. 9.—xii. 11. *Gal.* v. 17.) the ſupreme Part of our Conſtitution, or the Principle of Reaſon, by which we diſcern, approve and chooſe the Truth. And thus it anſwers to Νους in the foregoing Chapter, *Ver.* 25. But *Ver.* 9, 11, 16, 26, 27, it ſignifies that heavenly Being or Agent, which is commonly called the Holy Ghoſt, poured out upon the Apoſtles, and ſent to enlighten and ſanctify thoſe who chooſe to live ſoberly, righteouſly and godly. In the other Places of this Chapter the Senſe is not ſo evident and certain. However, I have there given the Senſe of it to the beſt of my Judgment. For (as *the Spirit* is variouſly uſed in the Scripture) I have not Leiſure, at preſent, to collect and ſettle the Senſe of all the Places where it occurs.

There is now no Condemnation to them that are in Chriſt Jeſus—who walk—after the Spirit.] The ſame Thing the Apoſtle, I conceive, affirms, *Gal.* v. 18. *But if ye be led by the Spirit, ye are not under the Law*; that is to ſay, Ye are quite diſcharged from the Condemnation of the Law, and ſhall live eternally.

Ver. 3. *What the Law could not do*, &c.] God, the merciful Lawgiver, has done what the Law could not do. And what has God done? God *has condemned*, or deſtroyed, *Sin in the Fleſh*, ſo that it ſhall not reign in our mortal Body. Therefore, this is the Thing the Law could not do. (The Law preſcribed the moſt perfect Rules of Holineſs; but gave no Spirit, no Life, promiſed no Help or Aſſiſtance to the enſlaved Sinner, ſtruggling under the Dominion of Luſt.) How has God done this? By *ſending his Son in the Likeneſs of ſinful Fleſh, about the Affair*

of

of Sin; that is, to deliver and redeem us from all Iniquity. *About Sin*, or on Account of Sin, has Reſpect to the Whole of what *Chriſt* has done to free us from Sin, by making Atonement for it, and ſupplying his Spirit, Word, and all proper Means and Motives to deliver us from its reigning Power.

But had not the *Jews*, before *Chriſt* came, the Aſſiſtances of the Spirit, and ſufficient Means and Motives to deliver them from the Power of Sin? *Anſ.* Certainly they had; as appears particularly from the Pſalms and Prophetic Writings, *Pſal.* li. 7—12.—cxix. 33, 37, 66, 68, 73, *&c.*—cxliii. 10. *Iſai.* i. 17—20. *Ezek.* xxxiii. 11. Yea, all Mankind, ſince the Promiſe, *Gen.* iii. 15, in all Ages, and Parts of the World, have been, and ſtill are under *GRACE*; Grace founded upon the Redemption that is in *Chriſt*, and therefore, always had, and ſtill have the Benefit of Divine Aſſiſtance; however they may have neglected or abuſed it. But the Apoſtle is here conſidering the Aſſiſtances we enjoy under the then newly erected Diſpenſation of the Goſpel (which in Means and Motives far exceeds all others,) and with particular Regard to the *Jew*, and upon a Compariſon with the Law, in which he reſted for every Thing, to ſhew the Preference of the Goſpel to mere Law; as appears from the foregoing Chapter, where he at large ſhews the *Jew* the Inſufficiency of mere Law, or a Rule of Duty, to deliver a Man from the Habits of Vice. Though the Inſtructions here given to the *Jew*, concerning the ſuperior Advantages of the Goſpel for Sanctification, would be of Uſe to the *Gentile* Convert; as his Diſcourſe to the *Gentile*, Chap. VI. concerning our Obligations to Holineſs, would be of Service to the *Jew*; ſo far as either ſhould need Inſtruction upon thoſe Heads.

And for Sin περι αμαρτιας] This is commonly underſtood to be a *Sin Offering*; and Dr. *Whitby*, upon the Place, tells us, that this Phraſe in the Old Teſtament is the uſual Phraſe for a *Sin-Offering*. And ſo it is when joined with a *Bullock*, *Lamb*, *Goat*, *Dove*, &c. (either expreſſed or underſtood) appointed by the law for a *Sin-Offering*. But its proper and natural Senſe is, *about*, *concerning*, *in Relation to*, or *on Account of Sin*. And a *Bullock* (περι αμαρτιας,) *on Account of Sin*, denotes the End and Deſign for which it was to be offered; which *Offering* being ſuppoſed and underſtood, it is rightly enough rendered *a Bullock for a Sin Offering*. But *Offering* here is not the Thing to which περι αμαρτιας has Relation; but to God's *ſending his Son*. *God ſent his Son* περι αμαρτιας, *for Sin*, *about Sin*, *on Account of Sin*. And therefore, I doubt not, it has Relation to all that *Chriſt* has done to deliver us from the condemning and reigning Power of Sin; that we might be freed from the Guilt of Sin; and *that the Body of Sin might be deſtroyed*, Chap. vi. 6.

Ver. 4. *That the Righteouſneſs* (δικαιωμα) *of the Law.*] Δικαιωμα *Righteouſneſs* here, I apprehend, is uſed in the moſt extenſive Senſe, and may ſignify both moral Righteouſneſs, and the Conſequence of it, Salvation, as *Chap.* v. 16.

That the Righteouſneſs of the Law might be fulfilled in us, who walk not after the Fleſh, but after the Spirit.] The Goſpel frees thoſe from Sin who chooſe to be free: which was more than the Law, mere Law, could do. *Law* neither grants Pardon, nor ſupplies Help. But yet, the Goſpel doth not free thoſe from Sin, who wickedly chooſe to remain under the Dominion of it. For a willing Slave, determined to continue in Servitude, who can free? The Apoſtle demonſtrates, in the four next Verſes, that under any Diſpenſation, ſuch as continue impenitently in a ſenſual Life muſt periſh. And he inſiſts ſo particularly upon this,

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Ver. 5, 6, 7, 8, 9, 10.

probably, either to prevent a Miſtake; for ſome might be ſo weak as to imagine, that a mere Profeſſion of Chriſtianity, would ſecure them from the Power of Sin; or to obviate an Objection the *Jew* might be ready to make. He might alledge; "But there are wicked Men under the Goſpel, as well as "under the Law." The Apoſtle anſwers; "Men who chooſe to continue "under the Power of Sin and Luſt, according to the true Nature of Things, "muſt periſh under every Diſpenſation. God provides proper Means under "the Goſpel to deliver them from a wicked Life, and to bring them to true "Holineſs; but he cannot force them to be holy, nor love them if they are "wicked."

Ver. 5, 6, 7, 8.] THESE four Verſes may paſs for a Comment upon *Gal.* v. 17.

Ver. 6.] See *Gal.* vi. 8.

Ver. 7. *Becauſe the minding of the Fleſh is Enmity againſt God.*] Parallel to this, 1 *Cor.* ii. 14, *The animal Man receiveth not the Things of the Spirit of God.*

Ver. 8. *They that are in the Fleſh.*] That is, ſaith Mr. *Locke*, "they that are "under the carnal or literal Diſpenſation of the Law." But if, as he rightly ſaith, this Verſe is a Concluſion drawn from what goes before, what goes before will not allow us to underſtand, *being in the Fleſh*, in his Senſe.

Ver. 9. *But ye are not in the Fleſh, but in the Spirit*] The Meaning is not, that this was, in Fact, their Caſe; for *Ver.* 13. he ſuppoſeth they might, in Fact, *live after the Fleſh*; but that they were furniſhed with the moſt proper and efficacious Means of being freed from the Prevalency of fleſhly Luſts, and of gaining true Purity of Mind. So *Chap.* vi. 2, 11, *How ſhall we that are* [by our Profeſſion] *dead to Sin.* [274]

If ſo be that the Spirit of God] Or, *ſeeing the Spirit of God dwelleth.* Ειπερ may here ſtand for επειδηπερ, as it doth, 2 *Theſ.* i. 6. Ει is often put for επειδη, *Mat.* xxii. 45. *Luke* xii. 26, 28. *John* iii. 12.—x. 35.—xiii. 14, 32. *Rom.* vii. 20. *Phil.* i. 22.—DWELL *in you*] See the Note upon *Chap.* vii. 17.

If any Man HAVE *not the Spirit of Chriſt*] *HAVE*, I reckon, is here emphatical, and ſignifies to *retain, fix in the Mind as a Principle. duly improve.* 1 John v. 12, *He that* HATH *the Son hath Life.* 2 John 9, *Whoſoever abides not in the Doctrine of Chriſt,* HATH *not God: He that abides in the Doctrine of Chriſt, he* HATH *the Father and the Son.* See the Note upon *Rom.* xiv. 22.

Ver. 10, 11. In thoſe Verſes the Apoſtle deſcribes the happy Advantages of thoſe who embrace the Faith of the Goſpel, and live according to it. 1. Their ſpiritual Life is ſure, and ſhall be maintained by the Increaſe of Holineſs, *Ver.* 10.—2. Their eternal Life is ſure, becauſe God will raiſe them to the Poſſeſſion of it at the laſt Day, *Ver.* 11.

Ver. 10. *The Body is dead becauſe of Sin*] Δι' αμαρτιαν, *with reference to Sin.* This determines what Sort of Death he is ſpeaking of; namely, a moral Death. As if he had ſaid, The Body, or the Members thereof, are mortified, as the Power of

of Luſt is deſtroyed. Δια, with an Accuſative, ſignifies *with Reference to*, or *on the Account of*, John xi. 15, 42.—xii. 9, 30. Rom. ii. 24.—iii. 25.—iv. 23.—vi. 19.—viii. 11.

Ver. 11. *Dwell in you*] See Note upon *Chap.* vii. 17.

Shall quicken your mortal Bodies] That is, ſhall raiſe them to eternal Life. Good Men are the *Sons of the Reſurrection*, Luke xx. 36, as it introduces them into eternal Life, *John* vi. 39.

Ζωοποιησει, *ſhall make alive*, or *ſhall make to live*.] That this refers to the Reſurrection at the laſt Day I judge for theſe Reaſons; 1. Becauſe the Reſurrection of *Chriſt* is twice mentioned in this Verſe, as a Pledge of *our being made to live*. 2. Becauſe our being *made to live* is aſſigned to God as his Act, on Account of our being under the Government of his holy Spirit, or our being already *quickened to a ſpiritual Life of Righteouſneſs*. *If the Spirit of God dwell*, or govern, *in you, God will quicken your mortal Bodies, on Account of his Spirit that dwells in you*. And therefore the *quickening of our mortal Bodies*, or making them to live, cannot mean, as Mr. *Locke* ſuppoſes in his long Note upon this Verſe, our being *quickened to Newneſs of Life, or to a ſpiritual Life of Righteouſneſs*; which Life it preſuppoſes, and which the Apoſtle had ſpoken of in the foregoing Verſe.

The Revival, or Reſurrection of the Body, is frequently put for our Advancement to eternal Life. See *Ver.* 23. *John* vi. 39.

CHAP. VIII. 12, *to the End.*

CONTENTS.

AFTER the Apoſtle has diſtinctly and ſeparately ſhewn, how the Affair of Sanctification, or Obligation to Piety and Virtue, ſtands under the Goſpel, both with Regard to *Jews* and *Gentiles*, it is my Opinion, he here addreſſeth himſelf to both conjunctly; and (I.) Draws the general Concluſion from *all* his Arguments upon this Subject, *Ver.* 12. —(II) Proves the Validity of their Claim to eternal Life, *Ver.* 14—17. —(III.) And, whereas the Affair of ſuffering Perſecution was a great Stumbling-Block to the *Jew*, and might very much diſcourage the *Gentile*, he introduces it to the beſt Advantage, *Ver.* 17; and advances ſeveral Arguments to fortify their Minds under all Trials; as (1.) That they ſuffered with *Chriſt*; —(2.) In order to be glorified with him, in a Manner which will infinitely compenſate any preſent Sufferings, *Ver.* 17, 18. —(3.) All Mankind are under various Preſſures, longing for a better State, *Ver.* 19—22.—(4.) The moſt eminent Chriſtians, diſtinguiſhed by the choiceſt Gifts of Heaven, are in the ſame diſtreſſed Condition, *Ver.* 23. —(5.) According to the Plan of the Goſpel, we are to be ſaved after a Courſe

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Ver. 12, 13, 15, 16, 17, 19,—23.

Courſe of Patience, exerciſed in a Variety of Trials, *Ver.* 24, 25.—(6.) The Spirit of God will ſupply Patience to every upright Soul under Perſecution, and Suffering; which will put them into a State highly pleaſing to God, *Ver.* 26, 27.—(7.) All Things, even the ſevereſt Trials, ſhall operate together to accompliſh our Salvation, *Ver.* 28. This he proves by giving us a View of the ſeveral Steps the Wiſdom and Goodneſs of God have ſettled, in order to perfect our Salvation, *Ver.* 29, 30. Hence he paſſes to (IV.) The Affair of our *Perſeverance*; concerning which he concludes from the *Whole* of his preceding Arguments; that, as we are brought into a State of Pardon by the free Grace of God, founded upon the Death of *Chriſt*, who is now our Agent in Heaven, no poſſible Cauſe (ſuppoſing we love God) ſhall be able to pervert our Minds; but we ſhall be aſſuredly kept by the Power of God, through Faith, unto eternal Salvation, *Ver.* 31, *&c.*

NOTES.

Ver. 12. Αρα νν is the grand Inference, I reckon, from all that he has been arguing in Relation to Sanctity of Life, both to the *Gentiles*, Chap. VIth, and to the *Jews*, Chap. VIIth and VIIIth to this Verſe. Where, I ſuppoſe, he begins to addreſs himſelf to both in a Body to the End of the Chapter.

Ver. 13.—*Ye ſhall die*, Μελλετε αποθνησκειν] *Ye ſhall die hereafter*; namely, the ſecond Death at the laſt Day. The wicked Chriſtian *is* NIGH *unto the Curſe, whoſe End it is to be burned.* Heb. vi. 8.

Ver. 15. *Abba*, that is to ſay, *FATHER.*] See [103].

Ver. 16, 17. *We are the* CHILDREN]. See [104].

Ver. 17. *And if Children, then* HEIRS]. See [108].

If ſo be that we ſuffer with him] Obſerve, how prudently the Apoſtle advances to the harſh Affair of Suffering. He doth not mention it till he had raiſed their Thoughts to the higheſt Object of Joy and Pleaſure, the Happineſs and Glory of a Joint-Inheritance with the ever-bleſſed Son of God.—*We are Heirs, Heirs of God, and Joint-Heirs with Chriſt: If ſo be that we ſuffer*, &c. This, (with the additional Conſideration, that *we ſuffer with Chriſt*, or as he himſelf ſuffered, and that our Suffering patiently is the Way to *be glorified with* him,) would greatly qualify the tranſitory Afflictions of this World, and diſpoſe them to attend to the other Arguments he had to offer.

Ver. 19—23. I MUST think it was quite to the Apoſtle's Purpoſe, in this Place, to point at the common Calamities of Mankind. *Chriſtians* ought not to be uneaſy, if they are expoſed to Sufferings on Account of Religion: For this World is a State of Suffering and Diſtreſs; and all Mankind are groaning under various Preſſures, and longing for ſomething better than this preſent State.

That

CHAP. VIII. Ver. 19.

That the Apoſtle in thoſe Verſes doth not mean only the Chriſtian World, or Creation, ſeems evident, Becauſe 1. Οτι και αυτη η κλισις, *that even the Creature itſelf*, or *even the very Creature, ſhall be delivered*, &c. (Ver. 21.) plainly points at ſomething different from the Body of Chriſtians, and in ſome Reſpect inferior to them. For he would never have ſaid to *Chriſtians*, *Even the very Saints ſhall be delivered*, &c. 2. *The Children of God* are diſtinguiſhed from the *Creature*, or the *Creation*, Ver. 21. But the *Children of God* are Chriſtians, *Ver.* 16. Therefore, *the* Creature cannot be Chriſtians. 3. He ſaith, *Ver.* 20, *The Creature was made ſubject to Vanity, not wilfully, but through him who has ſubjected the ſame in Hope*, &c. Now we know of no other ſubjecting the Creature to Vanity, but that *Gen.* iii. 19; and that includes all Mankind. 4. Πασα η κλισις, Ver. 22, *The* whole *Creation*, muſt ſurely comprehend *all* Mankind, as it doth *Mark* xvi. 15. *Col.* i. 23.

And that we may have no ſufficient Ground to extend it further than Mankind, I mean, to the brute Creatures, will appear, if we conſider, 1. That the ſame Phraſe is uſed to ſignify *all Mankind*, Mark xvi. 15. *Go into* all the World, and preach the Goſpel πασῃ τῃ κτισει *to every Creature*, or *to the whole Creation.* Alſo *Col.* i. 23. 2. No Creature in this World but Man could be ſubject to Vanity *wilfully*, or *not wilfully.* 3. Whether we underſtand the 23d Verſe of Chriſtians in general, or of the Apoſtles only, we cannot well ſuppoſe the Apoſtle would bring either into a Compariſon with Brutes; *and not only they, but we alſo ourſelves who have received the firſt Fruits of the Spirit*, &c.

Ver. 19. Η γαρ αποκαραδοκια της κτισεως, *the earneſt Expectation of the Creature*, out of the Creation, as it is rendered, *Ver.* 22.] I have endeavoured to give the Force of [αποκαραδοκια] *earneſt Expectation* in the Paraphraſe. It ſignifies a ſolicitous, anxious Waiting for a Thing, and ſo includes a vehement Deſire. — *Queſ.* But how can all Mankind deſire and wait *for the Revelation of the Sons of God*, or *the Glory that ſhall be revealed in* them, when but a ſmall Part of Mankind know any Thing of it? *Anſ.* We know, as the Apoſtle ſaith, *Ver.* 22, That all Mankind do groan under the Afflictions and Preſſures of this preſent World, ſenſible of its Imperfection and Vanity, and conſequently muſt deſire ſomething better. And although they may not know what that better Thing is, yet the Apoſtle knew it. And he ſpeaks according to his own Knowledge, and not theirs. He affirms of his own Knowledge what their Expectation would iſſue in. Their earneſt Waiting was in Fact, however they might be ignorant of it, waiting *for the Manifeſtation of the Sons of God.* And he proves this, *Ver.* 20, 21, as ſuppoſing the Chriſtian, to whom he wrote, might alſo be ignorant of it. Which ſhews, that when he affirms, the earneſt Deſires of Mankind after a Releaſe from the Sufferings of this Life, is a Waiting for the Manifeſtation of the Sons of God, he ſpeaks, not of what *Heathens*, or even *Chriſtians*, underſtood or believed, but of what he himſelf knew and believed to be true. Further; Dr. *Whitby*, upon this Place, juſtly obſerves, "That "in the ſacred Dialect, *Deſire* and *Expectation* is aſcribed to Creatures in Re"ference to Things they want, and which tend to their Advantage, though "they explicitly know nothing of them: thus the *Meſſiah*, before he came, is "called *the Deſire of all Nations*, Hag. ii. 7."

Ver.

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Ver. 20, 21, 23.

Ver. 20. *The Creature*, or Creation, *was made ſubject to Vanity*, ουχ εκουσα *not willingly*] that is, not by any wilful Act of their own. Εκουσα ſeems here to have the ſame Signification as εκουσιως, *wilfully*, Heb. x. 26. Or as θελοντας, 2 Pet. iii. 5. *This they are* wilfully *ignorant of.* What we render *lie not in wait* (Exod. xxi. 13.) the Seventy render ουκ εκων, *not wilfully*, in Oppoſition to *preſumptuouſly* in the next Verſe. Thus εκουσα denotes a criminal Choice; and in a high Senſe too; [carefully obſerve how εκουσιως ſtands, *Heb.* x. 26.] namely, a Tranſgreſſion ſubjecting to Wrath. *The Creature was made ſubject to Vanity*, not by its own criminal Choice, not by *ſinning after the Similitude of* Adam's *Tranſgreſſion*, Rom. v. 14.

But by reaſon of him who ſubjected the ſame in Hope] Or *through him who ſubjected*, &c. Here Mr. *Locke* ſuppoſes, that he, who ſubjected the Creature to Vanity, is the Devil: and that, *in Hope*, ought to be joined to, *waits for the Manifeſtation of the Sons of God*, Ver. 19. But when the whole World of Mankind is ſaid to be ſubjected to Vanity, *not of its own Choice*, as he allows; ſurely it cannot refer to their being *drawn into Sin by the Guile of the Devil*; for that muſt be *of their own Choice*, or by their own Tranſgreſſion; but to their being ſubjected to Suffering and Death by the Will of God, before they were in Being; and therefore, without any Choice, Fault or Demerit of theirs. And though it was in Conſequence, or upon Occaſion, of *Adam*'s Sin; yet *Adam*'s Sin was not their Sin. Rom. v. 14, *Death reigned over them who had not ſinned after the Likeneſs of* Adam's *Tranſgreſſion.* Which is to ſay, in other Words, *The Creature was made ſubject to Vanity, not wilfully*, or by its own Tranſgreſſion. For that Place (*Rom.* v. 14.) is parallel to this, and explains it. — And as for, *in Hope*, it is plain that, both in Senſe and Grammar, it ſtands beſt in Connection with *ſubjected.* God ſubjected Mankind to Vanity, not *finally*, but *in Hope.* Thus it ſuits the Senſe well. But if we join it with, *waits*, Ver 19, it will imply that all Mankind wait in Hope of the Glory of God. Which I think would be ſaying too much..

Ver. 21. *That the Creature itſelf ſhall alſo be delivered from the Bondage of Corruption*] The *Creature*, or Creation, *itſelf* is all Mankind as well as Chriſtians. But this muſt be underſtood of Mankind, as well as of Chriſtians, only ſo far as, by anſwering the Ends of their Creation, they are prepared for Immortality, and are not liable for their Wickedneſs, to the ſecond Death. The Creature, I conceive, is Mankind conſidered as what they ought to be, according to the Laws of their Creation. And poſſibly for this Reaſon, the Apoſtle choſe to denominate Mankind by the *Creature*, or the *Creation.*

Ver. 23. *And not only they, but ourſelves alſo*, &c.] I agree with thoſe who underſtand this of the Apoſtles, for the following Reaſons. 1. Αλλα και αυτοι, — και ημεις αυτοι, *but ourſelves alſo*, — *even we ourſelves*, are very emphatical Expreſſions, and direct our Thoughts to ſome Perſons of Diſtinction and Eminence. 2. *Who have received the Firſt-fruits of the Spirit*, is ſtrictly true of the Apoſtles only. 3. There will be little or no Argument in this Verſe, if it is underſtood of the whole Body of *Chriſtians.* It will be only telling them, what is ſuppoſed to be already known, that they were in a State of Affliction, waiting for the future Glory. But it is a good Argument, if underſtood of the Apoſtles; and properly enough advanced, after a general Survey of the Sufferings of Mankind. Look

at

at the World in common, you ſee all labouring under Sorrows and Afflictions: Look at us Apoſtles, who are moſt ſignally diſtinguiſhed by the Pledges of God's Love, the miraculous Gift of the Spirit: even we are not exempted from Sufferings, but it is the Will of God, that even we ſhould remain under the Preſſures of Life, and in a State of Expectation.

CHAP. VIII. Ver. 24, 26, 27.

Even we ourſelves grone within ourſelves, &c.] He ſaith the ſame Thing of himſelf, 2 Cor. v. 2. *In this we grone earneſtly, deſiring to be clothed upon with our Houſe which is from Heaven.*

Ver. 24. *Hope that is ſeen*] that is, enjoyed. To *See*, in Scripture Phraſe, is *to enjoy*. *Job*. vii. 7.—ix. 25. *Pſal*. l. 23. *Mat*. v. 8. *John* iii. 36. *Heb*. xii. 14. *Rom*. viii. 24. 1 *John* iii. 2.

Ver. 26. Ωσαυτως δε και το πνευμα, *Likewiſe the Spirit alſo*] ωσαυτως, *likewiſe*, always in the New Teſtament, ſignifies *in like Manner*, or *agreeably to* what is mentioned juſt before. *Mat*. xx. 5.—xxi. 30, 36.—xxv. 17. *Mark* xii. 21.—xiv. 31. *Luke* xiii. 3.—xx. 31.—xxii. 20. 1 *Cor*. xi. 25. 1 *Tim*. ii. 9.—iii. 8, 11.—v. 25. *Tit*. ii. 3, 6. Here it may be rendered, *agreeably to this* [namely, to our being ſaved by Hope, or in a Courſe of patient Expectation, mentioned in the former Verſe,] *the Spirit helps* [is appointed to help] *our Infirmities*.

Ver. 27. *Knoweth what is the Mind*] That is, has a particular Regard to, approves, favours, and is pleaſed with, *Gen*. xviii. 19. *Pſal*. i. 6.—xxxi. 7.—cxliii. 3, 4. *Jer*. i. 5.—xxiv. 5. *Amos* iii. 2. *Nahum* i. 7. *Hoſ*. xiii. 5. *Mat*. xxiv. 39. *Luke* xix. 42. *John* x. 27. 1 *Theſ*. v. 12. 2 *Tim*. ii. 19. 1 *John* iii. 1.

Εντυγχανει υπερ αγιων *maketh Interceſſion for Saints*] We cannot be ſure, that υπερεντυγχανει, in the foregoing Verſe, ſignifies any thing more than εντυγχανει in this: Becauſe the Prepoſition before the Noun may only be prefixed to the Verb; as *deſcendere de monte*. Εντυγχανω is alſo uſed, *Ver*. 34. *Chriſt makes Interceſſion for us*; and again, *Chap*. xi. 2. *Heb*. vii. 25. *Acts* xxv. 24, where it is rendered, *have dealt* with me. Theſe are all the Places where we find it in the New Teſtament. So far as I can ſee, the Word properly ſignifies, *to meet and treat with a Perſon either for, or againſt another*. And ſo may ſignify in general to *negotiate*, *manage*, or *tranſact* an Affair on the Behalf of others; not only by Interceſſion, Intreaty or Supplication in their Favour, but in any other Way, as the Caſe may require. So our Lord, εντυγχανει υπερ ημων, *makes Interceſſion for us*, by negotiating and managing, as our Friend and Agent, all the Affairs pertaining to our Salvation. And *he is able to ſave* us *to the uttermoſt*, becauſe *he ever lives*, and has all Power given him in Heaven and Earth, as our *Agent*, to ſecure to us all the glorious Things promiſed in the Goſpel. And the Spirit of God *makes Interceſſion for the Saints* (in the Text,) not by making Supplication to God on their Behalf, but by directing and qualifying their Supplications in a proper Manner, by his Agency and Influences upon their Hearts; which, according to the Goſpel Scheme, is the peculiar Work and Office of the Holy Spirit.

How the Spirit qualifies the ſecret Groanings of true Chriſtians, under the Preſſures of Life, may be ſeen 2 *Cor*. v. 2, 3, 4, 5. Which Place Mr. *Locke* has left in great Obſcurity. Take the Senſe of it thus. *Ver*. 2. "For in this we

CHAP. VIII. Ver. 27, 28.

" grone earneſtly, deſiring to be clothed with that heavenly Body, which we " hope to receive, when this earthly Fabric is diſſolved, (V. 1.)—Ver. 3. *If ſo* " *be we ſhall be found clothed upon, not naked.* As if he had ſaid, But theſe De- " ſires are founded upon this Suppoſition; that we take due Care to improve " our preſent Opportunities, to the ſanctifying of our Hearts; that we may, in " the Day of our Lord, be found among thoſe who are clothed with immortal " Bodies, and not among the Wicked, in a naked Condition, as being doom- " ed to the Second Death."] [So 1 *Cor.* ix. 27, *I keep my Body under,—leſt—when I have preached to others, I myſelf ſhould be Caſt-away.*] —*Ver.* 4. " And " we grone under the Preſſures of our preſent State ſo far, that it is not through " Impatience of Continuance here, as if we would gladly be rid of Life at any " Rate; but through a Deſire of being clothed with our heavenly immortal " Body; that we may have quite done with Mortality, and may enter upon a " happy Life, which ſhall never end. *Ver.* 5. Now he who has brought us to " this Diſpoſition of Mind is God; who, for this End, has given us his Spirit " as a Pledge of Immortality, and to diſpoſe us to a patient waiting for it." Thus their Groanings were doubly qualified, 1. By exciting them to prepare for Immortality, *Ver.* 3. and 2. To expect it with Patience and Reſignation, *Ver.* 4.

WHAT led Mr. *Locke* into his Miſtake was, 1. A Suppoſition that St. *Paul* believed our Lord's Coming was not far off; and that poſſibly it might happen while he [*Paul*] was alive; contrary to the Apoſtle's expreſs Declaration at large, 2 *Theſſ.* ii. 1, &c. 2. That wicked Men have immortal Bodies. But what have the Wicked to do with Immortality, who ſhall *be puniſhed with everlaſting* DESTRUCTION, 2 *Theſſ.* i. 9? *Immortality, Incorruptibility,* Αθανατια, Αφθαρσια, are never attributed to the Wicked in Scripture, but always to the Righteous alone.

Κατα Θεον *according to the Will of God.*] So the Spirit directs and qualifies the ſecret Deſires of the Saints after Immortality; therefore God approves the *Mind of the Spirit*, or thoſe Diſpoſitions which we gain through the Aſſiſtance of the Spirit; and thus the *Love of God* to us *is ſhed abroad in our Hearts*, or aſſured to our Heart, by the Holy Spirit, which was given to the Church, 2 *Cor.* i. 21, 22.

Ver. 28. *And we know that all Things ſhall work together for Good to them that love God.*] I reckon this the ſeventh Argument the Apoſtle has advanced to reconcile Chriſtians to Sufferings. See the *Contents*. Whatever befalls us, ſuppoſing we love God, certainly concurs, and tends to compleat our Salvation.

To them who are the Called, το κλητοις] *the Invited.* The Apoſtle never once uſes this Expreſſion in his Arguments, *Chap.* II, III, IV, V. It is a Metaphor taken from *inviting* Gueſts, or making them welcome, to a Feaſt; and the Word, and Sentiment, would be better underſtood if we render it, *invite*, rather than, *call*. For, *to call*, is never in *Engliſh* applied peculiarly to the Affair of acquainting a Perſon that his Company is deſired at an Entertainment; but either, *bid*, or *invite*. We tranſlate the Verb καλεω by *bid*, *Mat.* xxii. 3, 4. *Luke* xiv. 7, 8, 10. But, *bid*, I think, is almoſt antiquated: *Invite to a Feaſt*, is the common Mode of Expreſſion. Though one cannot well lay aſide the Word *call*, it has been ſo long in Uſe. I have therefore rather choſe to join *invited* to it, as explanatory of its Senſe.

The CALLED] See [97].

To

CHAP. VIII. Ver. 29, 30.

To them who are the called, or Invited, *according to his Purpoſe.*] This the Apoſtle gives as a Proof, that all Things in our preſent Situation, are appointed, and ſhall be over-ruled, for our final and everlaſting Happineſs. For, in reading the Verſe, we muſt lay a ſtrong Emphaſis upon, *THEM*; Thus, *And we know that all Things ſhall work together for Good to them that love God, to* THEM *that are called according to his Purpoſe.* As if he had ſaid, "Certainly all Things "ſhall work together for their Good, for this Reaſon, becauſe they are called, "invited, or made welcome to the Bleſſings of the Covenant, according to "God's original Purpoſe, firſt declared to *Abraham*, Gen. xvii. 4.—xviii. 18." Thus this Clauſe is to be underſtood; and thus it is an Argument to prove, that all Things, how afflictive ſoever, ſhall work together for our Good. But then it muſt be taken in Connection with our Loving of God, and Obedience to him. *All Things ſhall work together for Good to them that love God, to* THEM *that are the Called according to his Purpoſe.* Our being called, or invited, according to God's Purpoſe, proves, that all Things ſhall work together for our Good; only upon Suppoſition, that we love God; and no otherwiſe. Our Loving of God, or making a due Improvement of our Calling, is evidently inſerted, by the Apoſtle, as neceſſary to make good his Argument. He doth not pretend to prove, that all Things ſhall concur to the everlaſting Happineſs of *ALL* that are called, or invited; (for many are *called*, who at laſt ſhall not be among the *Choſen*, *Mat.* xx. 16.) but only to thoſe of the Called who love God. Our Calling, or Invitation, thus qualified, is the Ground of his Argument, which he proſecutes and compleats in the two next Verſes. Our *Calling* he takes for granted; as a Thing evident and unqueſtionable among all profeſſed *Chriſtians*. But you will ſay, How is it evident and unqueſtionable, that we are called? I anſwer, From our being in the viſible Church, and profeſſing the Faith of the Goſpel. For always, in the Apoſtolic Writings, all that are in the viſible Church, and profeſs the Faith of the Goſpel, are numbered among the Called, or Invited. As for *effectual Calling*, it is a Diſtinction *Divines* have invented, without any Warrant from *Scripture*. Our Calling, therefore, is conſidered by the Apoſtle, in the Nature of a ſelf-evident Propoſition which no body doubts, or denies; and which, indeed, no Chriſtian ought to doubt, or call in Queſtion.

Ver. 29, 30. IN theſe two Verſes, the Apoſtle ſhews, *how* our Calling is an Argument, that all Things ſhall work together, to advance our eternal Happineſs, by ſhewing us the ſeveral Steps the Wiſdom and Goodneſs of God have ſettled, in order to compleat our Salvation. In order to this, he firſt gives us, in this Verſe, the *Foundation* and *Finiſhing*, or the *Beginning* and *End* of the Scheme of our Salvation. *For whom God did foreknow, he alſo did predeſtinate, to be conformed to the Image of his Son.* To *foreknow*, here, ſignifies to deſign *before*, or at the firſt forming of the Scheme, to beſtow the Favour and Privilege of being God's People upon any Sett of Men, as *Rom.* xi. 2. This is the Foundation, or firſt Step, of our Salvation; namely, *the Purpoſe and Grace of God, which was given us in Chriſt Jeſus, before the World began*, 2 Tim. i. 9. Then he *knew*, or favoured us; [See firſt Note upon *Ver.* 27.] and as he *knew* us *then*, when the Scheme was laid, and before any Part of it was executed, he *FOREKNEW* us. This is the firſt Step of our Salvation. And the End, the Finiſhing or Completion of it, is, our Conformity to the Son of God in eternal Glory, *Ver.* 17;

CHAP. VIII. Ver. 29, 30.

which includes, and ſuppoſes our moral Conformity to him. When God *knew* us, at the forming of the Goſpel Scheme, or when he intended to beſtow upon us the Favour of being his People, he then *deſtinated*, or deſigned, us to be conformed to the Image of his Son; and, as he *deſtinated*, or *determined* us, then to this very high Degree of Honour and Happineſs, he *PREDESTINATED*, *fore-deſtinated*, or *pre-determined* us to it. Thus we are to underſtand the *Foundation* and *Finiſhing* of the Scheme of our Salvation. The Foundation is the *Fore-knowledge*, or gracious Purpoſe of God; the *Finiſhing* is our being *Joint Heirs with Chriſt*. Now, our *Calling*, or Invitation, ſtands in Connection with both theſe. (1.) It ſtands in Connection with God's Fore-knowledge; and ſo it is a true and valid *Calling*. For we are *called*, invited or *choſen according to the Fore-knowledge of God the Father*, the ſupreme Lord and Fountain of all Good; who may beſtow his Bleſſings upon any People, as ſeems good in his Sight, 1 *Pet.* i. 2. Conſequently we have a good Title to the Bleſſings of the Goſpel, to which we are invited, or made welcome. And I agree with Mr. *Locke*, that the Apoſtle, in this Part of the Chapter, had his Eye more particularly upon the *Gentile* Converts, to ſhew them, that their Intereſt in the Favour and Love of God, and their future Salvation, ſtands upon a ſolid Bottom. Thus our *Calling* is connected with God's *Fore-knowledge*. (2.) It ſtands alſo in Connection with our being conformed in Glory to the Son of God. *For we are invited by the Goſpel to the obtaining of the Glory of the Lord Jeſus Chriſt*, 2 Theſſ. ii. 14. And, therefore, ſuppoſing what the Apoſtle ſuppoſes, that we *love God*, it is certain, from our being called, that we ſhall be glorified with the Sons of God. And ſo our Calling proves the Point, that all Things ſhould work together for our Good in our preſent State; becauſe it proves, that we are intended for eternal Glory; as he ſhews in the next Verſe.

Ver 29. *That he might be the* FIRST-BORN *among many* BRETHREN] See [106.]

Ver. 30. *Moreover whom he did predeſtinate, them he alſo called: And whom he called, them he alſo juſtified; and whom he juſtified, them he alſo glorified.*] This may well be called the *Golden Chain of Election*, as it exhibits the Order and Connection of the Purpoſe of God, concerning our Salvation. Only the ſeveral Steps of Divine Grace are expreſſed; but that Holineſs, which the Apoſtle has been arguing for, as eſſential to our Salvation, is manifeſtly underſtood. The not obſerving of this has led ſome *Chriſtians* into a very great Error; as if ſome Men, and indeed all that ſhall be finally ſaved, were *fore-known*, *predeſtinated*, *called*, *juſtified*, and *glorified*, by an abſolute Decree, without Regard to their Moral Character. Which is infallibly a very great Miſtake. For the Apoſtle inſiſts upon a Character all along, from the Beginning of the Chapter. Ver. 1, *There is no Condemnation to them who are in Chriſt Jeſus, who walk not after the Fleſh, but after the Spirit.* Ver. 13, *If ye live after the Fleſh, ye ſhall die*, &c. The abſolute Neceſſity of Holineſs to Salvation is the very Subject of his Diſcourſe, which he poſitively affirms, and ſolidly eſtabliſheth. And, at the very Entrance of his Argument here, he takes care to ſettle the Connection between our Calling, and the Love and Obedience of God, on Purpoſe to prevent the Miſtake, into which ſome have fallen, through great Inattention; *Ver.* 28, *All Things ſhall work together for good*; to whom? *To them that* LOVE GOD, *to them that are called according to his Purpoſe. To them that love God*, becauſe they *are called according*

to his Purpoſe; and *to them who are called*, becauſe *they love God*. For the Apoſtle has ſo worded his Senſe, that thoſe two Parts of the Propoſition do reciprocate; and therefore ſtand in the cloſeſt Connection. Nor, in the Nature of Things, is it poſſible to ſeparate them; they that love God being the only Perſons that can reap any Benefit by *Predeſtination*, *Vocation*, or any other Inſtances of God's Favour.

Ver. 33. *God's* ELECT.] See [92].

Ver. 33, 34, *Who ſhall lay any Thing to the Charge of God's Elect? It is God that juſtifieth. Who is he that condemneth? It is Chriſt that died.*] Mr. *Locke* reads thus; *Who ſhall lay any Thing to the Charge of God's Elect? Shall God that juſtifies? Who is he that condemns? Chriſt that died?* But our Tranſlation, I think, is to be preferred: Becauſe the Apoſtle has already abundantly ſhewn us our Intereſt in God and Chriſt, *Ver.* 28—33. And therefore, it is not ſo proper to ſay the ſame Thing here over again, as to apply it to our Conſolation. Which he doth, by making our ſure and infallible Intereſt in the Love of God, and the Favour of *Chriſt*, a full, ſatisfactory and indiſputable Anſwer to any Charges advanced againſt God's Elect, who love God, (for this is ſtill ſuppoſed) or to any who may preſume to condemn them. And he doth this in a very grand, deciſive Manner, and with an Air of the higheſt Aſſurance, that God's Elect, who love him, are quite diſcharged from all poſſible Charges or Accuſations; and ſhall never come into Condemnation. *Who ſhall lay any Thing to the Charge of God's Elect?* Let them know, *It is* GOD *who juſtifies his Elect. Who is he that condemns?* Let him know, *It is* CHRIST *that died*, &c.

Ver. 34, *Who alſo makes* INTERCESSION *for us*] See Note on *Ver.* 27.

Ver. 35, *&c.* HERE the certain, final Perſeverance of ſuch as truly love and obey God (for this is always ſuppoſed) is in a very ſtrong and noble Manner aſſerted; ſo far, and in this Senſe, That whatever the Infirmities, and Trials of ſuch may be, they are ſure, and may infallibly aſſure themſelves, that ſincerely endeavouring to *keep themſelves in the Love of God*, (Jude, ver. 21.) they ſhall be *kept by the Power of God, through Faith, unto Salvation*, 1 *Pet.* i. 5. See alſo *John* xv. 2. 1 *Cor.* i. 8. 1 *Theſ.* v. 23, 24. 2 *Theſ.* iii. 3. I may add; That the Concluſion of this Chapter is the moſt elegant and ſublime Piece of Writing I remember ever to have read. It is founded upon the grand and ſolid Principles of the Goſpel; it breathes the true Spirit of Chriſtian Magnanimity; raiſes our Minds far above all Things created, and ſhews, in a bright and heavenly View, the Greatneſs of Soul, and the ſtrong Conſolation, which the Goſpel inſpires. God grant it may ſtand clear before our Underſtandings, and be tranſcribed into all our Hearts! They who deſpiſe the Goſpel, deſpiſe all that is *GREAT* and *GLORIOUS*, and *HAPPY*.

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CHAP. IX. X.

CONTENTS.

CHAP. IX. THE Apoſtle has proved, by three ſpecial Arguments, that the Grace or Favour of God in the Goſpel, extends to the *Gentiles* as well as the *Jews*. This he has done in the five firſt Chapters. In the three next Chapters, namely, the vi^th^, vii^th^, viii^th^, he has ſhewn the Obligations, which the Goſpel lays upon Chriſtians, both *Gentile* and *Jewiſh*, to a Life of Virtue and Holineſs; and laſtly, the Certainty of their final and everlaſting Salvation, in Caſe they *love God*, or *live not after the Fleſh, but after the Spirit*. Now, let it be well obſerved; That hitherto the Apoſtle has conſidered our being taken into the peculiar Kingdom of God, and intereſted in the Bleſſings of the Covenant of Grace, *abſolutely*, or *in itſelf*, as it is the Effect of Grace, free to all who believe, whether *Jews* or *Gentiles*, in Oppoſition to the Merit of any Works, or of Conformity to any Law, whatever. And, therefore, hitherto he has pleaded and proved; that the *Gentiles*, by Faith, have a good Title to the Bleſſings of God's Covenant: And that the *Jews* themſelves can have an Intereſt in thoſe Bleſſings no other Way, than by Faith. He has not yet conſidered the *Jews* as ſet aſide, or rejected, (except in a Glance, and only by the Bye) but as having the ſame Way to the Grace and Covenant of God, opened to them, under the Kingdom of the *Meſſiah*, as to the believing *Gentiles*; and as under a Poſſibility of continuing ſtill in the Church. And therefore, has only argued, that they ought not to exclude the *Gentiles*; but allow them to be Sharers in the Mercies of God. Hitherto his Language has been; *Why may not* they *be admitted, pardoned, and ſaved as well as* you? And therefore, hitherto he has treated the Subject, the Reception of the *Gentiles* into the Church, under the Name and Notion of *Juſtification*; that is, of Pardon and Salvation, common and free to all: and never once mentions it, in the Courſe of his Arguments, under the Name and Notion of CALLING, or inviting. Which, in the Senſe of all Mankind, is underſtood to be a relative Term. For, whenever we hear of *inviting* to a Feaſt, Wedding, *&c.* it immediately gives us this Idea, That only *ſome* are admitted to it, while others are paſſed by, or left. Nor has he hitherto made Mention of *Elect*, or *Election*, *Choſen*, or *Choice*; which alſo ſuppoſes that ſome are taken, while others are left or rejected.

BUT now, in this Chapter, and the two following, the Apoſtle writes in a different Stile; and conſiders our Reception into the Kingdom and Covenant of God, under the relative Notion of *Calling* or *Invitation*, and of *Election* or *Choice*. Which ſhews, that he now views the two Parties,

Jews and *Gentiles*, in a Light different from that, in which he has hitherto placed them. Now he regards the *Gentiles*, as *invited* into the Kingdom of God, as *choſen* to be his People; and the *Jews* as left out and rejected. For, though the *Jews* were free to embrace the Goſpel, as well as the *Gentiles*; yet he knew, by the Spirit of Prophecy, that, as the main Body of them, in fact, rejected *Chriſt*, and the Goſpel, ſo they would, in fact, be quite unchurched, and caſt out of the viſible Kingdom of God; not only by their own Unbelief, but alſo by the juſt Judgment of God, in the total Overthrow of their Polity, the Deſtruction of their Temple, their Expulſion out of the Land of *Canaan*, and Diſperſion over the Face of the whole Earth. Thus he knew they would be *accurſed*, or *anathematized from Chriſt*, and reduced to a Level with the common or Heathen Nations of the World. And the Event has proved him to be a true Prophet.

It is obſervable, that, agreeable to his delicate Manner of Writing, and to his nice and tender Treatment of his Countrymen, he never mentions their Rejection, (a Subject extremely painful to his Thoughts) otherwiſe than in a Wiſh, that he himſelf *were accurſed from Chriſt for* them, or to prevent their being accurſed from Chriſt (*Chap.* ix. 3.) till he comes to the xi^th^ Chapter, where he has much to ſay in their Favour, even conſidered as at preſent rejected. But it is very evident, his Arguments in this Chapter, ſtand upon a Suppoſition, that the main Body of the *Jewiſh* Nation would be caſt out of the viſible Kingdom of God. And it is for this Reaſon, as I have ſaid, that, in this and the two following Chapters, he conſiders the Reception of any People into the Kingdom and Covenant of God under the relative Notion of *INVITING* and *CHOOSING*, or of *CALLING* and *ELECTION*.

From the latter Part of the foregoing Chapter, we may obſerve; That St. *Paul* thought our *Calling*, or being invited into the Kingdom of God, a Matter of great Importance. For he makes it the Ground of his Argument to prove, that we are in a State of Salvation; and that, in the Way of Obedience, we ſhall, notwithſtanding our Infirmities and Sufferings, without fail be carried ſafe through to eternal Glory. According to him, our calling is the ſolid Foundation of our Comfort in all Conditions, an inconteſtable Demonſtration, that *God is for us*; and that, under his Influence, all Things ſhall work together for our Good, our final and everlaſting Salvation. And, indeed, our being *called*, or *invited*, into the Kingdom of God, *according to his Purpoſe*, in itſelf imports, that we are *welcome*, (the invited Gueſt is a welcome Gueſt,) and have a good Title to the Bleſſings, Honours, and Privileges of his Kingdom. Our Calling therefore is a Matter of great Importance, and ought to be well eſtabliſhed, and guarded againſt every Objection. But, if the *Jewiſh* Conſtitution ſtill remains good, and the *Jews*, or ſuch as are ſubject to the *Moſaic* Law, are ſtill the only People of God, or the rightful Subjects of his Kingdom,

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then our *Calling* comes to Nothing; and we have no more Right to encourage and aſſure ourſelves of the Favour of God, and the Bleſſings of his Covenant, than mere Heathens, or thoſe who have no extraordinary Diſcoveries of God's Grace: For in this Caſe, we are no better than uninvited Intruders, who have no Title to the extraordinary Grant of Mercy and Favour. And therefore, the unbelieving *Jews* levelled all their Artillery againſt our being *called*, or invited, into the Church or Family of God, and laboured every Argument to unhinge the believing *Gentiles*, and to perſuade them, that they were not duly taken into the Church. Alledging, particularly, that the *Jews* were, and for ever were to be, the only true Church and People of God; that they could not be caſt off, ſo long as God was true to his Word and Promiſe to *Abraham*. Conſequently, the *Gentiles* were miſerably deceived, by ſuppoſing they had a Place and Intereſt in God's Kingdom, only by *Faith in Chriſt Jeſus*: When in Fact, and as ſure as God was true, there was no other Way of entering into the Kingdom of God, or of gaining a Right to it's Privileges, than by ſubmitting to the Law of *Moſes*. That was the only Method, according to the Divine Appointment, of obtaining the Remiſſion of Sins, and the Hope of eternal Life. Therefore, to prove, that the *Jews* by rejecting *Chriſt* and the Goſpel, were themſelves caſt out of the Church, conſiſtently with the Truth of God's Promiſe to *Abraham*, was a Matter of great Moment to the eſtabliſhing the *Gentile* Believers, The Apoſtle had touched upon this Point, at the Beginning of the third Chapter; but an Enlargement upon it there would have broken in too much upon the Argument he was then purſuing. For which Reaſon he then ſuſpended the particular Conſideration of it, to this Place; where he (1.) Solemnly declares his tendereſt Affection for his Countrymen, and his real Grief of Heart for their Infidelity and Rejection, Chap. ix. 1—5. And this, I ſuppoſe, to wipe off an Aſperſion, which had been caſt upon him, that he was ſo zealous for the Goſpel, out of unnatural Hatred, and Rancour againſt his own Nation. Or, however, it might be intended to guard againſt ſuch an invidious Conſtruction.—(2.) Anſwers Objections againſt the Rejection of the *Jews*, Ver. 6—23. — (3). Proves the Calling of the *Gentiles* from Scripture, Ver. 24—30. — (4.) Gives the true State and Reaſons of the Rejection of the unbelieving *Jews*, and Calling of the *Gentiles*, Ver. 30. to Ver 14th of the xth Chap. — (5.) Vindicates the Miſſion of the Apoſtle, as expedient and neceſſary to the Calling, or Invitation, of the *Gentiles*, Chap. x. 14, to the End.

And all this was intended, at once, to vindicate the Divine Diſpenſations; to convince the Infidel *Jew*; to ſatisfy the believing *Gentile*, that his Invitation, or Calling, into the Church was well grounded, juſt, and valid; to arm him againſt the Cavils and Objections of the unbelieving *Jews*; and to diſpoſe the *Chriſtian Jew* to receive and own him as a Member

ber of the Family and Kingdom of God, by a Divine Right, in all Reſpects as good as he himſelf could pretend to. CHAP. IX. Ver. 3, 5.

NOTES.

Ver. 3. *Accurſed from* CHRIST] See [164]

Ver. 5. *Who is over all, God bleſſed for ever.*] *Chriſt* is God over all, as he is by the Father appointed *Lord*, *King*, and *Governour* of all. *The Father has committed all Judgment to the Son*, John v. 22. *Has given all Things into his Hands*, —xiii. 3. *All Power is given him in Heaven and Earth*, Mat. xxviii. 18. *He is Lord of all*, Acts x. 36. *God has given him a Name above every Name*, Phil. ii. 9. *Above every Name that is named, not only in this World, but alſo in that which is to come: And has put all Things* (himſelf excepted, 1 *Cor.* xv. 27.) *under his Feet, and given him to be Head over all Things*, Eph. i. 21, 22. This is our Lord's ſupreme Godhead. And that he is ευλογητος, *bleſſed for ever*, or the Object of everlaſting *Bleſſing*, is evident from *Rev.* v. 12, 13; *Worthy is the Lamb that was ſlain to receive Power—and Bleſſing. Bleſſing and Honour— be unto him that ſitteth upon the Throne, and unto the Lamb for ever and ever.*

THUS it appears, the Words may be juſtly applied to our bleſſed Lord. But what this Part of his Character, in which he is more nearly related to believing *Gentiles*, than to Infidel *Jews*, has to do with Privileges belonging to the latter, doth not ſeem to me very clear. Much leſs can I conceive, why the Apoſtle in this particular Enumeration of *Jewiſh* Privileges, ſhould not mention their Relation to God, *as their God*, in which they particularly gloried, (*Chap.* ii. 17.) and which was indeed the Glory of all their Glories, being the firſt and grand Article in the Covenant with *Abraham*; and which he fails not to inſert among the ſingular Privileges of *Chriſtians* (*Chap.* v. 11.) when he is ſhewing, that the Subjects of their Glorying were not inferior to thoſe of the *Jews*. How could he overlook the main Article in this Liſt? Or what if there ſhould be a Tranſpoſition of a ſingle Letter in the Text ὁ ὢν for ὢν ὁ? This will remove every Difficulty. For then the Text will run naturally enough thus, ΩΝ η υιοθεσια, &c. ΩΝ οι πατερες, και εξ ΩΝ ο Χριστος το κατα σαρκα, ΩΝ ο επι παντων Θεος ευλογητος εις τους αἰωνας. Αμην. In Engliſh thus; WHOSE is *the Adoption*, &c. WHOSE are *the Fathers*, *and of* WHOM *as concerning the Fleſh* is *Chriſt*, WHOSE is *the God over all, bleſſed for ever. Amen.* Thus the grand Privilege will be inſerted to Advantage, and ſtand at the Top of a lofty *Climax*, riſing from the *FATHERS*, to *CHRIST*, to *GOD*. We have indeed no Copy to juſtify this Reading. But the foreſaid Conſiderations ſeem to make it probable the Article (ὁ) might be very early tranſpoſed. *This is only my conjecture.*

As there are no Accents in the ancient Manuſcript, a Tranſcriber might take (ων), the genitive Plural, for the Participle of ειμι, and then the Article (ὁ), which follows, ought agreeably to the Greek Idiom, to precede. This might occaſion the Tranſpoſition.

WHEN I wrote what is above, I did not know any other Author had made the ſame Remark. But I am informed, it is to be found in Dr. *Whitby's Laſt Thoughts*, with ſome other Arguments to ſupport it. As I never ſaw the Book, I can only refer the Inquiſitive Reader to it.

CHAP. IX. Ver. 7, 11.

Ver. 7. *But in* Iſaac *ſhall thy ſeed be called.*] It ſhould be conſidered, and well noted, That the Apoſtle in this, and the following Quotations, doth not give us the whole of the Text, which he intends ſhould be taken into his Argument: But only a Hint or Reference to the Paſſages, to which they belong; directing us to recollect, or peruſe the whole Paſſage, and there view and judge of the Force of his Argument. That he is ſo to be underſtood, appears from the Concluſion he draws Ver. 16; *So then, it is not of him that willeth, nor of him that runneth, but of God that ſhews Mercy.* In his Arguments, Ver. 7, 8, *&c.* he ſaith not one Word of *Abraham*'s willing *Iſhmael* to be the Seed, in whom the Promiſe might be fulfilled; nor of *Iſaac*'s willing *Eſau*; nor of *Moſes*'s willing and interceding that the *Iſraelites* might be ſpared; nor of *Eſau*'s running for Veniſon. But, by introducing theſe Particulars into his Concluſion, he gives us to underſtand, that his Quotations are to be taken in Connexion with the whole Story, of which they are a Part. The ſame Thing may be ſaid concerning his Concluſion, Ver. 18; *Whom he will he hardeneth. Hardeneth*, is not in his Argument; but it is in the Concluſion: Therefore, *&c.*

THE Generality of *Jews* were well verſed in the Scriptures; and a Hint was ſufficient to revive the Memory of a whole Paſſage.

Ver. 11. *That the Purpoſe of God according to Election might ſtand.*] The principal Thing, that requires to be ſettled in this Chapter, is, what Kind of *Election* and *Reprobation* the Apoſtle is arguing about; whether *Election*, by the abſolute Decree and Purpoſe of God, to eternal Life; and *Reprobation*, by a like abſolute Decree, to eternal Miſery: Or only *Election* to the preſent Privileges, and external Advantages of the Kingdom of God in this World; and *Reprobation*, or *Rejection*, as it ſignifies the not being favoured with thoſe Privileges and Advantages. I think it is demonſtrably clear, it is the latter *Election* and *Rejection*, the Apoſtle is diſcourſing upon, and not the former. For,

I. THE Subject of the Apoſtle's Argument is manifeſtly ſuch Privileges as are enumerated, Ver. 4, 5, *Who are* Iſraelites, *to whom pertains the Adoption*, &c. From thoſe Privileges he ſuppoſes the *Jews* were fallen, or would fall; or that, for a long Time, they would be deprived of the Benefit of them. For it is with Regard to the Loſs of thoſe Privileges, that he was ſo much concerned for his *Brethren*, and *Kinſmen according to the Fleſh*, Ver. 2, 3. And it is with Reference to their being ſtripped of thoſe Privileges, that he vindicates the Word and Righteouſneſs of God, Ver. 6—24; *Not as though the Word of God had taken no Effect*, or failed, *&c.* proving that God, according to his Purpoſe of *ELECTION*, was free to confer them upon any Branch of *Abraham*'s Seed. Conſequently thoſe Privileges were the ſingular Bleſſings, which, by the *Purpoſe of God, according to* ELECTION, *not of Works, but of him that calleth*, was conferred upon *Jacob*'s Poſterity. But thoſe Privileges were only ſuch as the whole Body of the *Iſraelites* enjoyed in this World, while they were the Church and People of God: And ſuch Privileges as they might afterwards loſe or be deprived of. Therefore, the Election of *Jacob*'s Poſterity to thoſe Privileges, was not abſolute Election to eternal Life.

II. AGREEABLY to the *Purpoſe of God according to Election*, it was ſaid unto *Rebecca*, *The Elder ſhall ſerve the Younger.* Meaning the Poſterity of the Elder and

and the Younger. For *(Gen.* xxv. 23.*)* *the Lord ſaid unto her, Two* NATIONS *are in thy Womb, and two Manner of* PEOPLE *ſhall be ſeparated from thy Bowels, and the one* PEOPLE *ſhall be ſtronger than the other* PEOPLE, *and the Elder ſhall ſerve the Younger.* Theſe are the Words, which ſignify *the Purpoſe of God according to Election.* Therefore the Election refers to *Jacob*'s Poſterity, or the whole Nation of *Iſrael.* But all the Nation of *Iſrael* were not abſolutely elected to eternal Life. Therefore, *&c.* CHAP. IX. Ver. 11.

III. AGREEABLY to *the Purpoſe of God according to Election*, it was ſaid to *Rebecca, The Elder ſhall ſerve the Younger.* But to *SERVE*, in Scripture, never ſignifies to *be eternally damned in the World to come.* Conſequently, the oppoſite Bleſſing, beſtowed upon the Poſterity of the *Younger*, could not be eternal Salvation; but ſome Privileges in this Life. Therefore *the Purpoſe according to Election* refers to ſuch Privileges.

IV. THE *Election*, the Apoſtle ſpeaks of, is *not of WORKS*, (Ver. 11.) but of the mere Will of God, who *calls* or *invites.* But eternal Life is always in Scripture ſaid to be *of Works*, though not of Works alone.

V. THE *Election*, the Apoſtle ſpeaks of, took Place, firſt in *Abraham* and his Seed, before his Seed was born; and then (ſecluding *Iſhmael* and all his Poſterity) in *Iſaac* and his Seed, before they were born; and then (ſecluding *Eſau* and all his Poſterity) in *Jacob* and his Seed, before they were born. But the Scripture no where repreſents eternal Life, as beſtowed upon any Family, or Race of Men in this Manner. Therefore, *&c.*

VI. *VESSELS of Mercy*, Ver. 23, are manifeſtly oppoſed to *Veſſels of Wrath*, Ver. 22. *The Veſſels of Mercy* are the whole Body of the *Jews* and *Gentiles*, who were *called*, or *invited*, into the Kingdom of God, under the Goſpel, *Ver.* 24. Conſequently, the *Veſſels of Wrath* are the whole Body of the unbelieving *Jews.* So *(Ver.* 30, 31.*)* the whole Body of believing *Gentiles*, who, according to God's Purpoſe of Election, had attained Juſtification, are oppoſed to the whole Body of the *Iſraelites*, who came ſhort of it: But Men ſhall not be received to eternal Life, or ſubjected to eternal Damnation, at the laſt Day, in collective Bodies; but, according as particular Perſons, in thoſe Bodies, have acted well or ill. Therefore, *&c.*

VII. WHOEVER carefully peruſes thoſe three Chapters, the 9th, 10th, 11th, will find, that thoſe, who *have not believed*, Chap. xi. 31, are the preſent rejected *Jews*, or that *Iſrael*, to whom *Blindneſs hath happened in Part*, Ver. 25; the ſame who *fell*, and on whom God has ſhewn *Severity*, Ver. 22; the ſame with the *natural Branches*, whom *God ſpared not*, Ver. 21; who were *broken off* from the Olive-tree, *Ver.* 20, 19, 17; who were *caſt away*, Ver. 15; who were *diminiſhed* and *fallen*, Ver. 12; who had *ſtumbled*, Ver. 11; who were a *diſobedient and gainſaying People*, Chap. x. 21; who *being ignorant of God's Righteouſneſs, went about to eſtabliſh their own*, Ver. 3. Becauſe *they ſought Righteouſneſs not by Faith, but as it were by the Works of the Law*, Chap. ix. 32; and therefore had not *attained to the Law of Righteouſneſs*, Ver. 31. Theſe ſame People, ſpoken of, in all theſe Places, are *the Veſſels of Wrath fitted for Deſtruction*, Ver. 22; and the ſame, for whom *Paul* had

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great Heaviness, and continual Sorrow in his Heart, Ver. 2, 3. In short, they are the unbelieving Nation, or People of *Israel*. And it is with Regard to the Reprobation, or Rejection, of those People, that he is arguing, and vindicating the Truth, Justice and Wisdom of God, in this ninth Chapter.

Now, if we turn back, and review those three Chapters, we shall find, that the Apostle (*Chap.* x. 1.) heartily desired, and prayed, that those same reprobated and rejected People of *Israel might be saved*; he affirms that they had not so *stumbled as to fall* finally and irrecoverably, *Chap.* xi. 11; that they should again have a *Fullness*, Ver. 12; that they should be *received* [again into the Church] Ver. 15; that a *Holiness* still belonged to them, Ver. 16; that, *if they* did *not still abide in Unbelief*, they should *be graffed into their own Olive-tree* again, Ver. 23, 24; that *Blindness* was *happened* to them only for a Time, *till the Fulness of the Gentiles be come in*, Ver. 25; and then, he proves from Scripture, *all Israel*, all this Nation, at present, under Blindness, *shall be saved*, Ver. 26, 27; that, *as touching the* [original] *Election, they were* still *beloved for the Fathers* [the Patriarchs] *sake*, Ver. 28; that, in their Case, *the Gifts and Calling of God, are without Repentance*, Ver. 29; That, *through our* [the believing Gentiles] *Mercy, they shall* at length *obtain Mercy*, Ver. 31. All these several Things are spoken of that *Israel*, or Body of People, concerning whose Rejection the Apostle argues in the ninth Chapter. And, therefore, the Rejection, he there argues about, cannot be absolute Reprobation to eternal Damnation; but to their being, as a Nation, stripped of those Honours and Privileges of God's peculiar Church and Kingdom in this World, to which, at a certain future Period, they shall be again restored.

VIII. Once more; whoever carefully peruses those three Chapters, will find, that the People, who in *Times past believed not God*, but *have* now *obtained Mercy, through* the *Unbelief* of the *Jews*, (Chap. xi. 30.) are the whole Body of the believing *Gentiles*; the same, who were *cut out of the Olive-tree which is wild by Nature*, and *were graffed, contrary to Nature, into the good Olive-tree*, Ver. 24, 17; the same, to whom God hath shewn *Goodness*, Ver. 22; the *WORLD*, that was *reconciled*, Ver. 15; *the GENTILES*, who were *enriched* by the *diminishing* of the *Jews*, Ver. 12; to whom Salvation came through their Fall, *Ver.* 11; the *Gentiles*, that had *attained to Righteousness*. [Justification,] Chap. ix. 30; Who had *not been God's People*, nor *Beloved*; *but now* were *his People, Beloved*, and *the Children of the living God*, Ver. 25, 26; *Even* Us, *whom he has called, not of the* Jews *only, but also of the* Gentiles, Ver. 24; who are *the Vessels of Mercy, on whom God has made known the Riches of his Glory*, Ver. 23; the *Vessels made unto Honour*, Ver. 21. He speaks of the same Body of Men, in all those Places; namely, of the believing *Gentiles*, principally, but not excluding the small Remnant of the believing *Jews*, who were incorporated with them. And it is this Body of Men, whose *Calling* and *Election* he is proving; in whose Case *the Purpose of God, according to Election*, stands good, Chap. ix. 11. And who *are the Children of the Promise* that *are counted for the Seed*, Ver. 8. These are *the Election*, or the Elect.

Now, concerning this *called* or *elect* Body of People, or any particular Person belonging to this Body, the Apostle writes thus, (*Chap.* xi. 20, 21, 22.) *Well; because of Unbelief they* [the Jews] *were broken off* [reprobated, rejected,] *and thou standest* [in the Church, among God's *Called* and *Elect*,] *by Faith. Be not high-minded,*

minded, but fear. For if God ſpared not the natural Branches, take Heed leſt he alſo ſpare not thee. Behold therefore, the Goodneſs and Severity of God: On them [the Jews] *which fell, Severity; but towards thee, Goodneſs; if thou continue in his Goodneſs: Otherwiſe, thou alſo ſhalt be cut off,* [rejected, reprobated.]

This proves, that the *Calling* and *Election*, the Apoſtle is arguing for, in the ninth Chapter, is not abſolute Election to eternal Life; but to the preſent Privileges of the Church; the Honours and Advantages of God's peculiar People; which *Election*, through Unbelief and Miſimprovement, may be rendered void, and come to Nothing.

Ver. 13. *Have I hated.*] meaning comparatively, *Luke* xiv. 26. *Gen.* xxix. 30, 31.

Ver. 15. So far the Apoſtle, in this Chapter, has conſidered God's chuſing or refuſing any Body of Men in general, without ſuppoſing them to be corrupt, or to have forfeited the Divine Favour. But it is evident from the ſcriptural Quotations, that from *Ver.* 15—23, he conſiders them in another Light; namely, as corrupt and deſerving of Deſtruction; and, as ſuch, either *pardoned*, by the pure Mercy of God, *Ver.* 15, or devoted to Ruin, but ſuffered to continue in a hardened State, *Ver.* 17, 18, *&c.* Which brings his Arguments to the Caſe of the rejected *Jews.*

Ver. 16. *Sheweth* MERCY] *ſhewing Mercy*, and *obtaining Mercy*, are applied to the Donation of extraordinary Favours and Privileges upon a People, *Chap.* xi. 30. 1 *Pet.* ii. 10. [57, 60.] And that it is ſo to be underſtood here appears from the Context.

One would imagine this 16th Verſe ſhould have come in immediately after the 13th Verſe: But the Reaſon, I ſuppoſe, why the Apoſtle inſerted it here, was, that he might include the Affair of *Moſes*'s Interceſſion for the *Iſraelites* in his Concluſion, as well as the two foregoing Inſtances relating to the Sons of *Abraham* and *Iſaac*. For the Inſtance of *Moſes*'s Interceſſion, (1.) With Reſpect to *his* Will and earneſt Deſire, hath Relation to the preceding Caſes of *Abraham* and *Iſaac*: and ſo it comes into the Concluſion, *Ver.* 16: And (2.) With Reſpect to the ſovereign Will and Pleaſure of God, in continuing to the *Iſraelites*, the Favour of being his peculiar People, it has alſo Relation, by Way of Contraſt, to the ſubſequent Caſe of *Pharaoh*, Ver. 17; and ſo comes alſo into the Concluſion, *Ver.* 18. This is an Example of the Apoſtle's conſulting Brevity in ranging and wording his Arguments.

Ver. 17. *Have I raiſed thee up*] See Dr. *Whitby* upon this Place.

Ver. 18. *Therefore hath he* MERCY] [See 57, 60, 62.]

And whom he will he hardeneth] It is obſervable, the Apoſtle, in his Inferences, here alludes to the Places of Scripture, whence he takes his Proofs. *Ver.* 16, He alludes to the Deſires of *Abraham* and *Iſaac*, (and to the Interceſſion of *Moſes* too) and to *Eſau's running* to catch Veniſon. In this Verſe he alludes to the Quotation, *Ver.* 15, and to what is ſaid, in the Story of *Pharaoh*, concerning God's *hardening* his *Heart*. Therefore, we muſt fetch the Senſe of,—*whom he will*

CHAP. IX.

Ver. 19, 20, 22, 23.

he hardens, from that Hiſtory. Now, if we turn to *Exod.* viii. 15, we ſhall gain a juſt Notion, in what Manner God hardened his Heart. For it is there written, *But, when* Pharaoh *ſaw there was Reſpite, he hardened his Heart, and hearkened not unto them; as the Lord had ſaid.* And again, *Chap.* ix. 34, 35, *When* Pharaoh *ſaw that the Rain and the Hail and the Thunders were ceaſed, he ſinned yet more, and hardened his Heart, he and his Servants; and the Heart of* Pharaoh *was hardened, neither would he let the People go; as the Lord had ſpoken by* Moſes. God had ſaid, He would *harden* Pharaoh's Heart; and *Pharaoh* is, in theſe two Places, ſaid *To harden his own Heart; as the Lord had ſaid.* Therefore, what the Lord had ſaid, is to be explained, by what is here ſaid, (*Chap.* ix. 34, 35.) concerning the Hardening of *Pharaoh*'s Heart. But it is here ſaid, That *Pharaoh* wickedly took Occaſion, from the Reſpite, which God granted him, to harden his *own* Heart. Conſequently, all that God did, towards hardening his Heart, was granting him Reſpite from one Plague after another; which indeed, ſhould have ſoftened his Heart. God, therefore, hardened his Heart, only as what God did was by him wickedly made the Occaſion of hardening his own Heart in Diſobedience. Therefore Mr. *Locke* very truly gives the Senſe of theſe Words, *whom he will he hardens*, thus; "whom he will he permits to make ſuch an "Uſe of his Forbearance towards them, as to perſiſt obdurate in their Pro"vocation of him, and draw on themſelves exemplary Deſtruction."

Ver. 19. *Why doth he yet find Fault? For who hath reſiſted his Will?*] This Objection is put a little different, *Chap.* iii. 7. There it is; If God's Faithfulneſs is glorified by my Wickedneſs, why am I condemned as a Sinner? Here it is; If God, for his own Glory, determines to ſuffer us to go on in Hardneſs and Infidelity, why doth he find Fault with us?

Ver. 20. *Shall the Thing* FORMED *ſay to him that* FORMED it,] See [17.]

Ver. 22. *Shew his* WRATH] See Note on *Chap.* i. 18.—Mr. *Locke*, in his Note upon this Verſe, well obſerves, That here the Apoſtle runs a Parallel between the caſting off of the *Jewiſh* Nation, and God's Dealings with the *Egyptians*; and that *enduring with much Long-ſuffering* is what God did on his Part to harden *Pharaoh*'s Heart. See his Note.

Ver. 23. *And that he might make known*] Mr. *Locke* thinks the Senſe of the Place requires, that [*and*] ſhould be left out; as it is in ſome Manuſcripts. But I reckon [*and*] is eſſential to the Text, and to the Apoſtle's Senſe; as it connects the ſecond Reaſon, why God delayed the Deſtruction of the *Jewiſh* Nation, with the firſt Reaſon, given *Ver.* 22. Thus; *God endured with much Long-ſuffering the Veſſels of Wrath*, (1.) *To ſhew his Wrath, and to make his Power known*; And alſo (2.) *That he might make known the Riches of his Glory on the Veſſels of Mercy.*

Which he had afore prepared unto Glory] The *Jews* were *fitted for Deſtruction* long before; but the fitteſt Time to deſtroy them, was, after he had *prepared* the believing Gentiles *unto Glory*. For *the Rod* of the *Meſſiah's Strength* was to *be ſent out of Sion*, Pſal. cx. 2. The *Jewiſh* Nation was to ſupply the firſt Preachers of the Goſpel; and from *Jeruſalem* their Sound was to go forth into all the Earth. Therefore the *Jewiſh* State, under all its Corruptions, was to be preſerved, till the *Meſſiah* came; and even till the Goſpel, propagated by the Apoſtles, had taken

taken deep Root in the *Gentile* World. Another Thing which rendered the Time, when the *Jewish* Polity was overthrown, the moſt proper, was this; becauſe then the immediate Occaſion of it was, the Extenſiveneſs of the Divine Grace. The Extenſiveneſs of God's Grace occaſioned that Infidelity of the *Jews*, which filled up the Meaſure of their Iniquity, *Ver.* 33. *Chap.* x. 3. — xi. 11, 12, 15, 28, 30. Thus they were diminiſhed by that Abundance of Grace which has enriched us. And ſo the Grace of God was illuſtrated; or ſo God *made known the Riches of his Glory on the Veſſels of Mercy.*

Ver. 24. *Whom he hath* CALLED] See [97, 98.]

Ver. 25, 26.] HERE are two Quotations out of the Prophet *Hoſea*, *Chap.* i. 10; where, immediately after God had rejected the ten Tribes, or Kingdom of *Iſrael*, Ver. 9, *Ye are not my People, and I will not be your God*, it is added, *Yet the Number of the Children of* Iſrael *ſhall be as the Sand of the Sea, which cannot be meaſured nor numbered; and it ſhall come to paſs, that in the Place where it was ſaid unto them, Ye are not my People, there it ſhall be ſaid unto them, Ye are the Sons of the living God.* As if he had ſaid, The Decreaſe of Numbers in the Church, by God's *utterly taking away* the ten Tribes, (Ver. 6.) ſhall be well ſupplied by what ſhall afterwards come to paſs, by calling the *Gentiles* into it. They, who had been the People of God, ſhould become a *Loammi, not my People.* Contrariwiſe, they who had been a *Loammi, not my People*, ſhould become *the Children of the living God.* Again, Chap. ii, 23, *I will ſow her* [the Jewiſh Church] *unto me in the Earth*, [alluding probably to the Diſperſion of the *Jews* over all the *Roman* Empire; which proved a fruitful Cauſe of preparing the *Gentiles* for the Reception of the Goſpel] *and*, or moreover, *I will* have Mercy on her [the Body of believing Gentiles] *that had not obtained Mercy*, &c.

Ver. 25. *Beloved*] See [140.]

Ver. 26. *The* CHILDREN] See [104.]

Ver. 27. *A Remnant ſhall be ſaved.*] That is, *only* a Remnant. So *Chap.* xiv. 2, *eats* [only] *Herbs.* John xviii. 8, *If ye ſeek me* (that is, only me) *let theſe go their Way.*

Ver. 28.] I HAVE here in the Text given the *Greek* of the Septuagint; (*Iſai.* x. 22, 23.) and in the Paraphraſe the Original *Hebrew*, as rendered by our Tranſlators: But own I have not yet been able to gain any clear ſatisfactory Notion of the Senſe of either. The general Intention ſeems to be this; that the Judgment, or Conſumption, in *Sennacherib*'s Invaſion, which the Prophet *Iſaiah* predicts, would be preciſe and exact, cutting the Nation very cloſe and bare; but in *Righteouſneſs*, perhaps in *Mercy*, ſparing a ſelect Remnant. This the Apoſtle applies to the Overthrow of the *Jewiſh* Nation, upon which he is diſcourſing. And, I conceive, with good Reaſon, as the Prophet *Daniel* ſeems to apply the ſame Mode of Expreſſion to the ſame Event, *Dan.* ix, 27; as alſo to the Deſtruction of the Man of Sin, the Anti-Chriſtian Church, which we are yet expecting, *Dan.* xi. 36.

PERHAPS

CHAP. IX. Ver. 30, 31, 33.

PERHAPS the Text in *Isaiah* would be better rendered thus: *A preciſe Conſumption ſhall overflow in Righteouſneſs. For the Lord God of Hoſts ſhall make a Conſumption, and a preciſe one in the midſt of all the Land.* See *Iſai.* xxviii. 22, where the ſame Phraſe occurs.

Ver. 30, 31.] *Righteouſneſs*, or Juſtification, is to be underſtood here as *Chap.* iv. 3, 5. *Gen.* xv. 6. It is the *Juſtification by Faith*, which the Apoſtle, from the Beginning of the Epiſtle, has been arguing and proving that the believing *Gentiles* have a Right to, and which they have *attained*, but which the unbelieving *Jews* have *not attained*; *becauſe they ſought it not by Faith, but by the Works of the Law*, Ver. 32. Therefore, what is meant by attaining to this Juſtification, will be clearly underſtood, as Mr. *Locke*, upon this Place, well obſerves, if we conſider; that the Apoſtle is here giving the Reaſon, why the *Jews* were caſt off from being God's People, and the *Gentiles* admitted to that Privilege. This demonſtrates, that he doth not mean that Juſtification, which puts particular Perſons into the State of eternal Salvation; but that Juſtification, which gives them the preſent Bleſſings, Privileges, Means and Honours of God's Church and Kingdom. For all the believing *Gentiles*, in a Body, attain to this Juſtification; but no body will ſuppoſe, that they all, in a Body, attained to eternal Salvation.

Ver. 33. *A Stumbling Stone*] What the unbelieving *Jews* ſtumbled at, St. *Peter* will inform us, 1 *Pet.* ii. 8; *they ſtumbled at the Word.* They were diſguſted at the Goſpel. The Word, which *Chriſt* and his Apoſtles preached, did not pleaſe them. It contradicted all their preconceived Opinions; and, inſtead of continuing them to be the only People of God in all the World, and their Law and Religious Ceremonies the only Rule of a Place and Intereſt in the Kingdom of God, it intirely aboliſhed the Law, in this Reſpect; and freely took Men of any Nation into the Kingdom of God, without any Regard to it, only upon Faith in *Chriſt*. This was *the Word*, the Word of univerſal Grace, at which the *Jews* ſtumbled.

CHAP. X. 1, 4.

NOTES.

CHAP. X. Ver. 1, 4.

Ver. 1. *That they might be* SAVED] See [93].

Ver. 4. *For Chriſt is the End of the Law for Righteouſneſs*, or Juſtification.] Here the *Jew's* Argument is ſuppoſed. The Apoſtle, who was well acquainted with the *Jewiſh* Notions, and had often diſputed with them, knowing well what the *Jew* would allege, for the Sake of Brevity, puts in his Anſwer, without formally ſtating the *Jew's* Argument. And yet, from the Apoſtle's Anſwer, we may probably collect, what was the *Jew's* Argument. He inſiſted, That *Chriſt was the End*, or Deſign *of the Law*: That is to ſay, as I ſuppoſe, the *Jew* inſiſted

ſiſted, that the eſtabliſhing of the *Meſſiah*'s Kingdom, and an Intereſt in the Privileges of it, depended upon, or was the Reſult of, their Submiſſion to, and Obſervance of the *Law of Moſes*. Againſt this the Apoſtle argues; that, by Obedience to the Law, the *Jews* could never have procured the Coming and Kingdom of *Chriſt*, or Redemption by him. In that Way, *Ver.* 6, 7, they could never have brought down *Chriſt from Heaven*; or have raiſed him from the Dead. It is the Grace and Power of God alone muſt do that. And *that* the Grace and Power of God have done; and, in order to an Intereſt in the Privileges and Bleſſings of his Kingdom in this World, have left nothing, on our Part, to be done, but Faith in the Heart, and a Profeſſion ſuitable to it, *Ver.* 9.

Chriſt is the End of the Law for Juſtification, to every one that believeth.] See *Gal.* iii. 23, 24, 25.

Ver. 6, 7, 8. *Who ſhall aſcend into Heaven?—Or who ſhall deſcend into the Deep? The Word is nigh thee, even in thy Mouth, and in thy Heart.*] See *Deut.* xxx. 12, 13, 14. But obſerve; The Apoſtle does not quote *Moſes* here, by way of proving the Point; but only alludes to the Manner of Expreſſion; as what might with no leſs (if not greater) Propriety, be applied to the Goſpel. This appears from the Explications he inſerts; as, *that is, to bring down Chriſt from Heaven*; *that is, to bring up Chriſt again from the dead*; and, *that is, the Word of Faith which we preach.* Which Explications he adds to ſhew, That, though he uſes the Words of *Moſes*, yet he doth not ſuppoſe that *Moſes* is diſcourſing upon the ſame Subject with himſelf.

Mr. *Locke* gives an Interpretation of theſe Verſes very different from mine. But he talks ſo well in favour of his Senſe; that I believe I ſhould have embraced it, could I but have brought it into Connection with *Ver.* 4, 5.

Ver. 8. *The Word* [Ρημα] *is nigh thee—that is, the Word* [Ρημα] *of Faith.*] Ρημα, often ſignifies *Word*, but ſometimes *Negotium*, *Affair*, *Buſineſs*; (and ſo doth הדבר in the *Hebrew*, the Word which *Moſes* uſes *Deut.* xxx. 14.) This Senſe, I conceive, it bears in the following Places, *Mat.* xviii. 16. *Mark* ix. 32. *Luke* i. 37, (*no Thing*, no Affair) 65.—ii. 15. *this Thing*, *Affair.*—xviii. 34. *Acts* v. 32.—x. 37.—xiii. 42. 2 *Cor.* xii. 4.—xiii. 1. So in this Place, *the Thing*, *the Affair is nigh thee*, (that is, rendered eaſy and feaſible,) *even in thy Mouth*, *and in thy Heart*; *that is*, *the Affair of Faith which we preach.*

Ver. 9, 10, 11. *That if thou ſhalt confeſs with thy Mouth the Lord Jeſus*, &c.] In theſe Verſes the Apoſtle intends to ſhew the Nature and Efficacy of Goſpel Faith and Profeſſion, in Oppoſition to the mean Opinion the *Jew* might have of it, in Compariſon with the ſeveral Branches of his Dependence; and which, in his Eye, appeared much more honourable and magnificent. It is not neceſſary to ſpend Time in ſettling the preciſe Difference between *believing with the Heart*, and *confeſſing*, or profeſſing *with the Mouth.* Thereby the whole of true Religion, both in Principle and Practice, is denoted; the Root in the Heart, and the Fruit in the Life. Only profeſſing with the Mouth may be particularly mentioned, becauſe that gives a Right to the preſent Privileges of *Chriſt*'s Kingdom. None but profeſſed Believers have Right to a Place and Standing in the Church of God. Nor need we be curious to enquire into the Diſtinction between *Righteouſneſs*, or Juſtification, and *Salvation.* The Apoſtle's Deſign, I doubt

CHAP. X. Ver. 13.

not, is, to expreſs all the Bleſſings God will beſtow in this and the future World. That the one, or the other of theſe, comprehends the preſent Bleſſings and Privileges of the Kingdom of God, none (I ſuppoſe) will queſtion. And, that the one, or the other, taketh in final and eternal Salvation will appear, if we conſider; That the eleventh Verſe, *(whoſoever believeth on him ſhall not be aſhamed)* certainly refers to final Salvation, or the full Accompliſhment of Chriſtian Faith and Hope. See *Chap.* v. 5. But this Quotation, in the eleventh Verſe, is intended to confirm, at leaſt, one of the Clauſes in the foregoing Verſe; and therefore, one of thoſe Clauſes muſt refer to the final Iſſue of Faith in everlaſting Life.

FAITH is the grand Principle of the Goſpel. A profeſſed Faith entitles us to preſent Privileges; and Faith, as a Principle in the Heart, diſcerning, valuing, and improving the Grace of God in the Redeemer, and enabling us to reſiſt Temptation, to be ſtedfaſt and unmoveable in adhering to Truth and Duty, is the grand Foundation of the Chriſtian Life, the Life of Sobriety, Righteouſneſs and Godlineſs; and ſuch as will (the Power and Bleſſings of God ſuppoſed) carry us ſafe to eternal Life. And, as we are to be ſaved, not by mere Power, but in a moral Way, nothing leſs than this Faith can be appointed, or can be effectual to our Salvation.

Ver. 13. *Whoſoever ſhall call upon the Name of the Lord.* Πας ος αν επικαλεσηται το ονομα Κυριε] I cannot deny, that the *Greek* in this and the foregoing, as well as the following Verſe, may bear to be rendered, *whoſoever ſhall ſurname him*, or *ſurname the Name of the Lord*; that is, make Profeſſion of the Chriſtian Religion. So 1 *Cor.* i. 2, επικαλουμενοις το ονομα Χριστου, *ſurname the Name of Chriſt*; that is, are called his Diſciples. 1 *Pet.* i. 17, ει πατερα επικαλεισθε, *ſi cognominatis patrem, if ye ſurname the Father*; that is, are called the Children of God. See *Mat.* x. 3. *Luke* xxii. 3. *Acts* i. 23.—ii. 21.—ix. 14, 21.—x. 5, 18, 32.—xv. 17, 22.—xxii. 16. 2 *Tim.* ii. 22. *Heb.* xi. 16.

BUT becauſe the *Hebrew* Text in *Joel* will not bear this Conſtruction, I chuſe to follow our Tranſlation; which yields a Senſe agreeable enough to the Apoſtle's Purpoſe: For *believing in Chriſt*, or God, Ver. 11, and *calling upon God*, Ver. 12, 13, 14, are, in effect, the ſame Thing; as *calling upon God* neceſſarily connotes and ſuppoſes Faith in him; and he who duly believes in Chriſt, has ſuch a Senſe of his Dependence upon Divine Grace, that he looks unto God, and truſts in his Goodneſs and Power alone for Happineſs. Which is the true Religion of the Goſpel.

MR. *Locke*, in the Note upon this Verſe, ſaith, "That it will be an ill Rule "for interpreting St. *Paul* to tie up his Uſe of *any* Text he brings out of the "Old Teſtament, to that which is taken to be the Meaning of it there." That is, which is the true Meaning of it there; otherwiſe, what Mr. *Locke* ſaith, will not be at all to his Purpoſe. But ſurely, this judicious Commentator did not thoroughly conſider, that, at this Rate, no Argument can be built upon any of St. *Paul*'s Quotations; and that it muſt have been an indifferent Thing with our Apoſtle, whether he did, or did not, underſtand the Scriptures: For they would ſerve him as well without, as with the true Meaning. But who can think a Perſon of ſo much Learning, Judgment and Integrity would read, or uſe the Scriptures in ſuch a looſe and careleſs Manner?

THE

THE Apoſtle, I make no doubt, was a ſtrict and cloſe Quoter of Scripture. But then, he did not always quote them in the ſame Manner, or for the ſame Purpoſe. [See Dr. *Benſon*'s Note on *James* ii. 23.]

1. SOMETIMES his Intention goes no further than uſing the ſame ſtrong Expreſſions, as being equally applicable to the Point in Hand. So in *Ver.* 6, 7, 8, of this Chapter, he uſes the Words of *Moſes*, not to prove any Thing; nor as if he thought *Moſes* ſpake of the ſame Subject: But only as intimating that the ſtrong and lively Expreſſions, which *Moſes* uſes concerning the Doctrine he taught, were equally applicable to the Faith of the Goſpel. So again, in the ſame Manner, *Ver.* 18, he quotes *Pſal.* xix. 4.

2. SOMETIMES the Deſign of the Quotation is only to ſhew, that Caſes are parallel; or that what happened in his Times correſponds to that which happened in former Days. So *Chap.* ii. 24.—viii. 36.—ix. 27, 28, 29.—xi. 2, 3, 4, 5, 8, 9, 10.—xv. 21.

3. SOMETIMES the Quotation is intended only to *explain* a Doctrinal Point; as *Chap.* i. 17.—iv. 6, 7, 8, 18—21.—ix. 20, 21.—x. 15.—xv. 3.

4. SOMETIMES the Quotation is deſigned to *prove* a Doctrinal Point; as *Chap.* iii. 4, 10—19.—iv. 3, 17.—v. 12, 13, 14.—ix. 7, 9, 12, 13, 15, 17.—x. 5, 11, 13.—xii. 19, 20.—xiii. 9.—xiv. 11.

5. SOMETIMES it is the Intention of the Quotation to prove that ſomething was predicted, or properly foretold in the Prophetic Writings; as *Chap.* ix. 25, 26, 33.—x. 16, 19, 20, 21.—xi. 26, 27.—xv. 9—13.

THESE Things duly conſidered, it will appear, I conceive, that the Apoſtle has every where ſhewn a juſt Regard to the true Senſe of the Scripture he quotes, in the View in which he quotes them.

THESE Rules may help to vindicate the Quotations in all the Apoſtolic Writings. However, it is evident, we cannot form a true Judgment upon any Quotation, unleſs we take in the Intention of the Writer, or the View in which he quotes.

Ver. 15. *How beautiful are the Feet of them that preach the Goſpel of Peace,* Iſai. lii. 7.] *Feet* are variouſly uſed in Scripture; and ſometimes have reſpect to Things *internal* and *ſpiritual*. For as the Life of Man, and the Practice of Piety, is compared to *Walking*, Pſal. i. 1; ſo his *Feet* may ſignify the Principles, upon which he acts, and the Diſpoſition of his Mind. *Eccleſ.* v. 1, *Keep thy* FOOT *when thou goeſt to the Houſe of God.* Agreeably to this, the *Feet* of the Meſſengers in *Iſaiah*, and of the Apoſtles in this Verſe, may ſignify the Validity of their Miſſion, the Authority upon which they acted, and any Character, or Qualifications, with which they were inveſted.

Ver. 19. *I will provoke you to Jealouſy by them that are no People*] Deut. xxxii. 21. ואני אקנא יאם בלא־עם Jealouſy is a Paſſion of the Mind excited by another's being our Rival, or ſharing in thoſe Honours, or Enjoyments, which we highly eſteem, which we account our own Property, and which we are greatly deſirous of ſecuring to ourſelves. So the *Jews* moved God to Jealouſy, by giving to Idols the Honour and Worſhip due to him alone, or by acting towards God in ſuch a Manner, as uſually creates Jealouſy in a Man. For which Reaſon, it is predicted (*Deut.* xxxii. 21.) that they ſhould be repaid in their own Coin, and *be*

CHAP. X. Ver. 19. *moved to Jealouſy*; how? by tranſferring from them the Honours and Privileges in which they gloried, to thoſe whom they deſpiſed, to a *Lo-am*, a *No-People*; that is, to the *Gentiles*. *Lo-am*, a *No-People*, or *not a People*, is the Character of the Heathen World, as not intereſted in the peculiar Covenant of God. Therefore, this Text, as it lies in *Deuteronomy*, is full to the Apoſtle's Purpoſe; and doth not relate to their being conquered by Heathen Nations, but to their being ſtripped of boaſted Honours, and ſeeing them conferred upon thoſe, whom they contemned, as the vileſt People. How much the *Jews* were irritated at the Preaching of the Goſpel to the *Gentiles*, is well known. See *Mat.* xxi. 43, 44, *&c. Acts* xxii. 21, 22. 1 *Theſſ.* ii. 15, 16.

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CHAP. XI. THIS Chapter is of the Prophetic Kind. It was by the Spirit of Prophecy, that the Apoſtle foreſaw the Rejection of the *Jews*, which he ſuppoſes in the two foregoing Chapters: For, when he wrote the Epiſtle, they were not *in Fact* rejected; ſeeing their Polity and Church were then ſtanding. But the Event has proved, that he was a true Prophet. For we know, that in about ten or eleven Years after the Writing of this Letter, the Temple was deſtroyed, the *Jewiſh* Polity overthrown, and the *Jews* expelled out of the promiſed Land, which they have never been able to recover to this Day. This (1.) Confirms the Arguments the Apoſtle has advanced, to eſtabliſh the Calling of the *Gentiles*. For the *Jews* are, in Fact, rejected; conſequently, our Calling is, in Fact, not invalidated, by any thing they ſuggeſted, relating to the Perpetuity of the *Moſaical* Diſpenſation. But, that Diſpenſation being wholly ſubverted, our Title to the Privileges of God's Church and People ſtands clear and ſtrong. Only the *Jewiſh* Conſtitution could furniſh Objections againſt our Claim; and the Event has ſilenced every Objection from that Quarter. (2.) The actual Rejection of the *Jews* proves *Paul* to be a true Apoſtle of *Jeſus Chriſt*, who ſpake by the Spirit of God: Otherwiſe, he could not have argued ſo fully upon a Caſe, which was yet to come, and of which there was no Appearance in the State of Things, when he wrote this Epiſtle. And this ſhould diſpoſe us to pay great Regard to this Chapter; in which he diſcourſes concerning the *Extent* and *Duration* of the Rejection of his Countrymen, to prevent their being inſulted and deſpiſed by the *Gentile Chriſtians*. (1.) As to the *Extent* of this Rejection, it is not abſolutely univerſal; ſome of the *Jews* have embraced the Goſpel, and are incorporated into the Church of God with the believing *Gentiles*. Upon the

Caſe

Caſe of thoſe believing *Jews* he comments, Ver 1—7. — (2.) As to the *Duration* of it, it is not final and perpetual; for all *Iſrael*, or the Nation of the *Jews*, who are now *blinded*, ſhall one Day be *ſaved*, or brought again into the Kingdom and Covenant of God. Upon the State of thoſe *blinded Jews* he comments, *Ver.* 7. to the End of the Chapter. His Deſign in diſcourſing upon this Subject was, not only to make the Thing itſelf known, but partly to engage the Attention of the unbelieving *Jew*, to conciliate his Favour, and, if poſſible, to induce him to come into the Goſpel Scheme, and partly to diſpoſe the *Gentile Chriſtians* not to treat the *Jews* with Contempt; (conſidering that they derived all their preſent Bleſſings from the Patriarchs, the Anceſtors of the *Jewiſh* Nation, and were ingrafted into the good Olive Tree from whence they were broken;) and to admoniſh them to take Warning by the Fall of the *Jews*, to make a good Improvement of their Religious Privileges, leſt, through Unbelief, any of them ſhould relapſe into Heatheniſm, or periſh finally at the laſt Day. The Thread of his Diſcourſe leads him into a general Survey, and Compariſon of the ſeveral Diſpenſations of God towards the *Gentiles* and *Jews*; which he concludes with Adoration of the Depths of the Divine Knowledge and Wiſdom exerciſed in the various Conſtitutions erected in the World, *Ver.* 30, *&c.* CHAP. XI. Ver. 1, 6.

NOTES.

Ver. 1. *Hath God caſt away* [απωσατο] *his People?*] The Senſe of απωθομαι and αποβιομαι is very ſtrong and emphatical. See *Acts* vii. 27, 39.—xiii. 46. 1 *Tim.* i. 19.

Ver. 6. HERE the Apoſtle has his Eye upon the Remnant of the *Jews*, who had embraced the Goſpel, mentioned in the foregoing Verſe. And he throws in this Verſe, to ſhew them that their Standing in the Chriſtian Church had no Relation to, or Dependence upon, their paſt or preſent Obſervance of the Law of *Moſes*. Their Standing in the Church and Covenant of God was *according to the Election of Grace*; *Grace*, received by Faith, was the only Ground upon which they ſtood, and had a Title to the Privileges of God's People. This, I reckon, is the true Senſe of this Verſe; which I preſume Mr. *Locke*, in his Note upon it, has miſtaken, by ſuppoſing it relates to God's chooſing out, or reſerving by a ſpecial Act of ſovereign Grace, a Remnant from among the *Jews*, who were all Sinners, and therefore, might all have been juſtly caſt off. But this is not the Apoſtle's Sentiment. He leads us into a different Way of thinking, which is this. "The *Election of Grace*, or the Rule of chooſing any "Perſons to be the People of God, upon the Foot of Grace, takes in all that "believe in his Son *Jeſus Chriſt*: Some of the *Jewiſh* Nation did ſo believe; "therefore thoſe believing *Jews* are a *Remnant according to the Election of Grace*. "And if of *Grace*, then let them remember, that their *Election*, and Intereſt "in the Covenant of God, has no Connection with their old *Jewiſh* Works." The *Election of Grace* is not a particular Act of ſovereign Grace, which ſingled out

CHAP. XI. Ver. 7—12.

out ſome of the *Jews*, who deſerved to have been caſt off, as well as the reſt; but it is that general Scheme of Grace, according to which God purpoſed to take into his Church and Kingdom any among either *Jews* or *Gentiles*, who believed in *Chriſt*. And the Remnant of the *Jews* were taken in, not becauſe God ſingled them out from the reſt of their Countrymen, by ſuch a ſpecial Act of Favour, as might have taken in all the *Jews*, had he ſo pleaſed: But, becauſe they believed, and ſo came into the Scheme of Election, which God had appointed. Out of which Election, they, as well as others, would have been excluded, had they, like the reſt, remained in Unbelief; and into which Election all the *Jews*, to a Man, (notwithſtanding they were all Sinners) would have been taken, had they all believed in *Chriſt*.

Ver. 7. *And the reſt were* [or *are*] *blinded.*] How they were *blinded*, or hardened, ſee 2 *Cor.* iii. 13, *&c.* *And not as* Moſes, *who put a Vail over his Face, that the Children of* Iſrael *could not ſtedfaſtly look to the End of that which is aboliſhed. But their Minds were blinded: For until this Day remains the ſame Vail untaken away, in the Reading of the Old Teſtament; which Vail is done away in Chriſt. But even unto this Day, when* Moſes *is read, the Vail is upon their Heart. Nevertheleſs, when it ſhall turn to the Lord, the Vail ſhall be taken away.*

Ver. 8, 9, 10. We need not ſuppoſe the Apoſtle quotes thoſe Paſſages of Scripture, as if they *predicted* the Blindneſs and Obduracy of the *Jews* in his Times. It is ſufficient for his Purpoſe, if the Caſe of wicked *Jews* in former Ages ſhews the true Reaſon of the Infidelity, Obſtinacy, and Wretchedneſs of the *Jews*, who rejected the Goſpel. For that is the Point in View: Not to prove that the infidel *Jews* were blinded; which was but too evident from their bitter Oppoſition to the Goſpel, and ſo wanted no Proof; but to ſhew them the malignant Cauſe and direful Effects of their Unbelief.

Ver. 11, 12. *Have they ſtumbled that they ſhould fall?—But rather through their* Fall *Salvation is come—Now if the* Fall *of them—*] The *Engliſh* Reader may imagine, that, as the ſame Word [*Fall*] is uſed in the Tranſlation, ſo it is the ſame Word in the *Greek*. But [*their Fall*] and [*the Fall of them*] is Παραπτωμα, the ſame Word which we render [*Offence*] Chap. v. 15, 17, 18; and might be rendered *Lapſe*. Whereas [*that they ſhould fall*] is ινα πεσωσι. Now πιπτω, *to fall*, is uſed ſometimes in a Senſe ſo very emphatical, as to ſignify *being ſlain*. So *Homer*.

Στεινει εν αινοτατω, περι Πατροκλοιο πεσοντος. Iliad. θ. l. 476.

Τοφρα μαλ' αμφοτερων βελε' ηπτετο, πιπτε λαος τε. Iliad. λ. 85.

And in many other Places. And every body knows that *to fall in Battle*, is to *be killed*. It is in ſuch a Senſe as this St. *Paul* uſes [*fall*] when he ſaith, *that they ſhould fall*. He means a Fall quite deſtructive and ruinous. Whereas by *their Fall, and the Fall of them*, he means no more than ſuch a Lapſe as was recoverable; as is the Caſe of *Adam*'s Offence.

Ver. 11. *But rather, through their Fall, Salvation* [94] *is come to the Gentiles,*] *Through their Fall*, that is to ſay, *through that which occaſioned their Fall.* For obſerve well; the Fall of the *Jews* was not, in itſelf, the Cauſe or Reaſon of the Calling

Calling of the *Gentiles*, or of their obtaining Salvation: For, whether the *Jews* had ſtood or fallen; whether they had embraced or rejected the Goſpel, it was the original Purpoſe of God, to take the *Gentiles* into the Church. And that Purpoſe, which he purpoſed, when he made the Covenant with *Abraham*, was the Reaſon why the *Gentiles* were taken into the Church, and not the Fall of the *Jews*. Nor, for the ſame Reaſon, was their Fall the neceſſary Means of Salvation to the *Gentiles*. For the Unbelief of the *Jews* could be no Cauſe of the Faith of the *Gentiles*. Therefore, their *Fall* muſt not here be underſtood *ſimply*; but under its proper Circumſtances, or in Connection with its Cauſe, or as connoting the Diſpenſation wnich occaſioned it. The Extenſiveneſs of the Divine Grace, which threw down the Boundaries of their Peculiarity, occaſioned their Fall; and thus, through their Fall, Salvation came to the *Gentiles*; or that which made them fall brought Salvation to us. Their Fall is put for the Cauſe of their Fall, by a *Metonymy of the Effect*. Nor is this Mode of Speech more forced than that, 1 *Cor.* xi. 10. *For this Cauſe ought the Woman to have* POWER *over her Head, becauſe of the Meſſengers*. Where *Power* is put for a *Vail*, the Token of the Man's Superiority and the Woman's Subjection. And ſo, *the Glory of God*, (*Rom.* iii. 23.) is put for that whereby God is glorified. And, *the Enmity*, (*Epheſ.* ii. 15.) is put for the Cauſe of their Enmity. CHAP. XI. Ver. 13.

For to provoke them to Jealouſy] Though the ſame Word is uſed here, and *Ver.* 14, that is uſed *Chap.* x. 19, which is there well enough rendered *provoke to Jealouſy*; yet in this Place it will not bear to be ſo tranſlated: For here it is to be underſtood in the good and laudable Senſe; namely, being excited to emulate the Good and Virtuous. The Extenſiveneſs of the Divine Grace occaſioned the Fall of the *Jews*; which extenſive Grace brought Salvation to the *Gentiles*; and the *Jews* ſeeing the *Gentiles* enriched with the Honours of God's People, appearing illuſtriouſly in the Gifts of the Spirit conferred upon them, ought to have been thereby convinced of their Miſtake, and excited, by Faith and Repentance, to have recovered the Degree of Dignity, from whence they were fallen. Thus the *Jews* were ſo far from being fallen beyond a Poſſibility of recovering themſelves; that their Fall was ſo circumſtanced, as to afford them a Motive to be zealous in attempting to regain what they ſaw they had loſt.

Ver. 13. *I magnify mine Office*] So we render it. But *magnify* (unleſs when applied to the Moſt High, who can never be too highly exalted) in our Language carries in it the Idea of ſtretching beyond the Bounds of Truth; or making a Thing ſeem greater than it really is. The Word is δοξαζω, *I glorify, honour*; ſo we render it, 1 *Cor.* xii. 26, *Whether one Member be* honoured. And ſo it ſhould be tranſlated here; *I honour my Miniſtry*. Διακονια, in the like Caſe, is always rendered *Miniſtry*; as *Acts* xxi. 19. 1 *Tim.* i. 12, *&c.* And why not here? St. *Paul* honoured his Miniſtry, by ſpeaking magnificently of the State of the *Gentiles*, whom he had converted to the Faith, in Compariſon of the low and poor Condition to which the unbelieving *Jews* were reduced. His Senſe will appear, if in reading *Ver.* 12, 13, we lay the Emphaſis upon *the* RICHES *of the World, the* RICHES *of the Gentiles*. St. *Peter* ſets the Honours of believing *Gentiles*, and the degraded State of infidel *Jews*, in a ſtill more ſtriking Contraſt, 1 *Pet.* ii. 8, 9, *They ſtumble at the Word*, and are fallen: *But ye are* raiſed to the Honour of being *a choſen Generation, a royal Prieſthood, an holy Nation, a peculiar People*.

Ver. 14.

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Ver. 14, 15, 17, 22.

Ver. 14. *If, by any Means, I may excite to Emulation them, which are my Flesh.*] The Apostle has generally very extensive and complicated Views in Writing. And I cannot but think, he not only intended to excite the *Jews* to Emulation, by turning their Thoughts to the Consideration of the Privileges they had lost; but also, that it was his Aim to insinuate himself, and the Gospel he preached, into the good Opinion of the *Jew*. For he cautions the *Gentile* against insulting the *Jew*, labours to give him an honourable Opinion of the *Jew*, and so explains the Case of the *Jew*'s present Rejection, and future Reception, as to dispose him to think favourably of the Gospel Dispensation, which allowed him the Opportunity of recovering himself immediately, would he immediately repent and believe; and which concurred with the Prophets, in asserting, that one Day the whole Nation would be gloriously restored. The Apostle's affirming and arguing upon this Event, with so much Assurance and Pleasure, had a natural Tendency to soften the *Jew*, and incline him to think.

Ver. 15. *The Reconciling of the World*] See Note upon *Chap.* v. 11.

What shall the receiving them be, but Life from the Dead] meaning to the World; to us, *Gentile Christians*, the World who are reconciled and enriched by the casting off of the *Jews*. When we were at first reconciled, by being converted to Christianity, we were raised from the *Dead* to a new Life, *Rom.* vi. 13. And the approaching, glorious Dispensation, which the Apostle here speaks of, will again be to us, as *Life from the Dead*. By which we may understand, either that this future happy State of Religion will as much exceed our present State, as Christianity exceeds Heathenism; or that *Christians* are now, in a Manner reduced to a State of Religion as low as that of Heathenism, and may again be ranked among the *DEAD*; from whence they shall again be made to *LIVE* [99.]

Ver. 17. *And if some of the* BRANCHES *be broken off,*] See [42.]

And thou being a wild Olive-Tree wert grafted in among them, and with them partakest of the Root and Fatness of the Olive-Tree;] This is another Way of expressing the *Justification* and *Election* of us *Gentiles*. And this is also an incontestable Proof, that we, *Gentile Christians*, are taken into the *Abrahamic* Covenant, (for the *Sinai* Covenant is abolished) as truly and fully as ever the Nation of the *Jews* was. Consequently any Argument, relating to our Church Privileges, taken from the Nature of the *Abrahamic* Covenant, must be just and valid: for we are grafted into the Church, which sprung from that Root, and are Partakers of its Fatness [85.]

Ver. 22. *Goodness*] See Note on *Chap.* ii. 4. What is here meant by *Goodness* to the believing *Gentiles*, as it stands opposed to *Severity* towards the rejected *Jew*, is very evident. It is the same with *Salvation* being *come* to them, Ver. 11; the same with their being *enriched*, Ver. 12; the same with their being *grafted into* the good *Olive-Tree*, Ver. 17; the same with their having *obtained Mercy*, Ver. 30; the same with their being *called* and *chosen*, Chap. ix. 24. It is the same, in short, with their being *justified freely by the Grace of God*, upon their Faith. What, therefore, their Justification by Faith is, which the Apostle argues for, in this Epistle, in Opposition to the *Jew*, who would not allow, that the *Gentile* could be

be ſo juſtified, can be no Doubt with any Perſon, who conſiders, how *Goodneſs*, *Salvation*, *enriching*, *graſting*, into the good *Olive*, *obtaining* Mercy are, in this Chapter, applied to the whole Body of *believing Gentiles*, in Oppoſition to the whole Body of the *unbelieving Jews*.

Ver. 24. *Olive-Tree which is wild* BY NATURE—*which be the* NATURAL *Branches*—] It is in both theſe Places κατα φυσιν; and therefore, our Tranſlators ſhould either have rendered it in the firſt Clauſe, *the natural wild Olive*; or in the latter, *which are Branches by Nature*.

Ver. 25. *Blindneſs in Part has happened to* Iſrael, *&c.*] See *Luke* xxi. 24.

Ver. 26. *And ſo*] That is, by that Means. So ουτως ſignifies, *John* viii. 59.

All Iſrael *ſhall be* SAVED] See [93.]

Ver. 26, 27. THE Reference in thoſe Verſes to the Old Teſtament is commonly ſuppoſed to point at *Iſai.* lix. 20. But whether the Apoſtle directs to any particular Prophecy, or to the current Senſe of all the Prophets, is to me uncertain; though I incline to the latter. The Reſtoration of the *Jewiſh* Commonwealth in a higher Degree, than ſeems to have yet been accompliſhed, is frequently ſpoken of in the Prophetic Writings. *Iſai.* ii. 2—5.—xix. 24, 25.—xxv. 6, *&c.*—xxx. 18, 19, 26.—lx. throughout,—lxv. 17, to the End. *Jer.* xxxi. 10, 11, 12.—xlvi. 27, 28. *Ezek.* xx. 34, 40, *&c.*—xxviii. 25, 26.—xxxiv. 20, *&c.*—xxxvi. 8—16.—xxxix. 23, *&c.*—xxxvii. 21—28. *Joel* iii. 1, 2, 17, 20, 21. *Amos* ix. 9, *to the End.* *Mic.* iv. 3—7.—vii. 18, 19, 20. *Obad.* Ver. 17, 21. *Zeph.* iii. 19, 20.

Ver. 27. THIS is my *Covenant*] A Covenant, in the natural and proper Import, is a *Grant of Favour*.

Ver. 28. *As concerning the Goſpel they are* ENEMIES] See Mr. *Locke*'s Note upon this; and the Note above upon *Chap.* v. 11. And [118.]

But as touching the Election] This *Election* is the ſame with that mentioned *Chap.* ix. 11.—xi. 5. Therefore the unbelieving *Jews* were not ſo caſt off, as to be *entirely* deprived of the Favour of God; agreeably to what he had long before declared, *Lev.* xxvi. 44, 45. *Deut.* iv. 31. This clearly ſhews the Nature of that Election, concerning which the Apoſtle diſcourſes in the 9th, 10th, and 11th Chapters.

They are BELOVED] See [59.]

Ver. 30, 31. IN his Paraphraſe upon theſe Verſes Mr. *Locke* ſaith, "*As you* "*Gentiles—have now obtained Mercy, ſo as to be taken in through the Standing out of* "*the* Jews,—*Even ſo they now have ſtood out by Reaſon of your being in Mercy ad-* "*mitted.*" But the judicious Commentator did not obſerve, that here he draws the Apoſtle into a Contradiction. For he ſuppoſes the *Gentile* was taken in, becauſe the *Jew* ſtood out; and then that the *Jew* ſtood out, becauſe the *Gentile* was taken in. But theſe two Suppoſitions are abſolutely inconſiſtent. For how can it be true, that the *Gentiles* were taken in after the *Jews* ſtood out, when the *Jews*

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did not ſtand out, till after the *Gentiles* were admitted? That which led this great Man into Confuſion, was, his not conſidering; that when the Promiſe was made to *Abraham*, the Calling of the *Gentiles* was not a ſecondary Deſign, to take Effect, in Caſe the *Jews* rejected the Goſpel, but an abſolute Purpoſe, to be accompliſhed, whether the *Jew* complied, or refuſed. The Refuſal of the *Jew* was no Ways neceſſary to the Calling of the *Gentile*. Again; he did not ſufficiently attend to the Senſe of that Expreſſion, Ver. 30, *Ye have now obtained Mercy through their Unbelief*. He underſtood *Unbelief* abſolutely, and ſimply, as appears by his Paraphraſe, and his referring us to *Acts* xiii. 46, *Then* Paul *and* Barnabas—*ſaid, It was neceſſary that the Word of God ſhould firſt have been ſpoken to you: But ſeeing ye put it from you,—lo, we turn to the* Gentiles. Which only proves, that the Goſpel was firſt to be offered to the *Jews*; but is far from proving, that the Apoſtles preached to the *Gentiles*, only becauſe the *Jews* had refuſed to accept the Goſpel; or, that they would not have preached to the *Gentiles* at all, had the *Jews* embraced the Faith of *Chriſt*. And as to *their Unbelief*, Ver. 30, it is evidently to be underſtood as *their Fall*, and the *Caſting them off*, Ver. 11, 12; namely, not ſimply and abſolutely, but conſidered under its proper Circumſtances, or in its Cauſe; namely, that extenſive Grace, which threw down their Peculiarity, in order to make Room for the *Gentiles*, and ſo occaſioned their Unbelief. See Note upon *Ver.* 11.

Have obtained Mercy] See [143, 57, 60.]

Ver. 32. See Mr. *Locke*'s moſt excellent Note upon this Verſe.

God has concluded them all in Unbelief.] *Them* is not in the Original, and ſhould not be in the Tranſlation. *Concluded* is no *Engliſh* Word in this Place. The Senſe of the *Greek* Verb, συνεκλεισε, is, *he has locked* or *ſhut up together*; which may be properly rendered by the *Latin* Word *concludo*; but we never in *Engliſh* uſe the Word, *conclude*, to ſignify, to *lock*, or *ſhut up together*. The Word in the Original is found but in three Places beſides this; namely, *Luke* v. 6; where it is well rendered *encloſed: They encloſed*, or ſhut up together in the Net, *a great Multitude of Fiſhes*. *Gal.* iii. 22, 23; where in one Verſe it is rendered very improperly, *concluded*, in the other *ſhut up*. All were *locked up under Sin*; and the *Jews*, in particular, were locked up under the Law. So here, *God has locked up all together in Unbelief*. Now as all, *Jews* and *Gentiles*, before *Chriſt* came, were locked up under Sin, and the *Jews* were *locked up under the Law*, condemning them to Death; not as if none of them could be ſaved, or be in a State of Acceptance with God; but only ſo far, and in this Senſe; as the Ground of their Pardon and Redemption was not laid, or the Price of their Redemption was not paid, till *Chriſt*, by the Sacrifice of himſelf, took away the Sin of the World: So here, firſt the *Gentiles*, afterwards the *Jews*, are locked up in *Unbelief*; not as if they were therefore locked out of the Favour of God, and excluded from eternal Life. For *Unbelief* is here to be underſtood, not in the *abſolute*, but in the *relative* Senſe. Not in the *abſolute* Senſe, as it is a Principle which renders a Man wicked; but in the *relative* Senſe; namely, with Reference to the Kingdom of God in this World; or as it diſqualifies a Perſon from being a Sharer in the Honours and Privileges of *that* Kingdom. It is *Unbelief in Profeſſion*, which ſtands oppoſed, not to a Life of Virtue, or of eternal Happineſs in the World to come; but only to *Faith in Profeſſion*. Now as *Faith in Profeſſion* denominates a Man a

Subject

Subject of God's Kingdom in this World, and gives him a Right to all the Privileges of the visible Church; and yet he may really be a Worker of Iniquity, and at last disowned by *Christ*, and perish for ever, *Mat.* vii. 21, 22, 23. *Luke* xiii. 24—29: So *Unbelief in Profession* (which, upon several Accounts, may not be a Man's Fault, but his Unhappiness) excludes a Person from the Advantages of God's peculiar Kingdom on Earth; and yet he may be a Worker of Good, a virtuous Person, and at last owned of *Christ*, and saved for ever.

That the Apostle here means *Unbelief*, in this *general*, *relative* Sense; and only so far as it excludes a Person out of the present Kingdom of God, is evident. For this 32d Verse stands in immediate Connection with the two foregoing; and [*ALL*], in this Verse, includes the unbelieving *Jews* and *Gentiles*, in the two foregoing Verses. But the *unbelieving Gentiles*, are those (*Ver.* 30.) who *in Times past had not believed God*, but now, upon their Conversion to Christianity, had *obtained Mercy*; consequently, they were the whole Body of *Gentiles*, who from the Time, when the Covenant was made with *Abraham*, to the Time when they embraced the Faith of the Gospel, had not *believed God*; that is, had not been numbered among the Subjects of his visible Kingdom, as the *Jews* all that while were. And the *unbelieving Jews* are those (*Ver.* 31.) who now do not *believe God*, but at last shall, upon their Conversion to Christianity, *obtain Mercy*; consequently, they are the whole Body of *Jews*, who, from the Time of their rejecting the Kingdom of God under the Messiah, *have not believed God*; that is, have not been numbered among the Subjects of his visible Kingdom, as the believing *Gentiles* now are. All this is clear. And therefore, we may conclude, 1. That the *Unbelief*, which the Apostle speaks of, *Ver.* 32, is not the faulty Character of particular Persons, but the general Profession of whole Nations, through a long Tract of Time. Neither, 2. Is it that Unbelief, which subjects Persons to final Condemnation. For that Unbelief will not terminate in their *obtaining Mercy*. But the Unbelief, under which the *Gentiles* were *locked up*, terminated in their obtaining Mercy; and so will the Unbelief of the *Jews* too. 3. The whole Body of *Gentiles*, who embraced the *Christian* Religion, *obtained Mercy*; and so will the whole Body of the *Jews*, at the future Period the Apostle speaks of: But, evidently, this relates to their being admitted to the Privileges of God's Kingdom in this World. Consequently, their *Unbelief*, which stands opposed to their *obtaining Mercy*, relates only to their being excluded from those Privileges.

In short, the Apostle considers the unbelieving *Gentiles*, during the *Jewish* Peculiarity, as one Body of Men; which Body of Men afterwards *obtained Mercy*, when they were taken into the Church of God: And he, likewise, considers the unbelieving *Jews*, from the Time of their rejecting *Christ*, to the future Time of their Conversion, as one Body of Men, who shall then also *obtain Mercy*, or be brought again into the Kingdom of God. Therefore, as this *obtaining of Mercy* is no other than the *Election*, and *Justification*, about which he argues in this Epistle, it is certain he doth not thereby mean the *Election* and *Justification* only of particular Persons; and so as to ascertain their everlasting Salvation: But he means such an *Election* and *Justification* as may also be applied to Bodies of Men, with Respect to their being taken into the Kingdom of God, in this World.

Ver. 33, *&c.*] Mr. *Locke* well observes, "That this emphatical Conclusion "seems, in a special Manner, to regard the *Jews*; whom the Apostle would "hereby teach Modesty and Submission to the over-ruling Hand of the all-wise "God,

CHAP. XI. Ver. 33. "God, whom they are very unfit to call to Account for his [rejecting them "and] dealing ſo favourably with the *Gentiles*. His Wiſdom and Ways are in- "finitely above their Comprehenſion; and will they take upon them to adviſe "him what to do? Or is God in their Debt? *&c.* This is a very ſtrong Re- "buke to the *Jews*, and yet delivered, as we ſee, in a Way very gentle and "inoffenſive."

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CHAP. XII. THE Apoſtle has now finiſhed his Proofs and Explications relating to the Juſtification, Calling, and Election of the believing *Gentiles*; or to their being admitted into the Kingdom and Covenant of God, and intereſted in all the Privileges and Honours of his Children and peculiar People, and in all the Bleſſings and Hopes of the Goſpel. This, our happy State, he has well eſtabliſhed by ſolid and ſubſtantial Arguments, and guarded it againſt every Attack of the unbelieving *Jew*. He has demonſtrated, That it ſtands right in the Nature of Things, *Chap.* i. ii. iii. That it is ſet upon the ſame Foot with *Abraham*'s Title to the Bleſſings of the Covenant, *Chap.* iv. That it gives us a Title to Privileges and Bleſſings as great, as any the *Jews* could glory in, by Virtue of that Covenant, *Chap.* v. 1—12. He goes ſtill higher, and ſhews, that our being intereſted in the Gift and Grace of God in *Chriſt Jeſus*, is perfectly agreeable to the Grace which he has confeſſedly beſtowed upon all Mankind in *Chriſt Jeſus*, in delivering them (at the Reſurrection) from that Death, which came upon them by *Adam*'s Offence, *Chap.* v. 12, *to the End.* He has clearly explained, both with Regard to the *Gentiles* and *Jews*, the Nature of the Goſpel Conſtitution, in Relation to its Obligations to Virtue and Holineſs, and the Advantages it gives for encouraging our Obedience, ſupporting us under the ſevereſt Trials, and ſecuring our Perſeverance, *Chap.* vi. vii. viii. Further; as the *Jews* Pretences, that God was bound by expreſs Promiſe to continue them, and ſuch as came into their Peculiarity, to be his only People for ever, were directly inconſiſtent with the Calling, and Election of the *Gentiles*, upon the Foot of Faith alone, he demonſtrates, that the Rejection of the *Jews* is conſiſtent with the Truth of God's Word, and with his Righteouſneſs; he ſhews the true Cauſe and Reaſon of their Rejection; and concludes with an admirable Diſcourſe upon the Extent and Duration of it; which he cloſes with Adoration of the Divine Wiſdom in his various Diſpenſations, *Chap.* ix. x. xi. Thus having cleared this important Subject with ſurprizing Judgment, and the

nicest Art and Skill in Writing, he now proceeds, after his usual Method in his Epistles, and the Apostolic Method of preaching [185: 4th Note] to inculcate various Christian Duties, and to exhort to that Temper of Mind, and Conduct of Life, which is agreeable to Gospel Privileges and Profession.

CHAP. XII.

Ver. 1, 2, 3, 6, 8.

NOTES.

Ver. 1, 2.] I OFFER it to the Consideration of the Curious, whether the Apostle, in the first Verse, hath not his Thoughts principally upon the *Jewish*, and in the second Verse upon the *Gentile Christians*. For (*Ver.* 1.) he opposes moral Duty to the offering up of Sacrifices; which must be the Sacrifices the *Jews* presented in the Temple; and calls moral Duty a *reasonable Service*, I think, in Opposition to *ritual*. *Ver.* 2, He dehorts from a Conformity to *the World*, (which generally, if not always, means the Heathen World,) and exhorts them to *be transformed by the Renewing of their Minds*; which is the Phrase he uses to Gentile Converts, *Eph.* iv. 22, 23, *Put off, as concerning the former Conversation, the old Man, and be renewed in the Spirit of your Mind.* See Mr. *Locke*'s Notes on this Verse.

MERCIES *of God*] See [141, 142.] He means all the Blessings and Privileges given us freely, in the Gospel, by the Mercy of God.

Ver. 3. *Through the Favour*, or GRACE, *that is given unto me*] See the Note upon Chap. i. 5.

Ver. 6. *Proportion of Faith*, and *Measure of Faith*, *Ver.* 3, seem not to relate to the Degree of any Gift considered in itself, as Mr. *Locke* supposes, but rather to the Relation and Proportion which it bore to the Gifts of others. For it is plain, he is here exhorting every Man to keep soberly within his own Sphere. It is natural to suppose, the new Converts might be puft up with the several Gifts, that were bestowed upon them, and every one might be forward to magnify his own, in Disparagement of others; which would be attended with no good Consequences. Therefore the Apostle advises them to keep every Man within his proper Sphere; to know and observe the just Measure and Proportion of his Gift, *intrusted* with him, not to gratify his own Pride, but to edify the Church.

FOR an Account of the spiritual Gifts and Offices in the primitive Church, see Lord *Barrington*'s *Miscellanea Sacra*, Essay I, and Dr. *Benson*'s *History of the first Planting of the Christian Religion*, Chap. I. Sect. IV, V.

Ver. 8. *He that ruleth with Diligence*] Lord *Barrington*, in his *Miscel. Sac.* Essay I. p. 76, *&c.* thinks this Clause relates to the receiving and succouring of Strangers, [I think persecuted Strangers, or however such as travelled for the Propagation of the Gospel] for these Reasons, (1.) Because the Apostle had admonished them to use well the Gifts of the Spirit, for the Good of Men's Minds, *Ver.* 6, 7, and in the first Clause of the 8th. It seems therefore most natural to suppose he should, in the three last Clauses of *Ver.* 8, direct them how to use other Gifts of God's Providence for the Good of Men's Bodies; and that he should lay the

several

CHAP. XII. Ver. 10, — 20.

ſeveral Inſtances of Kindneſs to others together, in the ſame Manner as in *Heb.* xiii. 2, 3. (2.) Προστατις, a feminine Word of the ſame Original and Signification with ὁ προισταμενος, is uſed in this Senſe, *Rom.* xvi. 2, *She has been a* Succourer *of many, and of myſelf alſo.* Thus he. And, I think, it is not foreign to the Purpoſe to obſerve, how the Word προισασθαι, is uſed, *Tit.* iii. 8, 14, καλων εργων προισασθαι, *to maintain good Works*; perhaps it might be better rendered, to *patroniſe good Works*, meaning to encourage and aſſiſt in them. Προισαμαι ſignifies, among other Things. to *defend, patroniſe.*

Ver. 10, 11, 12, 13.] In theſe four Verſes the Apoſtle delivers ten Precepts, in a very brief and ſententious Manner, as if he intended to adapt them to the Memory. I have endeavoured to imitate him in *Engliſh*, and have given them, firſt, in his brief and ſententious Way; and then, explained them more fully in the Paraphraſe.

Ver. 10. *In* brotherly *Love*] See [106.]

Ver. 13. *To the Neceſſity* of Saints] See [127.]

Ver. 19. *Dearly Beloved, avenge not yourſelves,*] The Emperor *Claudius* by his Decree baniſhed all *Jews* from *Rome*, Acts xviii. 2. Upon this Occaſion *Aquila* and *Priſcilla* removed to *Corinth*, where *Paul* found them, and dwelt with them a conſiderable Time. No doubt, they gave him a full Account of the State of the *Chriſtian* Church at *Rome*, and of every Thing relating to the late Perſecution under *Claudius*. That *Emperor*'s Edict died with him, in about two Years Time. Then the *Jews* and *Chriſtians* (if the *Chriſtians* were expelled) returned again to *Rome*. For *Aquila* and *Priſcilla* were there when *Paul* wrote this Epiſtle, (*Chap.* xvi. 3.) which was in the fourth Year of *Nero*, Succeſſor to *Claudius*. See Dr. *Benſon*'s *Hiſtory of the firſt Planting of the Chriſtian Religion*, Vol. II. Book III. Chap. V. Sect. VIII. p. 106, *&c.* and Chap. VII. Sect. VIII. p. 182. Hence I conclude the Apoſtle, in this Verſe and the following, may have his Eye upon the Indignities and Injuries done to the *Chriſtian Jews*, if not to the *Chriſtians* in general, in the forementioned Perſecution.

Rather give Place unto Wrath] Eccleſiaſticus xix. 17, *Admoniſh thy Neighbour before thou threaten him, and not being angry, give Place to the Law of the moſt High.*

Ver. 20. *In ſo doing thou ſhalt heap Coals of Fire on his Head,*] *Grotius, Whitby, Locke*, and Dr. *Clarke* underſtand this, as if the Apoſtle meant; That, in doing theſe beneficent Actions, you ſhall heap the Coals of Divine Vengeance upon your Enemy's Head; you ſhall aggravate his Condemnation, and ſubject him to an heavier Load of Wrath, if he doth not repent. But is not this directing us to do good with a malicious Intent? And how is it conſiſtent with the Advice, the Apoſtle is here preſſing upon us? He exhorts to *recompence to no Man Evil for Evil*, Ver. 17; *dearly beloved, avenge not yourſelves*, Ver. 19. Meditate no Evil againſt your bittereſt Enemies; but leave them to the righteous Judgment of God, to whom alone it belongs to render to every Man according to his Deeds. On the contrary, if you ſee them in Neceſſity or Diſtreſs, be ready to relieve and

ſuccour

ſuccour them. And can we ſuppoſe, after he had affirmed that Vengeance belonged to God alone, and that we ought not to take the Work out of his Hands, that he would, *Balaam*-like, put us into a Way, when we may not take Vengeance ourſelves, of bringing down upon our Enemies the ſevereſt Vengeance of Heaven? Or that, when he had taught us, we might not ſtudy to hurt them, in any kind, by our evil Deeds, he ſhould ſhew us how we may ruin them for ever by our good Deeds? I fear it will not ſalve this Difficulty to alledge; that the Apoſtle does not mean, that we ſhould do Good to an Enemy with an *Intent* to bring down the Vengeance of God upon him; but only ſhews, that this will be the Event, if he perſiſts in his unjuſt Enmity. For not to ſay, the Apoſtle neither inferts nor intimates this qualifying Clauſe, *if he perſiſts in his Enmity*; not to alledge, that relieving and ſuccouring ſtands in immediate Connection with heaping Coals of Fire upon his Head, as the immediate and direct Conſequence of it; *in ſo doing*, in feeding and refreſhing him, *thou ſhalt heap Coals of Fire upon his Head.* Not to alledge theſe Things, ſuppoſing the Apoſtle ſhould not mean, we are to do an Enemy Good with an *Intention* of ſubjecting him to the heavier Wrath of God; yet I think it is evident, in the Senſe we are conſidering, he muſt adviſe us to be beneficent with *Expectation*, in one View, of bringing down upon an Enemy's Head the ſevereſt Vengeance, even by our Beneficence. Which ſurely is a Thought ill connected with Chriſtian Goodneſs; and ſeems to lie quite out of the Line of the Apoſtle's Diſcourſe.

This Paſſage is quoted from *Prov.* xxv. 21, 22; *If thine Enemy hunger, give him Bread to eat: And if he be thirſty, give him Water to drink: For thou ſhalt heap Coals of Fire* [גחלים] *upon his Head, and the Lord ſhall reward thee.* But there is no neceſſity of giving this Text a Senſe ſo harſh, and ſeemingly ſo inconſiſtent. It is more agreeable to the Spirit of Wiſdom to interpret it thus: Be kind to your Enemy; for that is the ſureſt Way to gain his Love, and God's Bleſſings.

It is true, גחלים *Coals of Fire*, are ſeldom taken in a good Senſe, when uſed metaphorically: They commonly ſignify Puniſhment or Vengeance. But then, they are always ſaid, or ſuppoſed, to be heaped up by God himſelf. And ſurely God's heaping of Coals, may well be allowed to be very different from ours. For to him Vengeance belongs; but to us it belongs not. But why may not *Coals of Fire*, ſo neceſſary for the Uſe and Comfort of Life, be uſed in a good Senſe too? It is certain that a *Coal of Fire* is once however ſo uſed, 2 *Sam.* xiv. 7, *And ſo they ſhall quench my Coal of Fire* גחלתי *which is left*, that is, deprive me of my little remaining Comfort. And once the Metaphor, though by a different *Hebrew* Word, is applied to Love, *Sol. Song* viii. 6, *Love is ſtrong as Death, Jealouſy is cruel as the Grave, the Coals thereof are Coals of Fire, which hath a moſt vehement Flame.* And, I think, it is evident enough from the Verſe following the Text, that here the Phraſe ought ſo to be underſtood. Shew Kindneſs to your Enemy; *for in ſo doing you ſhall heap Coals of Fire upon his Head.* It follows, *Be not overcome of Evil, but overcome Evil with Good. Overcome evil with Good*, evidently explains, *heaping Coals of Fire* upon an Enemy's Head by Acts of Goodneſs; it is to ſoften his Heart, and diſpoſe him to Friendſhip; which is the natural Effect of a generous, unexpected Goodneſs.

Dr. *Benſon* conjectures, "that the Phraſe of *heaping Coals of Fire upon his* "*Head*, is taken from melting Metals in a Crucible; for when they melt Gold

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" or Silver in that Manner, they do not only put Fire under and round all the " Sides, but alſo *heap Coals of Fire upon the Head* of the Crucible, and ſo melt " the Metal: In alluſion to this, Chriſtians are *to heap Coals of Fire* [Acts of " Kindneſs and Beneficence] *upon the Head of an* Enemy, and ſo *melt down* his " Obſtinacy, bring him to Temper, and overcome his Evil by their Good. " This is noble, glorious, reaſonable, and truly Chriſtian!"

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THIS Epiſtle was wrote in the fourth Year of the Emperor *Nero*, about ſix Years after *Claudius* had expelled the *Jews* from *Rome*. It is not improbable, that (as *Suetonius* relates in the Life of *Claudius*) this was occaſioned by the tumultuous Diſpoſition of the *Jews*, in one Shape or other; whether upon a civil, or religious Account is not eaſy to determine. However, we know they had Notions relating to Government favourable to none but their own; and it was with great Reluctance they ſubmitted to a foreign Juriſdiction. The *Chriſtians*, under a Notion of their being the People of God, and the Subjects of his Kingdom, might be in Danger of being infected with thoſe unruly, rebellious Sentiments. Therefore the Apoſtle ſhews them; that they were, notwithſtanding their Honours and Privileges as *Chriſtians*, bound, by the ſtrongeſt Obligations of Conſcience, to be ſubject to Civil Government. Mr. *Locke* has ſo well explained the Apoſtle's Senſe, in the Comment and Notes upon this Chapter, (excepting his Note upon *Ver.* 11, 12.) that I have but little to add; and therefore ſhall refer the Reader to him.

ONLY I cannot forbear obſerving the admirable Skill and Dexterity, with which the Apoſtle has handled the Subject. Upon every Point his Views in Writing are always very Comprehenſive; and he takes into his Thoughts and Inſtructions all Parties that might probably reap any Benefit by them. As Chriſtianity was then growing, and the Powers of the World began to take Notice of it, it was not unlikely this Letter would fall into the Hands of the *Roman* Magiſtrates. And whenever that happened, it was right, not only that they ſhould ſee Chriſtianity was no Favourer of Sedition; but likewiſe, that they ſhould have an Opportunity of reading their own Duty and Obligations. But they were generally too inſolent to be inſtructed in a plain direct Way. Therefore the Apoſtle with a maſterly Hand delineates, and ſtrongly inculcates, the Magiſtrate's Duty, while he is pleading his Cauſe with the Subject; and eſtabliſhing his Authority upon the moſt true and ſolid Grounds. He dextrouſly ſides with

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with the Magiſtrate, and vindicates his Power, againſt any Subject, who might have imbibed ſeditious Principles, or might be inclined to give the Government any Diſturbance. And, under that Advantage, reads the Magiſtrate a fine and cloſe Lecture, upon the Nature and Ends of Government. A Way of Conveyance ſo ingenious and unexceptionable, that *Nero* himſelf, had this Epiſtle fallen into his Hands, could not well have miſſed of ſeeing his Duty, and yet would have met with nothing flattering on the one Hand, nor offenſive or diſguſting on the other.

If the Reader is attentive, he muſt be pleaſed to ſee in how ſmall a Compaſs, and with how much Dexterity, Truth, and Gravity, he affirms and explains the Foundation, the Nature, the Ends, and juſt Limits of the Magiſtrate's Authority, while he is pleading his Cauſe, and teaching the Subject the Duty and Obedience due to Governours.

NOTES.

Ver. 11, 12.] "It ſeems by theſe two Verſes, ſaith Mr. *Locke*, as if St. *Paul* "looked upon *Chriſt*'s Coming as not far off, to which there are ſeveral other "concurrent Paſſages in his Epiſtles: 1 *Cor.* i. 7."

But, with all due Reſpect to Mr. *Locke*, *Grotius*, and other learned Men, who favour this Sentiment, I will venture to ſay, they have erred, not underſtanding the Paſſages of Scripture, which they have alledged, nor the true State of Things.

That St. *Paul* did not look upon *Chriſt*'s Coming as not far off, or, as if it might happen while he, and the Men of that Generation were living, is inconteſtably evident from 2 *Theſſ.* ii. 1, *&c.* where he profeſſedly refutes this erroneous Opinion. The Caſe was this. The *Theſſalonians* had miſtaken ſome Expreſſions in his firſt Letter; juſt in the ſame Manner, I ſuppoſe, as Mr. *Locke*, and others, have miſtaken the like Paſſages. He had told them, (1 *Theſſ.* v 2, 3, 4., *That the Day of the Lord ſo* [ſuddenly] *comes, as a Thief in the Night*; and that their only Security againſt their being ſurpriſed, or overtaken unawares, by that Day, was their not being in Darkneſs, but enjoying the Light of the Goſpel, Ver. 4, 5; *But ye, Brethren, are not in Darkneſs, that that Day ſhould overtake you as a Thief. You are all the Children of Light.* This, their being forewarned of it, and furniſhed with all proper Means to prepare for it, was their only Security againſt being ſurpriſed by the Coming of our Lord to Judgment. Now taking this in Connection with what he had ſaid juſt before, (*Chap.* iv. 15) *We* * *who are alive, and remain unto the Coming of the Lord*, they concluded, juſt as Mr. *Locke* doth, that the Lord would come while they were alive, and hereby were much alarmed and diſturbed. But this Notion was not only falſe, but of very bad Tendency. And therefore the Apoſtle with much Earneſtneſs corrects the Miſtake in a ſecond Letter, *Chap.* ii. 1, &c. *Now*, ſaith he, *we beſeech you, Brethren, by the Coming of our Lord Jeſus Chriſt, and by our gathering together unto him,*

* How the Apoſtle is to be underſtood, when he ſaith, WE *who are alive*, ſee [93 Not.]

CHAP. XIII. Ver. 11, 12.

that ye be not ſoon ſhaken in Mind, or be troubled, neither by Spirit, nor by Word, nor by Letter, as from us, as that the Day of Chriſt is at Hand. Let no Man deceive you by any Means: For that Day ſhall not come, except there come a Falling away firſt, and that Man of Sin be revealed, the Son of Perdition, &c. Here the Apoſtle plainly declares, That he did not believe the Coming of the Lord was at Hand; and that he knew, by the Spirit of Prophecy, that before the Coming of the Lord, there would be a Falling away, or great Apoſtacy in the Chriſtian Church, and that the *Man of Sin* would appear, and erect a ſpiritual, Anti-chriſtian Tyranny, in the *Temple*, or Church of *God*.

Most certainly the Apoſtle knew, that the Coming of *Chriſt* would not be till ſeveral Ages after the Time in which he lived. And, no doubt, all the Apoſtles knew this as well as he. And yet he, and the other Apoſtles, always ſpeak as if the Coming of *Chriſt*, and the Day of our Lord, the Day of Judgment, was then near at Hand; and accordingly, exhort Chriſtians who were then living, to watch, and to keep themſelves in Readineſs, that they might not be ſurpriſed by it. *Rom.* xiii. 11, 12,—*Now is our Salvation nearer than when we believed. The Night is far ſpent, the Day is at hand.* Phil. iv. 5, *Let your Moderation be known unto all Men. The Lord is at hand.* 1 Theſſ. v. 2,—*The Day of the Lord ſo cometh as a Thief in the Night. For when they* [all wicked Men] *ſhall ſay, Peace and Safety; then ſudden Deſtruction comes upon them,—and they ſhall not eſcape. But ye, Brethren, are not in Darkneſs, that that Day ſhould overtake you as a Thief.* Heb. x. 37, *For yet a little while, and he that ſhall come will come, and will not tarry.* Jam. v. 7, 8, 9, *Be patient, therefore, Brethren, unto the Coming of the Lord. Behold, the Huſbandman waits for the precious Fruit of the Earth,* &c. *Be ye alſo patient,—for the Coming of the Lord draweth nigh. Grudge not one againſt another, Brethren, leſt ye be condemned: Behold the Judge ſtands before the Door.* 1 Pet. iv. 7, *The End of all Things is at hand: Be ye therefore ſober, and watch unto Prayer.* 2 Pet. iii. 10, 11, 12, —*The Day of the Lord will come as a Thief in the Night;* —*then* —*what Manner of Perſons ought ye to be in all holy Converſation and Godlineſs, looking for and haſting unto the Coming of the Day of God.*

Our bleſſed Lord alſo knew very well, that he ſhould not come while that Generation, to whom he preached, was alive. And yet he exhorts that Generation to watch, and have all Things in Readineſs, that they might not be ſurpriſed by his Coming. *Mat.* xxiv. 42, &c. *Watch therefore, for ye know not what Hour your Lord doth come. But know this, that if the good Man of the Houſe had known in what Watch the Thief would come, he would have watched, and would not have ſuffered his Houſe to be broken up. Therefore be ye alſo ready: For in ſuch an Hour as you think not the Son of Man comes.* xxv. 13, *Watch therefore, for ye know neither the Day nor the Hour, wherein the Son of Man cometh.* Mark xiii. 33, &c. *Take ye Heed, watch and pray: For ye know not when the Time is. Watch ye therefore, for ye know not when the Maſter of the Houſe comes; Leſt coming ſuddenly, he find you ſleeping. And what I ſay unto you, I ſay unto* all, *Watch.* Luke xxi. 34, &c. *And take Heed to yourſelves, leſt at any Time your Hearts be overcharged with Surfeiting, and Drunkenneſs, and the Cares of this Life, and ſo* THAT DAY *come upon* YOU *unawares. For as a Snare ſhall it come upon all them that dwell on the Face of the whole Earth* [upon you, my Diſciples, and upon all Men, in all Parts and Ages of the World.] *Watch ye therefore, and pray always, that ye may be accounted worthy to eſcape all theſe Things that ſhall come to paſs, and to ſtand before the Son of Man.* [And after his Aſcenſion. Rev. xxii. 7, 12, 20. *Behold, I come quickly: Bleſſed is he that keepeth*

the Sayings of the Prophecy of this Book. And behold, I come quickly; and my Reward is with me, to give every Man according as his Work ſhall be. He which teſtifieth theſe Things, ſaith, Surely I come quickly. Amen. *Even ſo, come Lord Jeſus.*]

THIS is the current Language and Senſe of our Lord and his Apoſtles. They repreſent his Coming as *at hand*, as *drawing nigh*, and admoniſh their Hearers to watch, leſt his Coming ſhould find them unprepared; though they knew his Coming would not be till many Ages after thoſe Perſons, whom they ſo exhorted, were dead and in their Graves.

BUT how ſhall we reconcile this ſeeming Inconſiſtency? Thus. *The Time of our Lord's Coming coincides, or happens at the ſame Time, with the Time of our Death; how near to, or how far ſoever from, his Coming we happen to die.*

To confirm this Propoſition, I ſhall advance but one Argument out of more that might be produced. It is this. Certainly our Chriſtian Courſe [of preparatory Duties, Sufferings, Fighting, Watching, Patience, *&c.*] ends, when we die: But *Chriſt* comes, when our Chriſtian Courſe ends; or, our Chriſtian Courſe, in this Life, terminates in the Coming of *Chriſt*. This is evident from the following Texts. 1 Cor. i. 8, *Who alſo ſhall confirm you blameleſs unto the* END *in the Day of our Lord Jeſus Chriſt*. Phil. i. 6. 10,—*he who has begun a good Work in you, will perfect it* until the Day *of Jeſus Chriſt. That ye may approve*, or try, *Things that are excellent*, or differ; *that ye may be ſincere, and without Offence* till the Day *of Chriſt*. 1 Theſ. iii. 13, *To the End that he may eſtabliſh your Heart unblameable in Holineſs before God even our Father, at* [unto] *the* Coming *of our Lord Jeſus Chriſt with all the Saints.* — v. 23, — *I pray God your whole Spirit and Soul and Body be preſerved blameleſs* unto the Coming *of our Lord Jeſus Chriſt*. 2 Theſ. i. 7,—*to you who are troubled,* REST *with us,* when *the Lord Jeſus ſhall be* revealed *from Heaven*. 1 Tim. vi. 11.—15, *But thou, O Man of God, flee theſe Things:* [the Love of Money, *&c.* Ver. 9. 10.] *And follow after Righteouſneſs, Godlineſs, Faith, Love, Patience, Meekneſs. Fight the good Fight of Faith, lay hold on eternal Life.*—*I charge thee in the Sight of God,—That thou keep this Commandment without Spot, unrebukeable*, until the Appearing *of our Lord Jeſus Chriſt. Which in his Times he ſhall ſhew, who is the bleſſed and only Potentate.* 2 Tim. iv. 7, 8, *I have fought the good Fight, I have finiſhed my Courſe,—Henceforth there is laid up for me a Crown of Righteouſneſs, which the Lord, the righteous Judge, ſhall give me at* THAT DAY. Jam. v. 7, *Be patient, Brethren, unto the Coming of the Lord.* 1 Pet. i. 5, *Who are kept by the Power of God through Faith unto Salvation, ready to be revealed in the laſt Time.* Ver. 13, *Wherefore gird up the Loins of your Mind, be ſober, and hope to the* END, *for the Grace that is to be brought unto you at the Revelation of Jeſus Chriſt.* 2 Pet. iii. 11, 12, *What Manner of Perſons ought ye to be in all holy Converſation,*—*looking for, and haſting* unto the Coming *of the Day of God.* Rev. ii. 25, *That which ye have already, hold faſt* till I come.—iii. 11, *Behold, I come quickly: Hold that faſt which thou haſt, that no Man take thy Crown.*

IN all the New Teſtament we are never exhorted to prepare for *Death*, but always for the *Coming of our Lord*, &c.

HENCE it appears, that the End of our Chriſtian Courſe, and conſequently, of our preſent Life, is the Coming of our Lord, when we ſhall receive the Salvation, the Crown of Righteouſneſs, which he will give to them that love his Appearing. An awful, important, awakening Truth; of great Weight and Force in Religion, infinitely worthy of our moſt ſerious Conſideration every

CHAP. XIII.

Ver. 11, 12, 14.

Day and Hour of our Life. It is indeed the grand View and Power of the Goſpel: Though there is Reaſon to fear, but few Chriſtians underſtand, or lay it to Heart.

Ver. 11. OUR *Salvation*] Jude, *Ver.* 3, it is called *the* COMMON *Salvation*; meaning that Salvation, or Reſt, which we have *all* a Promiſe left of obtaining; as all the *Iſraelites* had a Promiſe left of entering into the Land of *Canaan*, even they who fell ſhort through Unbelief, *Heb.* iv. 1, 2. The Apoſtle is ſpeaking to thoſe, who either actually did, or might poſſibly, walk in *Rioting and Drunkenneſs, in Chambering and Wantonneſs, in Strife and Envying*, Ver. 13. And yet, when he ſaith, '*OUR Salvation*, he plainly allows them an Intereſt in the Goſpel Salvation. Which can, I conceive, be underſtood no otherwiſe than thus: As they profeſſed the Goſpel, the Sins of their Heathen State were pardoned, and a Promiſe was given them of Salvation, or of eternal Life. But this Promiſe was intended to be a *MOTIVE* to all Holineſs and Obedience; which, if it had its proper Effect, would ſecure their final, and eternal Salvation; but, if not, they would fall ſhort, and fall into eternal Deſtruction. [168.] And thus the Goſpel Salvation is alſo *OUR Salvation*; or thus, all profeſſed Chriſtians, at this Day, are alſo intereſted in it.

Obſ. THE beautiful and lively Metaphor in this and the next Verſe. This preſent, imperfect State of Trial, he compares to the *Night*: and the Salvation and Glory, we all have in Proſpect, to the *Day*; he ſuppoſes *Chriſtians* may be aſleep, negligent of their moſt important Concerns, or immerſed in Senſuality: He, as the Apoſtle of *Chriſt*, and a Preacher of the Goſpel, knocks at the Chamber-Door, and calls to them; *It is high Time to awake out of Sleep; the Day appears, the glorious Day of your everlaſting Salvation: Awake, awake; throw off the looſe Clothes, which cover you in the Night, and in which it is unſeemly to appear before Men; and put on that comely Dreſs, which is agreeable to the Day, and gives a decent and honourable Appearance in the World.* Meaning, that Diſpoſition and Converſation, which is agreeable to the Goſpel, lovely in the Eyes of Mankind, and which fits us to appear among the Bleſſed, in the Realms of Light.

Ver. 12. *The Armour of Life.*] So our Tranſlation; but improperly. *Beza*, upon this Verſe, obſerves very juſtly, That the Senſe of the *Greek* Word οπλα *Armour*, is very extenſive, and comprehends any Accoutrements of the Body. Here it evidently ſignifies *Dreſs*; and the Apoſtle's Meaning will be obſcured, if it is not ſo tranſlated.

Praeterea bis ſex genitor lectiſſima matrum
Corpora, captivosque dabit, ſua que omnibus arma, οπλα, *ornamenta, Veſtes.*
Aeneid. ix. l. 272.

Ver. 14. *Make not Proviſion for the Fleſh*] Dr. *Hammond* renders this very well, *Take Care your Providence for the Fleſh, do not turn into Covetouſneſs, and irregular Deſires*; for it might be tranſlated, *Make not Proviſion for the Fleſh unto Covetouſneſs.*

CHAP.

CHAP. XIV. to CHAP. XV. Ver. 14.

CONTENTS.

CHAP. XIV. Ver. 1, 2, 3, 4.

BY *Aquila* and *Priſcilla*, who were come from *Rome*, and with whom St. *Paul* was familiar for a conſiderable Time; (*Acts* xviii. 2, 3.) or by ſome other Hand, St. *Paul* had a particular Account of the State of the Chriſtian Church at *Rome*; and was informed, that there was no good Agreement between the *Jewiſh* and *Gentile* Converts about *MEATS* and *DAYS*. The *Jewiſh Chriſtian*, retaining a Veneration for the Law of *Moſes*, abſtained from certain Meats, and was obſervant of certain Days; while the *Gentile*, underſtanding that the Chriſtian Religion laid him under no Obligations to ſuch ceremonial Points, had no Regard to either. The *Jew* cenſured the *Gentile*, as a *Latitudinarian*, little better than a mere Heathen, and likely to relapſe into Idolatry. The *Gentile* cenſured the *Jew*, as a Man of narrow, ſuperſtitious Principles, and defective in the Faith of the Goſpel. The Apoſtle exhorts, that in ſuch Things not eſſential to Religion, and in which both Parties, in their different Way of Thinking, might have an honeſt Meaning, and ſerious Regard to God, Difference of Sentiments might not hinder Chriſtian Fellowſhip and Love: But that they would mutually forbear each other, make candid Allowance; and eſpecially not carry any Goſpel Liberties ſo far, as to diſguſt a weak Brother, or *Jewiſh Chriſtian*, againſt the Goſpel itſelf; and tempt him to renounce Chriſtianity.

HIS Rules and Exhortations are ſtill of great Uſe: And happy would the Chriſtian World be, if they were more generally practiſed.

NOTES.

Ver. 1. *Him that is weak in the Faith*] Meaning the *Jew*, who (the Apoſtle knew aſſuredly) was in the Wrong; yet he uſes them very tenderly, and avoids ſaying any Thing of him, that was harſh, or overbearing; and only repreſents him as *weak in the Faith*.

Ver. 2. *Eateth Herbs*] namely, in a Heathen Country. See *Dan.* i. 8—17.

Ver. 3. JUDGE *him that eateth*] See Note on Chap. ii. 27.

Ver. 4. *Stands or falls*, πιπτει.] *Falls*, is here uſed in the deſtructive Senſe; (ſee Note on *Chap.* xi. 11, 12.) and ſignifies being totally caſt off.

ABLE *to make him ſtand.*] For the Senſe of *able*, See Note upon Chap. i. 16.

Ver. 7,

CHAP. XIV.

Ver. 7—9, 16, 17, 20, 22.

Ver. 7, 8, 9. *For none of us liveth to himſelf, and none of us dieth to himſelf.*] The Apoſtle's Argument ſtands thus: According to the Principles of true Religion, and of the *Chriſtian* Religion in particular, we are not our own; neither are we to live to ourſelves, as if we were our own Lords and Proprietors, and had no other Rule, but our own Will and Pleaſure. No; we are all *Chriſt*'s; we are his Diſciples and Subjects; and his Will ſhould be the Rule of our Conſciences and Conduct. Therefore, as we ſhould not make our own Wills, or Sentiments, a Rule to ourſelves, much leſs ſhould we make them a Rule to others; as if they were to live to us, or like Servants pay us Obedience. For we can neither ſave ourſelves, nor them. At Death we do not fall into our own Hands, as if we had Power to raiſe ourſelves to Life again, at the laſt Day: But we die into the Hands of *Chriſt*; and it is he alone, to whom God has given Power to bring us to Life again. Conſequently, it is the Duty of every one of us to approve ourſelves to our Lord *Jeſus Chriſt*; and therefore we may ſafely leave every one to do what he ſincerely thinks is moſt pleaſing to him, without endangering our own Salvation, or that of a *Chriſtian* Brother. For aſſuredly, all is well, both with him and us, in Life and in Death, if both ſeriouſly endeavour to regulate their Actions by the Will of *Chriſt*.

None of us liveth] That is, ought to live. See [274.]

Ver. 16. *Let not then your Good be evil ſpoken of*] Parallel to this, I conceive, is 1 *Cor.* x. 29, 30. See Mr. *Locke*'s Paraphraſe upon theſe Verſes.

Ver. 17. *For the Kingdom of God*] See the general Deſcription of this Kingdom, in the Preface, § 9—15.

Ver. 20. *The Work of God*] That is, a Chriſtian, 1 *Cor.* ix. 1. *Epheſ.* ii. 10. *Phil.* i. 6. See [99.] Deſtroying him here, and Ver. 15, is cauſing him to apoſtatize, or renounce the Chriſtian Faith, [266.]

Ver. 22. *Haſt thou Faith? Have it to thyſelf before God.*] There is no Neceſſity for reading the firſt Clauſe interrogatively; and it ſeems to be more agreeable to the Structure of the *Greek* to render it, *Thou haſt Faith.* As if he had ſaid, *I own, you have a right Perſuaſion.* Further, there is an *Anadiploſis* in εχεις and εχε. The firſt ſignifies ſimply [*have,*] the latter [*hold faſt.*] *You have a right Perſuaſion concerning your Chriſtian Liberty; and I adviſe you to hold* that Perſuaſion ſtedfaſtly with Reſpect to yourſelf, in the Sight of God. Εχω, *HAVE*, has frequently this emphatical Signification. *Mat.* xxv. 29, *&c.* [265. 2d Note.]

Have it to thyſelf before God.] So we render the *Greek*, κατα σεαυτον εχε ενωπιον τȣ Θεȣ. But I do not know that κατα, ever ſignifies [*to,*] or that it is any where ſo tranſlated, except in this Place. But it frequently ſignifies, *with Reſpect to, as pertaining to, as concerning, as touching, in Reſpect of*; and is often ſo rendered; *Rom.* i. 3, 4, 15.—iv. 1.—vii. 22.—ix. 3, 11.—ix. 5, 28. 2 *Cor.* xi. 21. *Phil.* iii. 5, 6.—iv. 11. *Heb.* ix. 9. And in many other Places. And ſo it ſhould have been tranſlated here; namely, *with Reſpect to yourſelf*, or ſo far as concerns yourſelf, *hold it in the Sight of God.* It is an Exhortation, not to keep it private to himſelf, not to ſuppreſs his Sentiments; but to retain them ſteadily, and never do, or ſay any Thing inconſiſtent with them; as it follows, *Happy is the Man who condemns not himſelf*, by doing or profeſſing any Thing inconſiſtent with

CHAP. XIV. Ver. 23.

with what he is assured in his own Conscience is right. The Apostle puts this in, that the *Christian-Gentile* might not mistake his Meaning, or imagine that he was persuading him to be indifferent to the Truth, to dissemble it, to give it up, or act contrary to it upon some Occasions. This was far from the Apostle's Intention; who only exhorts him, to think charitably of a weak Brother, and to abstain from any indifferent Actions, that might disgust him, or prove a Snare or Temptation to him. And, without this Caution, his Discourse would have been imperfect, and not well guarded.

Ver. 23. *But he that doubteth* IS *condemned, if he eat*] In reading this Verse lay the Emphasis upon *IS*. Ver. 22, *Happy is he that condemns not himself in that Thing which he allows: But he that doubts* IS *condemned, if he eats*, &c.

CHAP. XV.

NOTES.

CHAP. XV. Ver. 1, 4, 6, 7, 8.

Ver. 1. *We then who are strong ought to bear the Infirmities of the Weak.* Οφειλομεν δε ημεις οι δυνατοι] According to our Translation, one would suppose this Verse is an Inference from the latter Part of the foregoing Chapter; as if it were, *We therefore who are strong, ought to bear the Infirmities of the Weak.* Whereas, it is in the Greek; *but we who are strong*, &c. And it stands in immediate Connection with the last Verse of the former Chapter, by Way of Opposition: Thus; "The weak Brother, who puts a Difference between Meats, is condemned, if "he eateth, without observing a Distinction; but we, who are strong, [mean-"ing the *Gentile-Christians*] are so far from being *condemned*, if we bear the In-"firmities of the Weak, that we are bound in Duty to do it." Therefore, these two Verses, the last of the foregoing, and the first of this Chapter, cannot be separated without destroying the Sense.

Ver. 4. *Were written for our Learning*] See [89.]

Ver. 6. *That ye may with one Mind and one Mouth glorify God.*] I cannot see how this can be otherwise understood than of public Worship; and it shews, that *glorifying*, or praising *God* for his Grace, in *Christ Jesus*, is a principal Part of Christian Worship, in which all should join *with one Mind and one Mouth.*

Ver. 7. *To the Glory of God*] This I conceive, denotes the Gospel-State, into which believing *Jews* and *Gentiles* were taken, and which he signifies by [*Glory*] Chap. ix. 23. And describes to be eminently *glorious*, 2 *Cor.* iii. 7—11. But the Difference is not material, if it be understood as Mr. *Locke* expounds it.

Ver. 8. I cannot see how either the Structure, or Sense, of the *Greek* will bear, that those Words, *(now I say, that Jesus Christ was a Minister of the Circumcision)* should be thrown, as Mr. *Locke saith*, into a Parenthesis; and that [*to the Glory of God*, Ver. 7,] should be connected with, [*for the Truth of God*, Ver. 8.] All seems

to

CHAP. XV. Ver. 8, 9.

to me to ſtand right and eaſy by only repeating [*I ſay*] Ver. 9, thus; Ver. 8, *Now I ſay, that Jeſus Chriſt was a Miniſter of the Circumciſion, on Account of the* TRUTH *of God*, to *confirm*, or make good, *the Promiſes made to the Fathers:* Ver. 9, *And* I ſay, *that the Gentiles, on Account of* MERCY, *ſhould glorify God*; meaning, with the *Jew*'s Approbation and Concurrence. The *Gentile* muſt allow the *Jew* a primary and eminent Right to all the Glory and Privileges of the Goſpel; becauſe the *TRUTH* of God was engaged, by the Promiſes to *Abraham*, &c. to ſend the *Meſſiah* to the *Jewiſh* Nation, to make his Appearance, and to exerciſe his Miniſtry, among them, for their Salvation. Therefore the believing *Gentile* had undeniable Reaſon to own and receive the believing *Jew*; and to join with him in the Divine Praiſes, Ver. 5, 6. And, as God had extended his *MERCY* in *Chriſt Jeſus*, to the believing *Gentiles*, how could the *Jews* refuſe the *Gentiles* a Share in ſolemn Thankſgivings to God, for ſo great a Favour? Could the *Jew* ſtint, or deny, the *Mercy* of God to the *Gentile* World? And, if he allowed God's Mercy to them in the Redeemer, muſt he not allow them to bear a Part in ſolemn Acknowledgments of his Goodneſs? eſpecially, conſidering that the Scriptures do expreſsly foretell, that the *Gentiles* ſhould have their Share in this joyful Work.

THE Apoſtle is perſuading them to a cordial Coalition in public Worſhip; and gives each Party a ſubſtantial Reaſon, why they ought to unite their Hearts, as well as Voices. But, as it would be more difficult to perſuade the *Jew*, therefore he plies him with ſeveral Quotations out of Scripture.

Mr. *Locke*, in his Note upon the 7th Verſe, and *Chap.* xiv. 1, thinks the *Receiving*, the Apoſtle ſpeaks of, is not receiving into Church Communion; but into familiar, ordinary Converſation. But it ſeems evident to me from Ver. 5, 6, that the Apoſtle had Reaſon to ſuſpect, that they might not cordially unite in the Worſhip of God; and that *Receiving*, Ver. 7, has chiefly reſpect to this. Mr. *Locke* ſays, *Directions cannot be given to private Chriſtians to receive one another* into Church-Communion. But why not? If they uncharitably refuſe Communion with one another, ſurely they may be directed and exhorted, upon that as well as any other Inſtance of Miſbehaviour.

Chriſt was a Miniſter of the Circumciſion,] Mat. xv. 24, *I am not ſent, but to the loſt Sheep of the Houſe of* Iſrael.

Ver. 8, 9. *On Account of the Truth of God,*—*And* I ſay, *that the* Gentiles *on Account of Mercy* obtained, *ſhould glorify God.*] This gives the Senſe of the *Greek* much more clearly, I preſume, than [*for the Truth of God, for his Mercy.*] And the Words [*I ſay, obtained*] ſeem neceſſary to be inſerted, to make the Sentence, and the Apoſtle's Argument, more intelligible.

Ver. 9, 10, 11. THIS confirms what is noted upon *Ver.* 6: Namely, that Praiſe and Thankſgiving to God for his Mercy in *Chriſt Jeſus* is a principal Part of *Chriſtian* Worſhip. See alſo *Heb.* xiii. 15.

CHAP.

CHAP. XV. Ver. 14, *to the End.*

CONTENTS.

CHAP. XV. Ver. 15, 16, 17, 20.

IN this Part of the Chapter the Apoſtle, with much Complaiſance, apologizes for writing the Letter, and for the Freedom he had uſed, particularly with the *Gentile* Part of the *Chriſtians*; which Freedom he hoped they would place to the Account of the Commiſſion he had received, to be the Apoſtle of the *Gentiles*, Ver. 14—17. He gives a general Idea of the Succeſs, and Courſe of his Miniſtry, *Ver.* 18—21. Signifies his great Deſire to make them a Viſit at *Rome*, Ver. 22—24. Acquaints them with the Journey he was going to take from *Corinth* to *Jeruſalem*, to carry a charitable Collection, made among the *Gentile* Converts, for the Relief of the poor *Chriſtians* there; and deſires their Prayers, that he might be delivered from the Malice of the infidel *Jews*; and that his charitable Deſign might be kindly accepted, and have its intended Effect among the *Chriſtian Jews*, Ver. 24—33.

NOTES.

Ver. 15. *I have written the more boldly unto you, in ſome Sort,* απο μερους] Μερος is a Part of any Thing, or Company of Men. *John* xiii. 8. *Acts* v. 2.—xxiii. 6, 7. And απο μερους may ſignify Part of, or a Party among the People to whom the Apoſtle writes, or of whom he ſpeaks, *Rom.* xi. 25. 2 *Cor.* i. 14.—ii. 5. That it has this Senſe here, and ſignifies the *Gentile* Part of the Church at *Rome*, I am inclined to think, becauſe the Apoſtle aſſigns his Commiſſion, as the Apoſtle of the *Gentiles*, for the Reaſon of his Boldneſs in Writing. *I have written more boldly unto you—becauſe*, or on Account, *of the Grace that is given to me of God, that I ſhould be the Miniſter of Jeſus Chriſt to the* Gentiles, *&c.* Now this would be an Apology only to the *Gentile* Part of the Society; and therefore, to preſerve the Propriety of the Apoſtle's Reaſon, we ought, I conceive, to render απο μερους, *with Reſpect to Part of you.*

On Account of the Favour, or GRACE, *that is given unto me*] See the Note on *Chap.* i. 5.

Ver. 16. *The Offering up of the* Gentiles] This Sentiment ſeems to be taken from *Iſai.* lxvi. 20, *And they ſhall bring all your Brethren for an Offering unto the Lord, out of all Nations.*

Ver. 17. *I have whereof I may* GLORY] See Note on *Chap.* ii. 17.

Through Jeſus Chriſt] See 1 *Cor.* xv. 10. 2 *Cor.* iv. 7.—xii. 9. *Epheſ.* iii. 7. *Col.* i. 28, 29.

Ver. 20.] 2 *Cor.* x. 16.—*Leſt I ſhould* BUILD] See [128, 129.]

CHAP. XV.

Ver. 25, 26. *The* Saints, — *the poor* Saints] See [127.]

Ver. 25. *I now go to* Jeruſalem, *to miniſter unto the Saints*] He means, (as appears from what follows, Ver. 26, 27.) to carry the Money, which he had collected among the *Gentile* Chriſtians in *Macedonia* and *Achaia*, for the Relief of the poor *Chriſtians* at *Jeruſalem*. This was an Affair, which lay near his Heart; and about which he had taken a deal of Pains, ſee 1 *Cor.* xvi. 1—4. 2 *Cor.* 8th and 9th *Chapters*. His deſign in the Affair is pretty evident from 2 *Cor.* ix. 12, 13: Where he ſaith, *The Adminiſtration of this Service, not only ſupplieth the Wants of the Saints, but is abundant alſo by many Thankſgivings unto God. While, by the Experiment of this Miniſtration, they*, the Jews, *glorify God for your profeſſed Subjection unto the Goſpel of Chriſt, and for your liberal Diſtribution unto them, and unto all Men.* The *Jews* were generally treated as Objects of Contempt and Inſult throughout the *Roman* Empire. The Apoſtle was in Hopes this liberal Contribution, ſent by the *Gentile Chriſtians*, converted by *Paul*'s Miniſtry, would engage the Affections of the *Jewiſh* Chriſtians at *Jeruſalem*, on their Part much prejudiced againſt the Reception of the *Gentiles* into the Church and Covenant of God, without ſubmitting to their Law. Moſt gladly would he have eſtabliſhed a ſolid Coalition between the *Jewiſh* and *Gentile* Converts; being ſenſible it was of great Importance to the ſpreading of the Goſpel. And this was one laudable Device to accompliſh the good End; namely, to procure a handſome Preſent from the *Gentiles* to the poor Saints at *Jeruſalem*; which was a probable Expedient to conciliate their Affection and Eſteem, by affording them a pleaſing Taſte of the good Fruits of St. *Paul*'s Miniſtry, and giving them Reaſon to believe, that their Nation would be regarded and honoured, in proportion as the Goſpel ſpread in the World. I make no doubt, this is an Inſtance of St. *Paul*'s Zeal and prudent Endeavours to eſtabliſh a good Harmony between Chriſtian *Jews* and *Gentiles*. And this ſhews, why he ſo earneſtly requeſts the Prayers of the Chriſtians at *Rome*, that *his Service, which he had for* Jeruſalem, *might be accepted of the Saints*, Ver. 30, 31.

It is no Objection to this, That *James*, *Peter*, and *John* had deſired *Paul* to remember the Poor; or to make a Collection among the *Gentile* Converts, for the poor Brethren at *Jeruſalem*, Gal. ii. 10. For he there tells us, that it was what he had intended to do, before they propoſed it; ο και ισπουδασα αυτο τυτο ωοιησαι, *Which very Thing I alſo was intent upon having done.* And, probably, he firſt mentioned it to the Apoſtles of the Circumciſion.

CHAP. XVI.

CONTENTS.

CHAP. XVI.

THIS Chapter conſiſts chiefly of Salutations. Throughout the whole Epiſtle, the *Apoſtle* has demonſtrated his affectionate Regards to the whole Society of Chriſtians at *Rome*. But it was ſtill more engaging, to take a friendly Notice of the principal Perſons by Name, adding to ſeveral of them, the honourable Character they deſerved, or ſome ſpecial Mark of

of his Eſteem. In the Midſt of theſe Expreſſions of his Love, the great Deſign of writing the Epiſtle, and eſtabliſhing their Happineſs, recurs to his Thoughts. The *Jewiſh* Converts were exceeding zealous to reduce all Profeſſors of Chriſtianity to a Submiſſion to the Law of *Moſes:* And on this Account, not only propagated bad Principles of Religion; but, almoſt everywhere, broke in upon the Peace and Unity of the *Gentile* Churches. This was the Caſe of the Churches in *Galatia*; but was not yet the unhappy Caſe of the Church at *Rome*. But the Apoſtle, fearing it might, after all he has done in this Epiſtle, to ſettle them upon the Principles of pure Goſpel, throws in here a very pathetical Caution againſt ſuch Authors and Fomenters of Diviſions, *Ver.* 17—20. He concludes, after repeated Benedictions, (like one, who with his whole Soul wiſhed their higheſt Felicity) with a Doxology to the only wiſe God.

CHAP. XVI. Ver. 1.

NOTES.

Ver. 1. *Phebe our* SISTER] See [106.]

Ουσαν διακονον, *who is a Servant*] It might be tranſlated, *who is a Diaconeſs of the Church at Cenchrea*, a Port belonging to the City of *Corinth*, from whence St. *Paul* wrote this Letter.

It is agreed, the Deacons were Officers employed in diſtributing the Church's Stock among the Neceſſitous. They were to be Perſons of an eminent Character, 1 *Tim.* iii. 8—11; and therefore their Service in the Church might not conſiſt only in relieving the Poor, but in viſiting the Sick, in exhorting, comforting, and teaching, as Occaſion required. *Corinth* was a City of *Greece*. And according to the Cuſtoms of that Country, Men could not well be allowed to perform thoſe good Offices to the Women. For Men to have viſited and converſed with Women, would have been counted a very great Indecency, and muſt have brought a Scandal upon the Chriſtian Profeſſion. For in *Greece*, the Women were treated in a Manner very different from the Uſages of the Weſtern Parts of *Europe*. This appears from *Cornelius Nepos*, in the Preface to his Book. *Contra ea, pleraque noſtris moribus ſunt decora, quae apud illos turpia putantur. Quem enim Romanorum pudet uxorem ducere in convivium? Aut cujus materfamilias non primum locum tenet aedium, atque in celebritate verſatur? Quod multo ſit aliter in Graeciâ. Nam neque in convivium adhibetur, niſi propinquorum; neque ſedet niſi in interiore parte aedium, quae* Γυναικωνιτις *appellatur, quo nemo accedit, niſi propinqua cognatione conjunctus.* That is; *A great many Things in our Cuſtoms are decent, which are reckoned ſcandalous among them. For which of the* Romans *thinks it a Shame to take his Spouſe to a Feaſt? Or whoſe Wife keeps not in the firſt Room in the Houſe, and converſes with Company? Which is quite otherwiſe in* Greece: *For ſhe is never admitted to a Feaſt, unleſs of Relations; and always keeps in a retired Part of the Houſe, which is called the* Woman's Apartment, *whither no body comes, unleſs allied to her by near Relation.*

This being the Caſe, it is not improbable ſome Women of Probity, and good Underſtanding might be choſen to attend, as *Diaconeſſes*, upon their own Sex.

And this Cuſtom of keeping the Women in a State of Separation, might occaſion in *Greece* other allowable Peculiarities in religious Affairs. It is certain they ſometimes exerciſed their Devotions apart from their Huſbands, 1 *Cor.* vii.

CHAP. XVI. Ver. 1.

5; *Defraud not one another, except it be with Conſent for a Time, that ye may give yourſelves to Faſting and Prayer; and come together again*, &c. And that they had ſeparate Aſſemblies for Religious Worſhip will appear probable, if we conſider, that the Apoſtle, when he is giving Rules about *propheſying*, abſolutely enjoins Silence to the Women in the *CHURCH*, or public Aſſembly, 1 *Cor.* xiv. 34, 35. They were not allowed to ſpeak, or propheſy, there, by the *Commandment of the Lord*, Ver. 37; or ſo much as to aſk any Queſtion in the public Aſſembly, about what was taught, but are directed to conſult their Huſbands at Home: Much leſs were they allowed *to teach, or uſurp Authority* over, the Man; but are expreſly ordered *to learn in Silence, with all Subjection*, 1 Tim. ii. 11, 12. And yet the Apoſtle ſuppoſes (1 *Cor.* xi. 3—16.) without any Mark of Diſapprobation, that the Woman might *pray and propheſy*; that is, *ſpeak unto* OTHERS *to Edification, Exhortation and Comfort*; for that is *propheſying*, as the Apoſtle informs us, 1 *Cor.* xiv. 3. Therefore *propheſying* is an Addreſs to *OTHERS*, or to a Company of Perſons. Here then the Apoſtle gives Directions about the Woman's praying and propheſying, in an Aſſembly, or where *OTHERS* were preſent; and yet, in the forequoted Places, he expreſsly enjoins Silence, and forbids her ſpeaking, and conſequently, propheſying, in the *CHURCHES*. How ſhall we bring theſe Things to a Conſiſtency? Thus. The Prohibitions and Injunctions (1 *Cor.* xiv. 34, 35. 1 *Tim.* ii. 11, 12.) *expreſly* relate to thoſe Aſſemblies, in which the whole *CHURCH*, Men and Women, met for the Worſhip of God. In ſuch Aſſemblies, the Women were to be in Silence. Conſequently, (unleſs we make the Apoſtle contradict himſelf, in the ſame Epiſtle, and in a Matter, upon which he diſcourſes very largely and expreſsly,) thoſe Aſſemblies, in which Women are ſuppoſed and allowed to pray and propheſy, were ſeparate Meetings, which conſiſted of none but Women. Of the decent Appearance of Women at ſuch Meetings, he diſcourſes 1 *Cor.* xi. 3—16. Where obſerve, there is not one Word of the *CHURCH*, of praying or propheſying in the *CHURCH*; for he did not conſider thoſe Aſſemblies of Women as proper *CHURCHES*. Then, at the 17th Verſe, he begins to correct Diſorders in their proper Aſſemblies, when they *came together in the CHURCH*, Men and Women, [συνηρχομενων υμων εν τη εκκλησια. *Ver.* 18.] Or, as he expreſſes it, Chap. xiv. 23. when *the* WHOLE *Church is come together into one Place*. For upon this Subject he diſcourſes to the End of the XIVth Chapter.

IT favours this Opinion, that *Grotius* upon this Verſe (*Rom.* xvi. 1.) as quoted in *Pool*'s *Synopſis*, tells us, That in *Greece* there were Πρεσβυτιδες, *Female-Preſbyters*, as well as *Deacons*, for the Inſtruction of their own Sex. Which *Female-Preſbyters* were ordained, by the laying on of Hands, till the Council of *Laodicea*. And for this, he appeals to the eleventh Canon of that Council. This Order of Prieſteſſes muſt grow out of the Cuſtom of Women's holding ſeparate Aſſemblies, for their mutual Inſtruction and Edification.

IN thoſe Aſſemblies, they ſuppoſed they might lay aſide the Vail, the Token of Inferiority and Subjection, and perform their Religious Exerciſes uncovered, as if they were upon a Par with the Men. By no Means, ſaith the Apoſtle; and gives his Reaſons 1 *Cor.* xi. 3—9. "But the Women might object; We have "no Men among us; why ſhould we wear the Badge of Subjection, when we "are among ourſelves, and therefore are to be conſidered only in Relation to "ourſelves?" The Apoſtle anſwers (Ver. 10.) You ought to have *Power*, (that

CHAP. XVI. Ver. 7, 20, 25.

is, a Vail, the Sign of the Man's Power, or Authority) upon your Heads, *becauſe of*, or on Account of, *the MESSENGERS*; for ſo the Word Αγγελους, which we tranſlate *Angels*, moſt naturally and properly ſignifies; and ſo it is tranſlated, *Mat.* xi. 10. *Luke* vii. 24, 27.—ix. 52. *Jam.* ii. 25.

THIS hinteth, what the Reaſon of the Caſe plainly ſuggeſteth, that the Men, upon ſundry Occaſions, eſpecially to inſpect their Conduct, ſent *MESSENGERS* to thoſe Female-Aſſemblies. If we duly reflect upon the general Cuſtom of confining and reſtraining the Women, even at Home, in their own Houſes, we need not doubt but thoſe Meetings were under particular Regulations; and that Care would be taken to ſend proper Perſons to ſee how they behaved in them. Though a Woman might be wanted at Home, and a Meſſenger might be ſent to require her Attendance. However, it is eaſy to perſuade ourſelves, Acceſs to Meſſengers was one of the Conditions, upon which the Ladies held theſe Religious Aſſemblies: And theſe Meſſengers, coming in the Name of their Huſbands, brought, in a Senſe, their Authority along with them. On which Account, the Women ought to obſerve a juſt *Decorum*, as if their Huſbands were preſent; ſeeing they were in Effect, ſtill under their Eye. [*The Woman ought to have Power upon her Head, on Account of the Meſſengers.*]

MR. *Locke*, in his Note upon 1 *Cor.* xi. 3, ſuppoſes Women were allowed to propheſy in public Aſſemblies, where Men were preſent, not indeed as ordinary Doctors and Teachers, but when their *propheſying was a ſpiritual Gift, performed by the immediate and extraordinary Motion and Impulſe of the Holy Ghoſt.* But the great Commentator did not obſerve, that Women are expreſly and abſolutely enjoined Silence, *in the Churches*, by the *Commandment of the Lord*, among the Rules, and as one of the Rules, relating to ſpeaking in this very Kind of propheſying, by *Revelation.* See 1 *Cor.* xiv. 29—37. *Let the Prophets ſpeak two or three, and let the others judge. If any Thing be revealed to another that ſits by, let the firſt hold his Speech*, &c. *Let your Women keep Silence in the* CHURCHES, *for it is a Shame for Women to ſpeak in the* CHURCH. *The Things that I write unto you are the Commandments of the Lord.* From whence, particularly from Ver. 32, 33, *(the Spirits of the Prophets are ſubject to the Prophets)* we may conclude; that a Revelation, given by the Spirit of God, was not attended with any ſuch extraordinary Motion or Impulſe, as conſtrained the Perſon to ſpeak, to whom it was given. With Regard to the Time of ſpeaking, he might uſe his Diſcretion; when he thought proper, he might begin to ſpeak; and when he pleaſed, he might hold his Speech, as Decency and good Order ſhould require. Therefore, though the Spirit of Prophecy might be poured out upon a Chriſtian Woman in the Church; or, though ſome Truth might be revealed to her; yet ſhe might keep it to herſelf, and was obliged to keep it to herſelf, among the Chriſtian Men, and to confer only with her Huſband about it, who, I ſuppoſe, might communicate it to the Church, if he thought fit.

Ver. 7. *Who were in* CHRIST. Ver. 8. *Beloved in the* LORD. [So Ver. 9, 11, 12, 13.] See [164.]

Ver. 20. *Bruiſe Satan*] *Satan* is here put for his Inſtruments, the Troublers of the Church's Peace. See 2 *Cor.* xi. 15.

Ver. 25. *To him that is* OF POWER] See Note on Chap. i. 16.

According

CHAP. XVI. Ver. 25.

According to my Goſpel.] He means the Goſpel, which explained and publiſhed God's Purpoſe of taking the *Gentiles* to be his People under the *Meſſiah*, without ſubjecting them to the Law of *Moſes*. See Mr. *Locke*'s Note. Which the Apoſtle calls *his* Goſpel, becauſe he was the Man, eſpecially ſingled out, and commiſſioned to preach it. He might alſo call it *his* Goſpel, to diſtinguiſh it from that, which was preached by others, who mixed Law and Goſpel together: But I cannot think with Mr. *Locke*, that the Apoſtle intended to diſtinguiſh it from that which *Peter* and *James* taught; who, though they were Apoſtles of the Circumciſion, do not appear, from either of their Epiſtles, to have held any Sentiments inconſiſtent with what St. *Paul* taught. St. *Peter* particularly wrote his Epiſtles to *Gentile* Converts; and is as clear in giving them a full Place in the Church, and all the Honours of the People of God, upon their Faith in *Chriſt*, as St. *Paul* himſelf. Nor can we form any Argument, as to his Sentiments, from his blameable Conduct, *Gal.* ii. 12. For that was an Error of Infirmity, not of Judgment.

Revelation of the Myſtery] Meaning the Calling of the *Gentiles*, as appears from the next Verſe,—*Now is made known to all Nations* [or to all the *Gentiles*] *for the Obedience of Faith.* See *Epheſ.* i. 9.—iii. 3—9. *Col.* i. 25, 26, 27.

Which was kept Secret] See *Epheſ.* iii. 5.

Since the World began χρονοις αιωνιοις] *In the Times of the Ages.* This is expreſſed (*Eph.* iii. 5.) by *other Ages*, or Generations, and (Ver. 9.) *from the beginning of the Ages*; and (*Col.* i. 26,) *from Ages and Generations.* Theſe Quotations, together with what Mr. *Locke* has advanced, in his Note upon this Place, make it pretty clear, that the Apoſtle here, by *the Times of the Ages*, means the Times from the Promiſe to *Abraham*, to the Coming of *Chriſt*. All that Time, God's Purpoſe of taking in the *Gentiles* to be his People, under the *Meſſiah*, only upon the Foot of Faith, was a Myſtery; it lay concealed from their Knowledge. They might have ſome Idea of the Calling of the *Gentiles*, from the Prophetic Writings: But that they ſhould be made the People of God, without being incorporated into their Peculiarity, of this they had no Notion: it was a Myſtery to them. And, as Mr. *Locke* very juſtly alledges, "This could not be ſaid "to be a Myſtery, at any other Time, but during the Time that the *Jews* were "the peculiar People of God, ſeparated to him from among the Nations of the "Earth. Before that Time, there was no ſuch Name, or Notion of Diſtinction "as *Gentiles*." [Mr. *Locke* might have added, nor any ſuch Name, or Notion of Diſtinction, as the *called*, *choſen*, *peculiar* People of God. None of the Titles or Epithets, denoting the Subjects of God's ſpecial Kingdom, were known in the World before the *Iſraelites* were ſeparated from the reſt of the Nations. And, as the judicious Commentator very properly remarks,] "Be-"fore the Days of *Abraham*, *Iſaac*, and *Jacob*, the Calling of the *Iſraelites* to "be God's peculiar People, was as much a Myſtery, as the Calling of others, "out of other Nations, was a Myſtery afterwards."

AN

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OF

Other Scriptures, beſides thoſe in the Epiſtle to the *Romans* more or leſs explained in the foregoing KEY, PREFACE, and NOTES.

Note I. A Number, without any Thing prefixed, refers to the numbered Paragraphs in the KEY.

A Number with *Pref.* before it, refers to the numbered Paragraphs in the PREFACE.

A Reference after this Manner, VIII. 6, refers to the NOTES, and points to the Chapter and Verſe of the *Romans* to which the NOTE belongs where the Text is to be found. Sometimes the Paragraph in the Note is diſtinguiſhed by adding after the Verſe, I, II, III, &c. or (1), (2), (3).

II. In order to underſtand how far any Text is explained, the Point, to which it relates, or which it is intended to prove, muſt firſt be underſtood.

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